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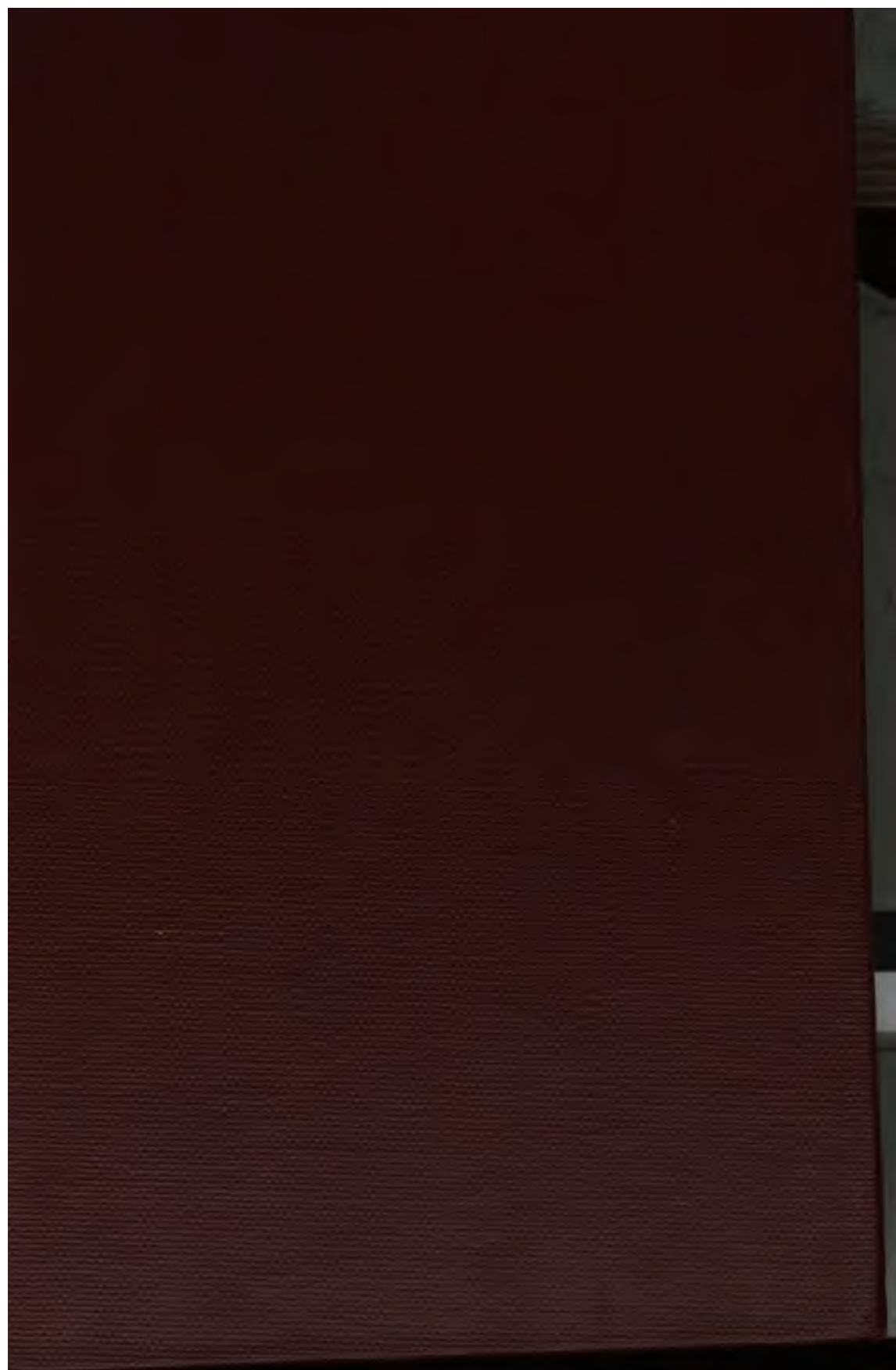
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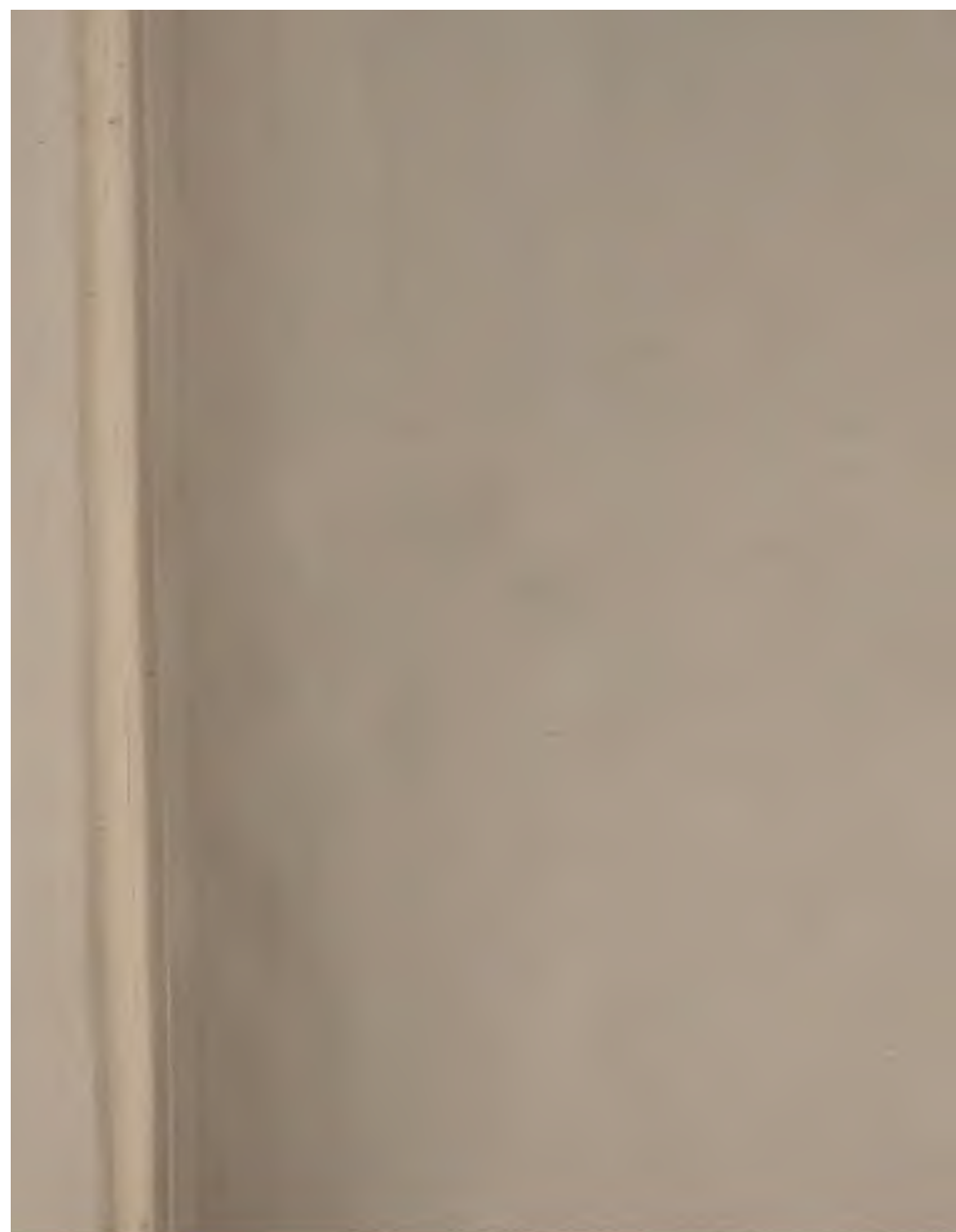
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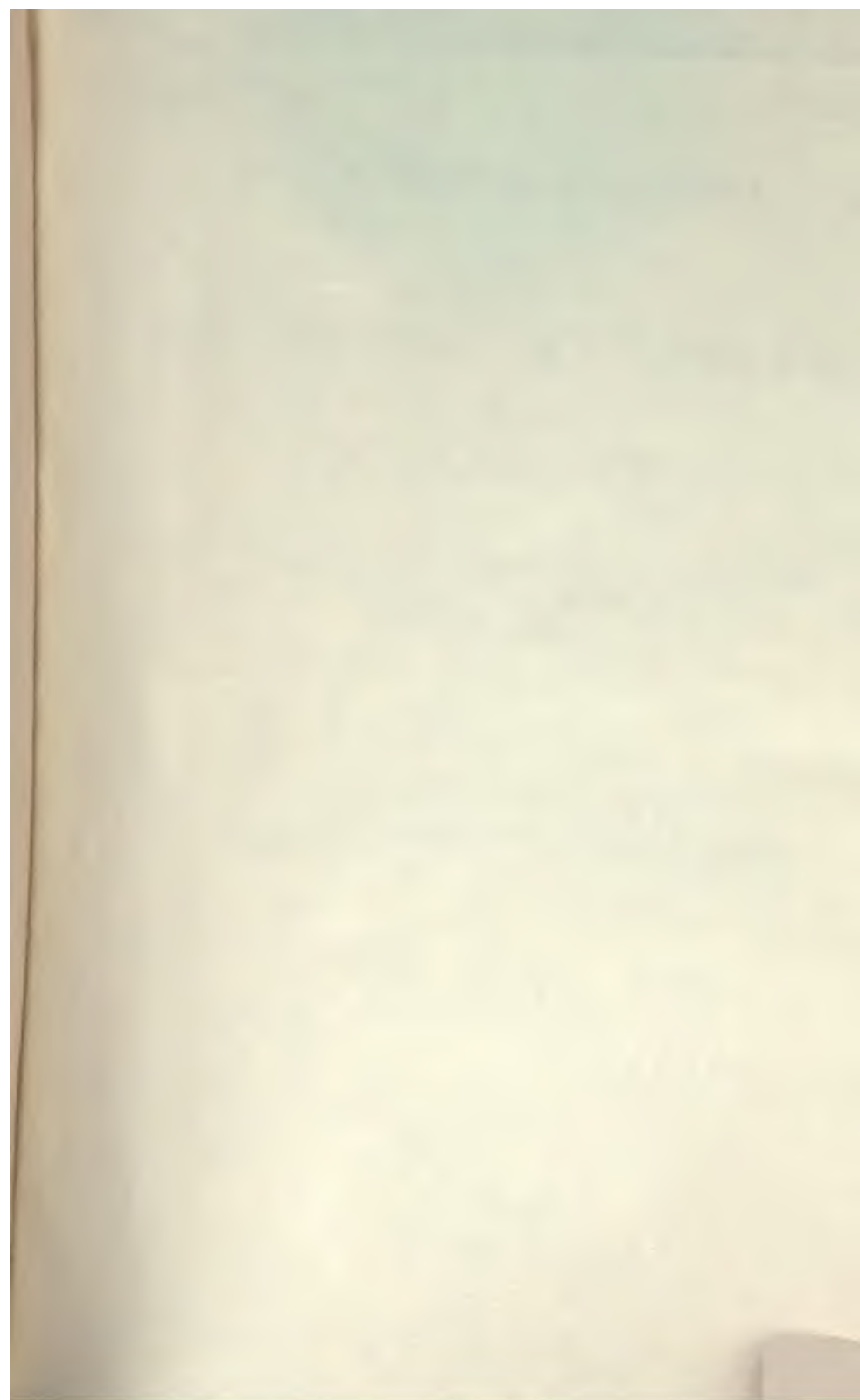
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THE
SEVEN AGAINST THEBES
OF
AESCHYLUS

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY,
TRANSLATION AND A REVISION OF THE
MEDICEAN SCHOLIA

BY
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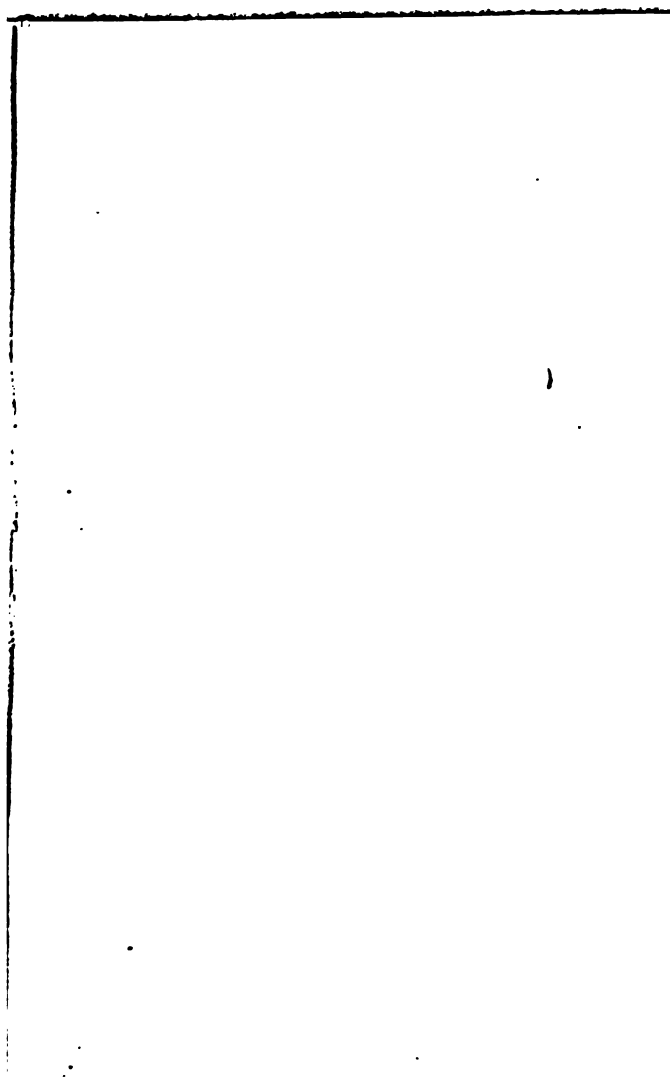
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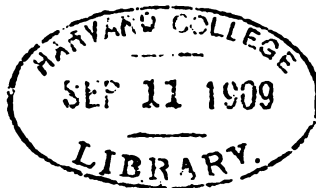
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PREFACE.

THE present work follows the principles adopted in my edition of the *Choephori*. Its object is the conscientious interpretation of the *Septem* as a work of dramatic art and a monument of Greek literature. To this aim all else is subordinate. It has been tempting, and would often have been easy, to expand a note on a point of language, literary art, history, or archaeology until it became virtually a monograph. But whatever contributions such discursiveness might possibly make to general Hellenic study, it is not required of an editor of a play of Aeschylus that he should go beyond the elucidation of the work before him. The proposed dimensions of the volume have also to be considered.

The questions which an editor is called upon to meet appear to be these. In what circumstances and with what motives—if there are other motives than simple impulse to dramatic creation—was the piece produced? Whence did the poet derive his material, and with what effectiveness of art does he use it? How did his play 'strike a contemporary,' and, if it strikes us differently, what are the causes of this difference of effect? What precisely did his lines mean to those of his audience whose intelligence responded to the demands made upon it, or, to put the question otherwise, why does he select this or that word or phrase, and this or that place for it, rather than any other? And, finally, how far is the text before us presumably that which Aeschylus actually wrote?

Before attempting to answer these questions much is demanded of an editor. Textual criticism, for example, is an exceedingly subtle thing, and should indeed be πολλῆς πείρας τελευταῖον ἐπιγένημα. It is not sufficient that the critic should

be versed in palaeography and should know the Greek of the dictionaries and grammars. He must have cultivated a lively sense of the possibilities of that language in respects concerning which the grammars and dictionaries can hardly be exhaustive or definitive. He must also have steeped himself perpetually and for years in the Greek of the particular author, until, so far as is humanly possible, he gets to know and sympathise with the workings of that author's mind and his idiosyncrasies of style. He must have endeavoured to live mentally in the age and amid the ideas of the author's environment. Nor will all this equip him for the adequate comprehension of any great poetry unless he himself possesses some measure of the poetic sense and imagination.

A competent interpreter of a work of Aeschylus will return again and again to the piece (*nonnum in annum*), until he possesses it thoroughly and is keenly alive to all its suggestions and problems. He will, thus prepared, read with alertness all Greek writing of repute, to see if perchance he may be able to illustrate those suggestions or solve those problems. It is astonishing how often this practice will supply the complete vindication of a suspected text, parallels to doubted phrases and meanings, elucidations of puzzling expressions and figures. Nor should the student stop at Greek. The mind of a Shakespeare or a Dante is frequently found to work with a startling similarity to that of Aeschylus. Bold figures, often traduced as 'grotesque,' occur sometimes identically, sometimes with close analogy, in such great moderns.

It is after at least a fair degree of such preparation, and in this spirit, that I have endeavoured to interpret the *Septem*. The result is perhaps what may be called a 'conservative' text. This, however, does not mean that emendation is avoided, or previous conjectures rejected, where a passage is demonstrably corrupt, or where its interpretation defies the last effort of conscientious research and meditation and the last exercise of such poetic sense as one may happen to be blessed with. Moreover there is all the difference in the world between, on the one hand, restoring a missing stone in an ancient building or filling up a defective place in an injured tracery whose pattern is manifest,

and, on the other, chipping off an architectural ornament and substituting another (in a kind of critical putty) which happens to be more to one's fancy.

Dr Wecklein has observed that our respective manners of dealing with Aeschylus differ widely in 'Geschmack.' I am desirous of speaking with all due respect of a scholar who has done such laborious service for students of the poet. He is, however, himself the challenger, and I feel that some answer is due. Perhaps there would be little profit in disputing about 'Geschmack' if the question were purely aesthetic. When, in vv. 321 sq., for the perfectly intelligible and entirely apposite *διαμεῖναι δωμαίων στρυγερὰν ὁδόν*, Wecklein writes *διαμεῖναι ὀμφάκων τρυγερὰν δρόσον* and so alters three words out of four and substitutes a new metaphor, I not only find the conjecture technically improbable, but my own 'Geschmack' instinctively recoils from the expression itself. Probably, however, no amount of disquisition on such a question could prove very convincing. It is more a matter for feeling than for demonstration. But the question here goes much deeper than that of aesthetic taste. We are compelled to ask whether any editor can claim the moral right to cast out three excellent words, to present us with three others, suggested by superficial considerations and very questionable taste, and to print them in an educational text as the writing of the poet. The same editor acknowledges a similar difference between our notions of what is 'nützlich.' To me the 'useful' is that which helps to a luminous comprehension of the poet. What it is to Dr Wecklein appears from the foregoing instance as well as from the following passage: 'Die Sage, dass zwei Brüder sich gegenseitig töten, kann sehr wohl auf den Wechsel von Tag und Nacht bezogen werden. Der eine Bruder, Eteokles, erscheint als der unholde, finstere, der andere, Polynikes, als der milde.' In what way this remarkable application of the discredited 'solar myth' interpretation can help us to understand Aeschylus I cannot conceive. Nor can anyone have read the *Septem* very intelligently if he deduces from it this particular distinction between the brothers. While, therefore, there is every reason to be grateful to Wecklein for various subsidia highly valuable to an editor, one may not

regret that there is room for the exercise of a 'Geschmack' and a sense of 'Nützlichkeit' differing widely from his.

Of previous editions of the *Septem* I have chiefly consulted those of Hermann, Paley, Weil, Wecklein, Verrall and Sidgwick, and I have found profit in Dr Headlam's pamphlet *On Editing Aeschylus* as well as in sundry other contributions of his to the study of Aeschylus. It is increasingly difficult, especially in this part of the world, to make acquaintance with all the notes or articles which have appeared only in periodicals, but I have carefully studied such as have been accessible to me. Extremely helpful have been the monograph *Theben* by Fabricius and the notes and references in Frazer's *Pausanias* which deal with Thebes and its story. It will, I trust, be found that due acknowledgment has been made in all cases in which I am conscious of appreciable assistance.

Had Dr Way's admirable verse translation been in my hands while I was preparing this work, I should have been tempted to make a very free use of it, and should have been indebted to it for frequent inspiration.

In selecting for mention various critical conjectures which I have not seen fit to place in the text I have been guided partly by the degree of their technical excellence, and partly by a desire to show that a note is not superfluous. The fact that a number of conjectures have been made upon a passage which I believe to be sound is sufficient evidence that it requires discussion and support.

I have to thank my friend Dr Leeper, Warden of Trinity College in this University, for his usual scholarly criticism of my work in proof. To him I owe the parallel passages quoted in Appendix B, some of which come from his own ripe reading, others from the collection of illustrations by Boyes. I am also especially indebted to the staff of the Cambridge University Press for the scholarly vigilance exercised during the printing of the book.

MELBOURNE,

December 1907.

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INTRODUCTION.

A. PRIMITIVE THEBES, ARGOS AND THE THEBAN SAGAS.

§ 1. It was natural that the plains about Thebes should have been a centre of conflict from the earliest times. The πεδίων Βοιωτίων was Ἄρεως ὀρχήστρα for untold ages before Epaminondas so described it¹. Primitive struggles are for food-supplying lands and key-positions. Men seldom fight for mere fighting's sake or for idle sentiment; their purpose is to secure the means of subsistence² or points of vantage. The historical wars for the Thyrean³ and Lelantine plains are but the counterpart of many others which were prehistoric. The levels of Boeotia were famous for their fertility⁴. Though not large in extent for another country, they are large for Greece and exceptionally well watered. Not Argos with its Inachus, nor Sparta with its Eurotas, nor Calydon⁵ with its Euenus, could fairly rival the territory of the city of Ismenus and Dirce. In size the Boeotian plains were second only to those of Thessaly, while in point of central position they were superior. Lying in the trade route between Chalcis and the Corinthian Gulf, and directly in the midway of all land-transit from Northern Greece to the Peloponnese, it was inevitable that such a region should be a bone of contention. It was inevitable also that it should be one of the most populous parts of prehistoric Greece.

¹ Plut. *Marcell.* 21.

² Hesiod (*Opp.* 161 sqq.) is probably much nearer the truth than the *Thebais* when he makes the ἥρωες fall at Thebes fighting μῆλων ἔνεα' Οἰδипόδαο.

³ ὑπὲρ τοῦ πεδίου, Luc. *Char.* 24.

⁴ Cf. Eur. *Phoen.* 643 πεδία πυροφόρα, *Hymn. Apoll.* 228 Θήβης πεδίων πυροφόρων.

⁵ Euripides (*fr.* 515) speaks of the πεδία ἐδάμωνα of Calydon.

In 'Mycenaean' or pre-Hellenic times Thebes was already strongly fortified. From the earliest Hellenic date it was famous for its walls¹. Only by supposing them to have been built in times beyond the memory of man can we account for the myth which attributed them to the miraculous lyre of Amphion². It is only when a structure is of unusual form or strength, and when the record of its building is lost in the immemorial past, that its origin calls (as at Thebes and Troy) for a miracle, or (as with the Athenian Acropolis³) for the work of Giants or (as at Tiryns) of Cyclopes⁴. In Teutonic lands the builder is apt to be the Devil. Early Thebes must also have been a place of exceptional size, otherwise its 'seven gates' would not have existed in Homeric times⁵, nor would the description have been applied at all, if there had been no special admiration for an unusual fact. Thebes possessed seven gates because it was extensive enough to make them convenient. Nothing could better illustrate the importance of the place than the fact that, in the historical period, eight roads are known to have led from it towards different points of the compass. It is no wonder, therefore, that various tribes contended for it, nor that it passed through many hands. Moreover, since Thebes was the centre for a northern group of 'Mycenaean' communities, while Argos was the centre of a southern group, it is easily understood that contests of strength might chiefly occur between these two predominant cities even in pre-Hellenic days.

The Phoenicians.

§ 2. We cannot hope to convert the legends of Thebes into rational and systematic history. That it was thus ancient and important is certain. That it in some way received a Phoenician

¹ Hom. *Il.* 4. 378 *ἱερὰ...τείχεα Θήβης*. Cf. Eur. *Hipp.* 55, Pind. *I.* 5. 76, Bacchyl. 11. 77.

² Eur. *Phoen.* 823 sqq., Apoll. Rhod. 1. 736 sqq., Paus. 9. 5. 7, Apollod. 3. 5. 5, Hor. *Od.* 3. 11. 2, &c.

³ Harrison *Primitive Athens* pp. 22 sqq.

⁴ Bacchyl. 11. 77, cf. Paus. 2. 16. 5, 25. 8. Eur. (*Tr.* 1087) has "Ἀργεῖοι, ὅσα τεύχεα λάβετε Κυκλώπι' αἰνάνια νέμονται.

⁵ *Il.* 4. 406, *Od.* 11. 260. To dispute the existence of seven gates appears to be a perversity of scepticism. See §§ 14, 16.

settlement is now scarcely to be doubted¹. Its position is one upon which the trading and exploiting Phoenicians would be eager to seize if they could, and there is nothing laudable in the positiveness which would brush aside all the tradition concerning 'Cadmus' as if it were empty imagining. Modern research is but making us the better aware of the width of Phoenician activity and settlement. Those who doubt whether Phoenicians would proceed inland to Thebes have perhaps rather looked at the map than realised the distances. The enterprising people who could establish colonies and develop a powerful empire in the Western Mediterranean, who could occupy profitable regions of Thrace and islands at all points of the Aegean, and who certainly made some sort of settlement in the Attic Melite, were not likely to shrink from entering a tempting land to the extent of a dozen miles from the coast and grasping a site which commanded the trade route from Chalcis to the Gulf of the Western Sea. That they should have traded across that isthmus (as Strabo rightly calls it) was practically inevitable. That a body of them should have established themselves in its midst—whether after conflict with the natives² or in amity—is entirely natural. When a consensus of ancient tradition asserts that the Phoenicians did a certain thing, it is surely no answer to retort that the story sounds romantic, and that one would not have thought the thing *a priori* likely. In point of fact nothing could be more likely. The only argument against the Phoenicians seizing upon the

¹ Poets would naturally conceive of a time when there was no Thebes, and when the region was a forest (*Hymn. Apoll.* 225). Of the founding itself there were two versions. Thus Homer (*Od.* 11. 260) makes Amphion and Zethus 'the first' who *ἔκτισαν* and *ῥύψαντες* (cf. *Apoll. Rhod.* 1. 736). Others (e.g. *Eur. Bacch.* 171) attribute the work to Cadmus. Strabo (9. 2. 3) has it that Cadmus with his Phoenicians *τῇ Καδμείᾳ ἐπέλχοντο* while his issue *τὰς Θήβας τῇ Καδμείᾳ προσέκτισαν*. The truth seems to be that the notion of Cadmus 'founding Thebes' (whereas he probably only founded a new polity with a mixed people) was naturally regarded as incompatible with the old tradition of Amphion and Zethus. Some left the contradiction, others attempted to remove it by placing the brothers later than Cadmus.

² It is perhaps no unlikely guess that when Cadmus 'cast stones' among the 'earthborn' Sparti (*Pherecyd. ap. Apollod.* 3. 4. 1) and set them killing each other, he was but stirring up feud among the autochthonous tribes and taking advantage of the situation.

attractive site of Thebes would lie in their manifest inability to do anything of the kind. But there is no more reason why they should be unable to occupy the Cadmean hill than why they should be unable to occupy Mt Eryx. Whether their leader was actually named 'Cadmus' and the Cadmea was named after him, is not perhaps a question of much moment; but there is nothing improbable in such a tradition. The modern world is apt to scorn the mention of the *ἐπώνυμος* of antiquity, although names like Tasmania or Bolivia contain nothing surprising. In the absence of recorded evidence the statement that Rhodesia is named after a certain Rhodes, who lies buried at a certain spot on the Matopo Hills, might be matter for scepticism in the fifth millennium A.D.; nevertheless the statement would be literally true. Those who have made most study of local traditions are least inclined to deny them some sort of foundation, and investigation or accidental discovery often proves them to be surprisingly near the truth. At a time when 'Minos' is becoming almost a historical personage, and when the traditions recorded by Herodotus and Thucydides are being in a large measure converted into historical fact, it may be hoped that there will be some stay to the facile dismissal of Cadmus and his Phoenicians. Most of the details concerning them may have won their way *ἐς τὸ μυθώδες*, and the legends of Cadmus may be garnished with much pre-Phoenician and post-Phoenician circumstance, but we have little right to cast aside contemptuously the main item in the tradition itself. That Thebes did not remain Phoenician, nor even become in any marked degree Phoenician in character, is not to be wondered at. Probably Phoenicians never formed any large part of the population. The dominant families were always Sparti, that is to say, natives of the soil. Even a considerable Phoenician element would soon be merged, especially if there is a basis of fact to the story that Thebes fell to the 'Epigoni,' who were Achaeans. Nor can we disregard the legend that Cadmus 'withdrew' to Illyria. The 'Bocotians,' who entered later from Thessaly, were true Hellenes¹. Whether or not Κάδμος has to do with Qedem, or Ἰσχυρὸς with Eshmun.

¹ Thuc. 1. 12.

may be beyond decision, but the worship of the Cabiri and the special prominence of the oriental Sphinx at Thebes are strong arguments for the Phoenician occupation. It is also some excess of audacity to deny that *Ὀγγα* (or *Ὀγγα*) was the name of a Phoenician goddess, when writers who could have been confuted out of the mouth of living Phoenicians assert it¹. Important too is the prominence of Aphrodite among the Theban deities².

§ 3. If the relations between the Phoenicians of Cadmus and the earlier inhabitants are uncertain³, no less uncertain are those between the Cadmean Thebans and the various Hellenic septs who contended on this dancing-ground of Ares. The one conclusion which stands out clearly is that between Thebes and Argos there were intimate relations and acute rivalries, followed by more than one war. At a time when Athens was of comparatively little account—however much, at a later date, her poets may have attempted to glorify her past by exaggerating the influence of a Theseus or a Demophon—the districts of Argos and Thebes were the two dominant and rival⁴ centres of Greece. The city on the Inachus, with an empire including Corinth, commanded the passage from the Corinthian to the Argolic and Sunian gulfs, as well as that along the Corinthian isthmus. The city on the Ismenus held a similarly commanding position further north. Though con-

¹ Paus. 9. 12. 2 *Ὀγγα κατὰ γλῶσσαν τῆς Θεωρίας καλεῖται* (sc. *Ἀθηνᾶ*). See note to v. 149 of the *Septem*, and Frazer's *Pausanias* Vol. v. p. 49 for bibliography on the subject.

² Paus. 9. 16. 3 *Ἀφροδίτης δὲ Θεβαίων ἑκατὸν ἔστω οὖτοι δὲ ἀρχαῖα ὄντι καὶ ἀναθήματα Ἀρμολίας εἶναι φασιν, ἐργασθῆναι δὲ αὐτὰ ἀπὸ τῶν ἀεροστολίων ἃ τοῖς Κέδμων ναυσὶν ἦν ἐὼλον πεποιημένα*. She had three forms *Θεβαία*, *Πάνδημος*, *Ἀεροστοφία*. Frazer refers to the Phoenician *vāruka* (Hdt. 3. 37) or sailors' gods at the prows of ships. See also Farnell *Cults of the Greek States* II. p. 635.

³ See further § 7.

⁴ The rivalry extended to military equipment. To Thebes was credited the invention of the war-chariot (Crates *el.* 1. 10 *Θήβη δ' ἀρματέσσα ἕφρων συνεπέχετο τρώτη*), while Argos invented the better shield (Pind. *fr.* 83. 5 *ἔπλα δ' ἀπ' Ἀργεοῖ- ἄρμα Θεβαίων*). For the Theban chariot (which naturally does not appear in the *Septem*, since the Thebans are *πυργηρόμενοι*) cf. Pind. *I.* 7. 22, Soph. *Ant.* 148, 844, Eur. *H. F.* 46. Both regions were famous for their horses, cf. Pind. *P.* 9. 90, Eur. *Phoen.* 17 with Eur. *Suppl.* 365.

flicts were certain to ensue, and though it is naturally these which figure in saga and epic, other and more peaceful relations existed. There was rivalry, but there was evidently also much passing to and fro and frequent inter-marriage. Around Argos centre various cycles of events, around Thebes centre other cycles. To compare these cycles is to discover many points of contact¹. With the legends of Argos the legends of Calydon also tend to associate themselves². We cannot but recognise that at the date when the sagas arose there were widespread relationships and clan-leagues between the Hellenic petty kings or feudal chiefs.

Of whatever stock—mixed Hellenic and pre-Hellenic—we are to suppose the earliest Cadmeans to have been, it is clear that the dynasty of the Labdacidae is regarded by old poetry as thoroughly Hellenic, in line with the rulers of Argos or Calydon. The 'Cadmeans' of their day are not indeed 'Achaeans', but it is evident that in pre-epic times some branch of the Hellenic stock had found its way into what was afterwards called Boeotia, and had Hellenised the Thebans³. Their town is still 'Cadmea,' and they call themselves 'Cadmeans,' but they are Hellenic in their rulers and in their speech and civilisation. Those rulers have their inter-marriages with Achaeans of the

¹ Thus Niobe, sister of Pelops, marries Amphion of Thebes. Amphitryon had withdrawn from Mycenae to Thebes, where he had married his son Heracles to Megara, daughter of Creon; subsequently Heracles (Eur. *H. F.* 15) 'Ἀργεία τεύχεα καὶ Κυκλωπῶν πάλιν | ὀρέξας' αἰεὶν. (The service of Heracles to Eurystheus looks suspiciously like a period of vassalage for Thebes.) Further intercourse is shown by the harbouring of Laius by Pelops as well as of Polyneices by Adrastus.

² Thus Tydeus came to Adrastus, and Diomedes is assisted by Sthenelus of Argos in an invasion of Calydon in order to restore his grandfather Oeneus. Cf. also the league of the Calydonian boar-hunt.

³ Cf. *S. c. T.* 28.

⁴ *S. c. T.* 72, where the Cadmeans use the φθόγγον 'Ἑλλάδες. I draw from this a different conclusion to that of Verrall (Introd. p. xviii). He takes 'Ἑλλάδες' in its narrower ethnological sense, and considers that it distinguishes the true Ἑλλήνων from the Achaeans, to whom the word does not originally apply. I feel that this would have been unintelligible to the audience. Rather the point is that, though Cadmus was Phoenician, the Cadmeans are now as 'Greek' as the Achaeans. [The true 'Boeotians' are said by Thucyd. (1. 12) to have come into the land 'formerly called Καδμυκὴ' from Arne in Thessaly 60 years after the Trojan war: i.e. three generations later than the war of the *Septem*.]

Peloponnese. They also have their feuds and jealousies with them, and these form excellent pretexts for wars and invasions. There is no reasonable ground for doubting that one such war, fought on a larger scale than usual¹, is the basis for the bardic poetry of which the cyclic *Thebais* and thence the *Septem* are an outcome. However much of romance and prodigy may have gathered about it, there is probably this nucleus of historical fact. The war in question is so far like the war against Troy that it began with a large and organised invasion. The king of Argos evidently once held suzerainty over an extensive region², and a number of chiefs were amenable to his orders. Others may have been induced to join with a view to a share in the winnings.

§ 4. The history of the war would be fairly recent when the minstrels of Argos or Thebes began to compose their lays concerning it. In the course of very few generations the sagas which had gathered about it would be numerous, would both deliberately and unconsciously accumulate τὸ θαυμαστόν, and would embrace many incompatible elements, exactly as a very few generations were sufficient to develop from the historical nucleus the Carolingian cycle of *chansons de geste* with all their chronological and other huge impossibilities. The early bard was something of a novelist.

Not only were there Boeotian sagas concerning the great war; there were other cycles of Theban story³ connected with (1) Cadmus and the Sparti, (2) Amphion and Zethus, with Antiope and Dirce, (3) Heracles, (4) Dionysus and Pentheus, (5) Niobe,

¹ Cf. Paus. 9. 9. 1 τὸν δὲ πόλεμον τοῦτον, ὃν ἐπολέμησαν Ἀργεῖοι, νομίζω πάντων, ὅσοι πρὸς Ἑλλᾶσιν ἐπὶ τῶν καλουμένων ἡρώων ἐπολεμήθησαν ἐπὶ Ἑλλᾶσιν, γενέσθαι λόγου μάλιστα ἄξιον—a view which is probably correct, although we may not put the same simple trust in legends as did Pausanias.

² See § 11 and note 6.

³ Among tragedies connected with Theban stories the following are recorded. Aeschylus—*Alcmena*, *Argos*, *Epigoni*, *Laius*, *Nemea*, *Niobe*, *Oedipus*, *Pentheus*, *Semele*, *Sphinx* (satyric); Sophocles—*Alcmeon*, *Amphitryon*, *Amphiaraus* (sat.), *Antigone*, *Epigoni*, *Eriphyle*, *Niobe*, *Oedipus Tyrannus*, *Oedipus Coloneus*; Euripides—*Alcmeon*, *Alcmena*, *Antigone*, *Antiope*, *Bacchae*, *Cadmus*, *Hercules Furens*, *Hyppolyte*, *Oedipus*, *Phoenissae*, *Supplices*; Theodectes—*Alcmeon*, *Oedipus*; Achaëus—*Alcmeon*, *Adrastus*; Meletus—*Oedipodea*; Astydamos—*Parthenopaeus*.

(6) Oedipus. It was inevitable that there should be confusions between these, and more or less ingenious attempts to combine and relate them in some intelligible order. During the saga-period of the Hellenic world Boeotia was doubtless specially fertile in bards. We are so accustomed to see Boeotia through Athenian spectacles as *ἀναίσθητος* that we too often forget the significance of 'Helicon,' 'Aonian' Muses, and the legend of Amphion. Hesiod, Pindar and Corinna are not the only poets who sang in Boeotia, and it is apparently to that region that we should look for the earliest stock of those Grecian *κλέα ἀνδρῶν* which were to take a fuller epic shape in the 10th—8th centuries. The saga-cycle of Thebes was in existence before that of Troy¹. In the Homeric poems it is presupposed. It was the fathers who fought for Argos against Thebes; it is the sons who fight at Troy. Nor is this knowledge of Theban story confined to the 'Catalogue', where it might be somewhat suspicious, as coming from a Boeotizer.

The
Thebais.

§ 5. From the Theban lays and legends, or from the Argive lays and legends relating to Thebes, there emerges the *Thebais* of the epic cycle. Though, as part of the *κύκλος*, this is later in taking organised shape than the *Iliad*, its materials were manifestly older. As in the *Iliad*, the antique atmosphere must have been preserved with remarkable fidelity. So far as the indications go there must have been comparatively little that the shaping poet—the 'Ὅμηρος in this case—actually invented in the light of contemporary civilisation and manners. There is no mistaking the remoteness of the period to which we are

¹ Schol. Ven. A on *Il.* 1. 5 says (with a reference to the *Cypria* of Stasinus) that the earth was overpopulated and called for relief, and that Zeus *πρώτῳ μὲν εὐθὺς ποιήσαι τὸν Θηβαϊκὸν πόλεμον* and afterwards the Trojan. Similarly Hes. *Opp.* 161 sqq.

² *Il.* 4. 370 Agamemnon, addressing Diomedes the son of Tydeus and Sthenelus the son of Capaneus, says that Tydeus came with Polyneices to Mycenae *λαὸν ἀγέμεν*, but no contingent was sent because of unfavourable signs. The king of the *Καδμείωνες* was then Eteocles. Diomedes retorts (405 sqq.) that the sons are better than the fathers, since *ἡμεῖς καὶ Θήβης ἔδοι ἐλόμεν ἐπταπύλοιο*. In *Il.* 5. 801 *Τυδεὺς τοὶ μικρὸς μὲν ἐν θήμας, ἀλλὰ μαχητῆς*: *ibid.* 6. 222 Diomedes was but a little child when *ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν*. In *Od.* 10. 490 sqq. Teiresias is *the* seer, *ibid.* 11. 260 sqq. Amphion and Zethus are the builders of Thebes. Cf. *ibid.* 260 (Alcmena), 271 (story of Oedipus and Epicaste).

carried back. The age of Oedipus is the age when iron was new and somewhat uncanny¹; it is the age when skill in artistic metal-work was so wonderful a thing that poets asked it to perform miracles. It is also the age before the divinity of the Theban Dionysus or Heracles was recognised². The whole suggestion is at least pre-Dorian.

The cyclic *Thebais* must be distinguished from the *Thebais* of Antimachus of Colophon, whose work is later than the *Septem*³. He of course drew upon previous *Thebaica*, but such fragments as remain have no value for the elucidation of Aeschylus⁴. Concerning the cyclic *Thebais*⁵ there are doubtful points. The whole Theban story includes the war of the 'Septem' and that of the 'Epigoni.' In a narrower sense *Θηβαίς* may perhaps have described the former, but it appears to have certainly possessed a wider meaning including the latter⁶. The poem is mentioned by Pausanias (9. 9. 5 *ἐπειήθη δὲ ἐς τὸν πόλεμον τούτου καὶ ἔπη Θηβαίη*). He evidently knew it well, since he considers it next in merit to the *Iliad* and *Odyssey*. Indeed (says Pausanias) Callinus, the elegiac poet of the early 7th century, attributed it to Homer himself⁷. Besides the *Thebais* we hear of *Οἰδιπόδεια* 'by Cinaethon'⁸, of τὰ Οἰδιπόδεια ἔπη (Paus. 9. 5. 11), of ἡ Οἰδιποδία⁹, and of an Ἀμφιαράου ἐξέλασις εἰς Θήβας¹⁰. How far the various ἔπη

¹ See § 9 *ad fin.*

² This is surely the natural explanation of the omission of these names from the invocations in the *Septem*.

³ Antimachus was an elder contemporary of Plato. It is he of whom Horace is thinking (*A. P.* 146) in his *non reditum Diomedis ab interitu Melanri* &c. (see Acron and Porphyryon *ad loc.*).

⁴ The schol. on *S. c. T.* 149 tells us that Antimachus names the Ὀγκάϊα πόλιν.

⁵ The fragments have been collected by Kinkel, to whom many of the accompanying references are due.

⁶ Schol. Apoll. Rhod. 1. 308 οἱ δὲ τὴν Θηβαίαν γεγραφέτες φασὶν ὅτι ἐπὶ τῶν Ἐπειγόνων ἀποδόντων ἀνέτιθον Μαρρώ κ.τ.λ. Leutsch thinks the *Epigoni* was joined to the *Thebais* at a later date.

⁷ This ascription was to be expected. Both *Thebais* and *Epigoni* are credited to Homer in Pseud.-Hdt. *Vit. Hom.* § 9, *Cert. Hom. et Hes.* p. 323. So Herodotus (4. 32) mentions the *Epigoni* with doubt οἱ δὲ τῷ ἔθνει γε Ὅμηρος ταῦτα τὰ ἔπη ἐποίησε.

⁸ Tab. Borg. in Naples Museum, CIG 6129.

⁹ Schol. Eur. *Phoen.* 1760.

¹⁰ Suid. Ὅμηρος, Pseud.-Hdt. *Vit. Hom.* § 9.

Θηβαϊκά are apt to be all quoted under the title Θηβαῖς is scarcely ascertainable. The *Thebais* itself is said¹ to have begun with Ἄργος λείδε, θεά, πολυδίψιον, ἐνθεν ἄνακτες. This, if true, would suggest that the poem was written from the Argive standpoint². Since, however, there could be no glory to Argos in the first expedition, it would be necessary to regard the *Epigoni* as from the first an intended part or sequel of the *Thebais*. This view is not contradicted by its first line, as quoted by Aristophanes (*Pac.* 1270), νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι³.

The information to be gathered from and concerning the cyclic *Thebais* is meagre, and may be summarised as follows. We learn (through Athenaeus)⁴ that Oedipus cursed his sons for offering him the cup which he had tabooed, and (through a scholion to Sophocles⁵) that he cursed them for sending him an inferior joint from the sacrificial victim. By a scholiast to Pindar⁶ we are told that the utterance of Adrastus over the pyres of his fallen chiefs ποθέω στρατιᾶς ὀφθαλμὸν ἐμᾶς, | ἀμφοτέρων μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι was (according to Asclepiades) taken from the cyclic *Thebais*⁷. Pausanias (9. 18. 6) says that in the *Thebais* Parthenopaeus was killed by Periclymenus, but in the Theban account by Asphodicius. He also quotes (8. 25. 8) a line telling how Adrastus fled back to Argos εἴματα λυγρὰ φέρων σὺν Ἀρείονι κυανοχαίτη. Beyond this we can only be sure that the epic gave descriptions of the champions and their accoutrements, that it gave the names of the Theban gates, and that the boasts of Capaneus in particular were worded similarly to those in Aeschylus. In no other way can we account for the close agreement between Aeschylus and Euripides in respect of these several points.

¹ *Cert. Hom. et Hes.* p. 323.

² The Theban accounts often differed (Paus. 9. 18. 6).

³ Μοῦσαι is supplied by a scholion, which wrongly attributes the line to Antimachus.

⁴ 465 E. Eustathius *Od.* p. 1684 is manifestly copying Athenaeus.

⁵ *Oed. Col.* 1375. (The reference is in each case to the κυκλικὴ Θηβαῖς, and it is quite possible that Oed. repeated his curse for similar offences. But it may be doubted whether one of the references should not rather be to Antimachus.)

⁶ *Ol.* 6. 15 sqq.

⁷ The change of μάρνασθαι to μάχεσθαι probably gives the actual hexameter.

B. CADMUS, THE LABDACIDÆ AND THE SEPTEM.

§ 6. The relative antiquity of the various Theban legends is beyond ascertainment, nor is the question of immediate moment to the comprehension of the *Septem*. That piece begins with a reference to Cadmus and ends with the disobedience of Antigone to the order of the Theban provisional government. Our concern is with the mind of Aeschylus when writing the play, with the material of tradition which its contents imply, and with the conception of legendary Thebes and of the whole Oedipodean story which it displays.

To Aeschylus the city is the 'city of Cadmus' and its people are 'Cadmeans.' Neither 'Thebes' nor 'Thebans' are to be met with by name. The extant title, though old as Aristophanes¹, was almost certainly not that assigned by Aeschylus. This persistent avoidance of the contemporary name can scarcely be due to mere artistic cult of antiquarian accuracy. It is by no means to be pressed into showing that in the poet's conception the ancient city was simply identical with the 'Cadmea' citadel of his own times. Other poets, epic, lyric and dramatic, use the names 'Cadmean' and 'Theban' without discrimination; they place their 'Cadmeans' in 'Thebes.' The cyclic epic was apparently always known as the *Thebais*, and both Homer and Hesiod speak of 'Thebes' or the 'city of Thebe.' It would have been inevitable for Aeschylus to drop into a mention of 'Thebes,' if he had not been alert and resolute to keep the word out. The cause was political. Thebes and Thebans were in ill odour at Athens, especially since the Persian struggle of twelve years before. At the battle of Plataea it was against the Medizing Thebans that the Athenians were pitted. The use of 'Cadmea' and 'Cadmeans' comes of the tact of the artist. It threw the events back to a time when there were Cadmeans rather than Thebans. The Athenians could spare to these remote *ἥρωες* a sympathy which was necessary for the poet's purpose, but which they would not grant to the Thebans of B.C. 467. Doubtless Aeschylus, as artist, carried his imagination

¹ *Rev.* 1021.

as completely as possible into the past, but the same might be said of other writers who nevertheless do not avoid the word 'Theban.' In his *Phoenissae* and *Supplices* Euripides is no friend of Thebes, and is not dramatically concerned to present a part of its history in a sympathetic light. To him and his audience the Cadmeans are therefore also 'Thebans.'

Cadmus
and the
Spart.

§ 7. According to the legend commonly received¹ Cadmus, son of Agenor, had come into Boeotia by way of Thrace and Delphi from Phoenicia (whether Tyre or Sidon). Led by a cow with moon-shaped marks² upon its flanks, and bidden by the oracle to settle with his στρατός at the place where the cow wearied and lay down, he found that spot on a spur of the Teumessan range, where he proceeded to found 'Cadmea.' When he sought to draw water from the neighbouring well of Ares³, some of his men were killed by a serpent guarding the water. Having slain the serpent, Cadmus, at the bidding of Athena, sowed its teeth in the ground. From these there sprang up a crop of armed men (the Σπαρτοί), who, upon his casting stones among them (or else from mutual suspicion), slaughtered each other till only five remained. These 'Ares spared'⁴, and from them, as some writers loosely express it, the people of Thebes⁵ were descended. The names assigned to the survivors⁶ sufficiently indicate that they were manufactured to fit the story, just as the precise shape of the story itself was in all probability due to the otherwise unexplained word Σπαρτοί. To

¹ For the narrative see Apollodor. 3. 4. 1, Eur. *Phoen.* 638 sqq. (with schol.), Apoll. Rhod. 3. 1177, Plut. *Sull.* 17, Ov. *Met.* 3. 10.

² Paus. 9. 12. 1. Some interpret these marks as symbols of the Phoenician moon-goddess. Io is the horned ancestress of the Phoenician Thebans in Eur. *Phoen.* 248.

³ Various identified in later times, either (as by Euripides) with the Dircaean fountain (Paraporti, S.W. of Cadmea) or (as by informants of Pausanias) with the Ismenian spring. See Frazer on Paus. 9. 10. Ares apparently represents the local deity, who resists the worship of the foreign 'cow.'

⁴ S. c. T. 399.

⁵ Eur. *H. F.* 4 ἐνθ' ὃ γηγενῆς | σπαρτῶν ἐτάχθη ἐβλασταν, ὡ γένουσι Ἀρηι | τῶν ἀριθμὸν εἰλέων, οἱ Κάδμου πόλιν | τεκνοῖσι παίδων τῶνσι, Apoll. Rhod. 3. 1184 Κάδμοι Ἀγγοπαρίδης γαιγενῆ εἰσατο λαόν, Soph. *O. C.* 1523.

⁶ Ἐχίων, Χθόνιοι, Οὐδαῖοι, Πύλων, Τρεφύων (Paus. 9. 5. 3, Apollod. 3. 4. 2, schol. Eur. *Phoen.* 942). These were the names in the cyclic *Phoenis* (see Kinkel *Epic. Graec. Frag.*).

the mind of Aeschylus the Sparti are manifestly the ancestors of only a portion or aristocracy¹ of the Thebans. Whatever the Σπαρτοί may have been in sober fact, it can be gathered that they represent a non-Phoenician element in the early Cadmean-Theban population². That population would seem to have been formed by an amalgamation of the Phoenicians with the αὐτόχθονες (or γηγενεῖς) whom Cadmus had craftily set at feud with each other.

Cadmus himself married Harmonia, daughter of Ares and Aphrodite, and all the great Olympians came to the marriage in the Cadmea³. The children of the marriage were Autonoe, Ino, Semele, Agave, and Polydorus, who also play their larger or smaller parts in Theban saga. As leader of the Phoenicians Cadmus might be called figuratively their 'father.' As founder of the ξυνοικισμός he was the 'father' of Thebes. From him also was traditionally descended the royal line. For these reasons it was a habit of poetry to speak of the Thebans as 'sons of Cadmus' (Καδμύλαιος) or 'descendants of Cadmus' (Καδμογενεῖς)⁴. If logically there is a contradiction between this expression applied to the whole people and Σπαρτῶν γένος applied to a portion of it, poetically the contradiction is scarcely worth regard⁵.

¹ S. c. T. 309. So Eur. *Suppl.* 703, *I. A.* 158, *Plut. Mor.* 563. They were traditionally body-marked with a λέγχε (Ar. *Poet.* 16, Dio Chryz. 4. 23).

² The account of Pausanias (9. 5. 1) is probably not far from the truth. The Theban territory, 'they say,' was first occupied by Ἐκτῶρες, whose king was ἀπὸ αὐτόχθων Ὀγγες, whence 'the majority of the poets' apply the title Ὀγγεῖαι to Thebes (S. c. T. 308, *Soph. O. C.* 1769, *Ap. Rhod.* 3. 1177). Subsequently came the Hyantes and Aones. Cadmus and his Phoenician force came and conquered, but permitted the Aones to remain and ἀναμυθίζουσι τοῖς Φοίνιξιν. The Aones had formerly lived κατὰ κόμας, but Cadmus founded τὴν πόλιν τὴν καλουμένην ἐν καὶ ἐν ἡμῖς Καδμείαν (i.e. he founded the new polity there).

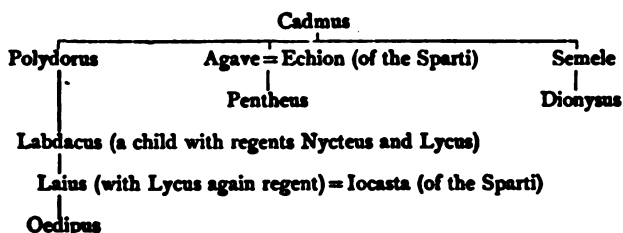
³ The legend probably means that the claims of the local Ares and the Phoenician Aphrodite were adjusted, and that all the chief deities recognised in the Hellenic Pantheon were received into Cadmean-Theban worship. The story of this visit of the gods (Apollod. 3. 4. 2) must have been well known, cf. Theogn. 15.

⁴ S. c. T. 290, cf. 127 (n.). Eur. *Phoen.* 809. So in *Soph. Trach.* 116 Heracles is styled Καδμογενής.

⁵ Whether the subsequent withdrawal or ejection of Cadmus (Apollod. 3. 5. 4, Paus. 9. 5. 3) is based on an actual migration or ejection of a large part of the Phoenician element, is scarcely to be decided, but the notion is far from improbable.

Confusion
in the
legends.

§ 8. From Cadmus it was natural to derive the royal line which led to Oedipus and his sons. The accepted pedigree¹ was—



Simple as the arrangement thus becomes, it is made so only by selection. We can force into a place connected with Cadmus the story of the birth of Dionysus and of the impiety of Pentheus. The later logographers also found some kind of place for Amphion and Zethus², but no such room can be made for the story of Heracles, although the convenient epoch of 'Lycus' is once more called into requisition. Thebes evidently changed its dynasty repeatedly³, and (apart from the case of Eteocles and Polyneices) there are many indications of dual or divided sovereignty, which so far perplexed the later bards or logographers, that one such sovereign is commonly turned into either a regent or a usurper. Fortunately the question as to how much Wahrheit may be contained among the mass of Dichtung⁴ is not essential to an adequate understanding of the *Septem*. Aeschylus treats Cadmus as the 'father' and founder of Thebes, though there are Sparti among the nobles. For the rest he deals only with events in the Oedipodean family.

¹ Apollod. 3. 4. 2, Eur. *Phoen.* 8 sqq., Paus. 9. 5. 3 sqq.

² The account in Paus. 9. 5. 6 makes Amphion and Zethus overcome Lycus during the early days of Laius. He then makes them add to the Cadmea τῆς πόλεως τῆς αἰῶνος and give the place the name of 'Thebes.' Laius is restored after their death. (Similarly Apollodorus.)

³ Cf. Eur. *H. F.* 27 sqq., where a Lycus Καδμῆϊος οὐκ ὦν comes from Euboea and κτείνει Κρίεσσα καὶ κρατὸν ἄρχει χθονός.

⁴ How entirely any chronology is disregarded in the poets may be judged from the appearance of Teiresias as contemporary with Cadmus (Eur. *Bacch.*), with Amphitryon (Pind. *N.* 1. 60), with Oedipus (Soph. *O. T.*), with the *Septem* (Soph. *Ant.*), and with the Epigoni (Apollod. 3. 7. 3). Creon is another standing figure.

§ 9. The Labdacidae are thus by tradition descended directly from Cadmus. If some dynasty of Labdacus¹ actually existed in the dark period before the dawn of history proper, it was probably a new one beginning with Labdacus himself². If, as is probable, there is a basis of truth to the saga, the epoch of the Labdacidae represents some notorious time of trouble to Thebes—trouble within the royal house, and external trouble with 'the Sphinx' and with the Argive league. Disaster began in the reign of Laius, son of Labdacus.

Where there existed so many variant versions of the whole legend of Laius, Oedipus and his sons, it is not to be presumed that Aeschylus adhered consistently to the same details in each and all of his Theban dramas. It is enough to trace his conception as embodied or reflected in the *Septem*. According to that play³, the curse upon the house of Laius began with his disobedience to the Delphian oracle, which thrice bade him die without children, if he would 'keep the country safe.' The motive for the prohibition is not recorded by Aeschylus⁴. From other sources we are informed that Laius was already under the curse of Pelops, whose son Chrysippus he had carried off⁵. It would not appear from Aeschylus that he had (as one account goes) consulted the oracle because of his childlessness. Laius and Iocasta were newly married⁶, and the oracle seems rather to have been given by the god in timely warning⁷.

¹ The shape of his name (cf. Spartacus, Pittalacus) suggests Thracian affinities. Thracian connection with Southern Greece, and especially with Thebes, was evidently considerable in prehistoric times. The story of Amphion recalls that of Orpheus; Cadmus himself had come by way of Thrace; Dionysus of Thebes is a Thracian divinity.

² This may be the meaning of the break after Polydorus, when regents (Nycteus and Lycus) ruled. Nor must we forget the withdrawal of Cadmus from Thebes.

³ vv. 728 sqq.

⁴ The attitude of Aesch. towards the divine is that, when oracles are given to men, 'theirs not to reason why.'

⁵ Ath. 602 F sq. The curse was that he might die childless, or else be slain by his own child.

⁶ νόμφοι (S. c. T. 742).

⁷ The oracle to Laius (found in the Laurentian Sophocles, prefixed to *Oed. Tyr.*) was in one version: Λάϊε Λαβδακίδη, πάλῳ γένος δάβων αἰεὶς. | ἴδω τοι φθίω υἱόν· ἄρα περυσμένον ἐστίς | παῖδός τοι χεῖρσσι λυπεῖν φάος· ὅτι γὰρ ἐνευσε | Ζεὺς Κρονίδης, Πήλοτος στυγερὰν ἀπαῖσι τιθήνας, | οὐ φθίω ἥρπασας υἱόν· ὃ δ' ἤφατό σοι τάδε πάντα. A variant of the second line was τίξεις μὲν φθίω υἱόν· ἄρα τάδε σοι μέρος ἐσται, and from this (apparently) was derived the ἐγείνατο μὲν μέρον αὐτοῦ of S. c. T. 735, cf. Eur. *Phoen.* 18 sqq., Apollod. 3. 5. 6.

Laius, however, yielded to the temptation of passion¹, and Oedipus was born. What version the poet adopted of the career of Oedipus till the slaying of his father, does not appear. The story of his exposure², of his sojourn with Polybus at Corinth, and of his journey to consult the oracle at Delphi was probably the same for him as for Sophocles and Euripides. But there existed a somewhat different account of the place and time at which Laius was met and slain by his son, and this account was apparently recognised and (in one of his plays) adopted by Aeschylus³.

The
Sphinx.

The story of the Sphinx necessarily finds its place in his version⁴, and his conception of the monster⁵ is apparently the customary one. He moreover wrote a satyric *Sphinx* to complete the tetralogy to which the *Septem* belonged⁶.

¹ *S. c. T.* 734, Eur. *Phoen.* 21. Apollodorus (3. 5. 7) says *oluvθels*.

² The word *χυρπίστω* is quoted from the *Laius* of Aeschylus.

³ The schol. on Eur. *Phoen.* 1760 relates that Oedipus, on his way from Sicyon to Thebes by way of Cithaeron, meets and slays Laius, who is proceeding to Cithaeron to sacrifice; and schol. Soph. *O. T.* 733 makes Aesch. also place the *τρίδος* near Potniae and not in Phocis.

⁴ *S. c. T.* 761.

⁵ vv. 528 sqq.

⁶ For the Sphinx-legend see Milchhoefer *Athen. Mittheil.* 1v. (1879), Jebb App. to Soph. *O. T.* 508, Frazer on Paus. 9. 26. 2. The riddle of the Sphinx is to be found in Apollod. 3. 5. 8, Ath. 456 B (quoting Asclepiades), and in the Laurentian Sophocles. A solution is given by the schol. on Eur. *Phoen.* 50. (These hexametrical compositions have no authority for the epic, but are mere efforts of literary practice and ingenuity.) It is impossible to distinguish the Oriental elements in the character of the Sphinx from those of the local (1) earth-oracle, (2) malign power or *Kêr* in general (see Harrison *Prol. to Gk. Rel.* pp. 207 sqq.). In Theban legend the Sphinx plays the part of the mediaeval 'dragon.' For descriptions see Apollod. 3. 5. 7, Eur. *Phoen.* 806 sqq., 1019 sqq. (*ὦ πτεροῦσσα, γὰρ λόχυνμα | νεπτέρου τ' Ἐχιδνα, | Καὶ μέλαινα ἀρπαγὰ... | μαϊστέρεσθαι... | φοιτᾷσι πτεροῖς | χαλαροῖ τ' ὠμοῖσι κ.τ.λ.*), *frag. trag. adesp.* 541. The Oriental Sphinx brought by the Phoenicians was identified with the local demon Φέξ, daughter of Echidna (Hes. *Theog.* 326), connected with the *Φλακίον ὄρος* near Onchestus. According to Apollod. (3. 5. 7) this bane to Thebes was sent by Hera; according to schol. Eur. *Phoen.* 1031, by Dionysus. We may not be far from the mark in guessing that some hostile power (probably of a piratical or brigand nature) harassed Thebes for a time. Paus. 9. 26. 2 says *οἱ δὲ κατὰ ληστείας σὺν θανάμει ναυτικῇ πλαρωμένῳ φασὶν αὐτὴν εἰς τὴν πρὸς Ἀνθήϊον σχεῖν θάλασσαν, καταλαβεύσαν δὲ τὸ ὄρος τοῦτο ἀρπαγαῖς χρῆσθαι, πρὶν ἐξελθεῖν Οἰθίκου αὐτὴν ὑπερβαλλόμενος πλῆθει στρατιᾶς, ἣν ἀφίκετο ἔχων ἐκ Κορίνθου*. Similarly Heracles delivered Thebes from the Minyae (Eur. *H. F.* 120). The boar of Calydon and the fox of Teumessus are analogous. In the *carmen populare* ap. Hiller (50. 12) the Aetolian oppressor is called a Sphinx requiring an Oedipus.

After his victory over the Sphinx Oedipus was accepted by the Cadmeans as their deliverer, and married the widowed queen, his own mother¹. Her name does not occur in extant lines of our poet, though it was in all probability Iocasta². That to Aeschylus, as to Sophocles and Euripides, the two sons and two daughters are the children of Iocasta herself, and not of the Euryganeia of another account³, appears from v. 738 of the *Septem*. The subsequent prosperity of Oedipus was pre-eminent⁴, until he discovered the miserable truth⁵, whereupon he blinded himself⁶. There is nothing said as to any plague falling upon the country, nor as to any other indication of pollution such as leads to the *dénokment* in the *Oedipus* of Sophocles. We are simply told that Oedipus learned the truth⁷. Nor do we know precisely what, according to Aeschylus, happened after the revelation⁸. We gather only that Oedipus became the ward of his sons⁹, who ruled in his stead, and who maintained him in his blindness.

At this time they both incurred his anger, and, in his hot temper¹⁰ and distraction¹¹, he launched his curse upon them.

The exact nature of their wrong-doing as conceived by Aeschylus is not clear, inasmuch as the reading of v. 770 is uncertain. Whether it lay in offering him food which was *tabu*, or in 'scanting his sizes' (as did the daughters of King Lear in the case of their father, whom Oedipus so strangely resembles

¹ For a parallel story in Finland see Fraser *Paus.* Vol. v. p. 23.

² Homer (*Od.* 11. 271) calls her Epicaste. Cf. Apollod. 3. 5. 7.

³ Pausanias (9. 5. 11) gives this variant from the verses δ Οἰκιστὴς ἐνομήστωρ. Cf. schol. *Phoen.* 53 (from Pherecydes), Apollod. 3. 5. 8.

⁴ *S. c. T.* 757 sqq. (n.).

⁵ *S. c. T.* 763.

⁶ v. 769. The self-blinding is given also in Soph. and Eur., but it can hardly be 'an Attic invention.' Hellanicus of Mytilene (circ. 450 B.C.) has the same story (schol. Eur. *Phoen.* 61), and it is not to be assumed that he borrowed it from Aeschylus.

⁷ Cf. Hom. *Od.* 11. 274 ἀφ' ὧν δ' ἀνέγνω θεὸς ὅλεον ἀνθρώποις.

⁸ In Hom. *I. c.* Epicaste hanged herself, while Oedipus continued to rule ἄνευ νόμου.

⁹ The natural conclusion from *S. c. T.* 770 sq. In Eur. *Phoen.* 64 the sons κληῖδους ἐκρύψαν πατέρα to cause oblivion.

¹⁰ *S. c. T.* 771, 771.

¹¹ *S. c. T.* 772, Eur. *Phoen.* 66 νεῖδον.

in temper) depends on an accent (*ἀραιάς* or *ἀραιᾶς τροφᾶς*)¹. Though the latter notion seems the more probable, the two wrong acts would easily become confused. In any case it was the *wrong* food which was offered. In the Cyclic epic² the sons are said to have caused Oedipus to use a tabooed cup.

Form of
the curse.

The curse, as known to Aeschylus, evidently took the cryptic shape usual with oracles and prophecies³. The wording must

¹ Apollodorus (3. 5. 9) makes the curse due to the sons lending no help to the father when he was being banished from Thebes after blinding himself. In Eur. *Phoen.* 874 sqq. the sons ἡμαρτων ἀμαθῶσι· οὔτε γὰρ γέρα πατρὶ | οὐτ' ἐξοδὸν ἀδόντες ἀνδρα δυστυχῆ | ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀρὰς | δεινὰς νοσῶν τε καὶ πρὸς ἡτιμασμένους. In Soph. *O. C.* 1354 sqq. there is ill-treatment on the part of the sons.

² Two references to the κυκλικὴ Θηβαΐς conflict with each other (unless we suppose Oedipus to have uttered more than one such curse). (a) Schol. Soph. *O. C.* 1375 says that the two sons δι' ἑθους ἔχοντες τῷ Οἰδίποδι πέμπουν ἐξ ἐκάστου ἱερείου μοῖραν τὸν ὦμον, ἐκλαθόμενοι ποτε, εἴτε κατὰ βασιλῆα, εἴτε ἐξ ὀνουῶν, ἰσχίον αὐτῷ ἐπεμψαν· ὁ δὲ μικροφύχως καὶ ταλῶς ἀγεννῶς, θυμὸν γοῶν ἀρὰς ἔθετο κατ' αὐτῶν, δέξας καταλιγυραῖσθαι· ταῦτα ὁ τῆν κυκλικὴν Θηβαΐδα ποιήσας ἱστορεῖ οὕτως

ἰσχίον ὡς ἐνόησε χαμαὶ βάλεν εἰπέ τε μῦθον·

ὃ μοι ἐγὼ, παῖδες μὲν ὀνειδέοντες ἐπεμψαν.

εὐκτο Διὶ βασιλῆα καὶ ἄλλοις ἀθανάτοισι,

χερσὶν ὑπ' ἀλλήλων καταβήμεναι· Αἰδοῖς εἴσω.

He then quotes *frag. trag. adesp.* 458 (N), where the subject is 'ridiculously' treated; (b) Athenaeus (465 E, copied by Eustath. *Od.* 1684) has ὁ δὲ Οἰδῖποιος δι' ἐκπώματα τοῖς υἱοῖς κατήραστο, ὡς ὁ τῆν κυκλικὴν Θηβαΐδα πεποιηκὸς φησιν, ὅτι αὐτῷ παρέθηκεν ἑκτωμα ὁ ἀπηγορεύκει, λέγων οὕτως

αὐτὰρ ὁ διογενὴς ἦρως ξανθὸς Πολυδαίης

πρῶτα μὲν Οἰδιπόδῃ καλὴν παρέθηκεν τράπεζαν

ἀργυρέην Κρόμμιο θεόφρονος· αὐτὰρ ἔπειτα

χρῶσειον ἐμπλήσεν καλὸν δέπας ἥδ' οἶνον.

αὐτὰρ ὁ γ' ὡς φράσθη παρακείμενα πατρὸς εἶο

τιμήντα γέρα, μέγα οἱ κακὸν ἔμπεσε θυμῷ,

αἶψα δὲ παισὶν εἰσὶ μετ' ἀμφοτέροισιν ἐπαρὰς

ἀργαλέας ἤρατο· θεῶν δ' οὐ λάνθαν' ἐρμῶν·

ὡς σὺ οἱ πατρίῃ' ἐνθὲ ἐν φιλότῃ

δάσσονται, ἀμφοτέροισι δ' αἰὲ πόλεμοι τε μάχαι τε.

[πατρίαν εἰν φιλότῃ MSS, corr. W. Ribbeck: δάσσονται MSS, corr. W. Headlam. Perhaps also we should read ἀμφὶ δ' ἔσονται· αἰὲ κ.τ.λ. If these suggestions are not correct, we must take οὐ as belonging to ἐνθὲ ἐν φιλότῃ alone, and read ὡς... δάσσονται, ἀμφὶ δ' ἔστι τ' εἰν πόλεμοι τε μάχαι τε. It must be admitted that αἰὲ is scarcely in point.] The ingenious suggestion of Verrall (Introd. pp. xxx sq.) that we should read χρυσότρεχων πυμάτων ἐπ' ἀλάχθῃ in *S. c. T.* 769 is vitiated (so far as his interpretation goes) by the impossibility of rendering καὶ σφε σιδαροσῶμ κ.τ.λ. by 'that they too with iron-wielding hand etc.,' since σφε cannot be emphatic.

³ Cf. Ar. *Eq.* 195 AAA. πῶς δὴτά φησ' ὁ χρησμός; OI. A. σὺ δὲ τοὺς θεοὺς | καὶ ποικίλως πως καὶ σοφῶς ἡριγμένους, and the parody on such style in Antiphan. ap. Ath.

be gathered from the allusions in the *Septem* itself, where the Chorus offers the explanation of what had been a dark riddle, that is, where the terms used in the curse, or their equivalents, are accompanied by the interpretation. Such are vv. 714 sqq. ξένος δὲ κλήρου ἐπινομή | Χάλυβοι Σκυθῶν ἄποικοι | κτεάνων χρηματοδαίταις πικροί, ὁμόφρων σίδαροι, 924 sqq. πικροὶ λυτὴρ νεκίων ὁ πάντιος | ξεῖνός τε πυρὸς συθείς | θακτὸς σίδαρος κ.τ.λ., 892, 869. As is pointed out in the commentary on these passages, we may conclude that the enigmatical language actually used was approximately πικροὶ ξεῖναι χρηματοδαίταις ξένος πάντιος πυρογενῆς, of which the true interpretation is discovered to be ὁ θακτὸς καὶ ὁμόφρων σίδηρος, ὁ δὲ Πύρρου (i.e. Χάλυβοι) ξένος (i.e. Σκυθῶν ἄποικοι), ὁ πυρογενῆς καὶ σφυρηλάτος (v. 801), τὰ χρήματα διανεμεῖ¹.

§ 10. From the utterance of the imprecation till the opening of the *Septem* there is a gap to be filled in the Aeschylean tradition. We discover incidentally that Oedipus is dead², whereas in Sophocles and Euripides he is alive³, at the date of the invasion. He lies buried in the royal tomb at Thebes⁴, not in Attica. We learn also that the brothers have quarrelled through aspirations to *μοναρχία*⁵, and that Eteocles has ejected his brother⁶, who has sought help from Argos and now claims that Justice will restore him⁷. Nothing is said of the marriage of Polyneices with Argeia the daughter of Adrastus⁸. Nor is there any definite statement of the rights of the case as regards

449 B. In Soph. *Tr.* 1159 ἐμοὶ γὰρ ἦν πρόφατον ἐκ πατρὸς τέλει, | τὸν ἐμνοέοντα μηδενὸς θανέν ὄνα, | ἀλλ' ὅστις Ἀἰδου φθίματος εἰσέγυρ τέλει (i.e. by the shirt of Nessus). In Sophocles and Euripides the curse is explicit enough (Eur. *Phoen.* 67 οἷος ἀρᾶται πασιὸν ἀνθρωπότητας, | θηκτῷ σιδήρῳ δῶμα διαλαχύν, but this is the interpretation itself).

¹ While interpreting, we have to remember (1) that iron was still a novelty and a stranger (Hes. *Opp.* 150 χαλεπὸν δ' ἐργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος, *On. Fast.* 4. 405 *aes erat in pretio, Chalyberia massa latebat*); (2) that iron was credited with a magical power of malevolence (cf. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος). This appears also from Eur. *Phoen.* 350 δλοιο τῶδ', εἴτε σίδαρος, | εἴτ' ἐρε, εἴτε πατὴρ ὁ σὸς αἷνας.

² S. c. *T.* 963.

³ Eur. *Phoen.* 64 sqq. In the *Oed. Col.* he dies at Colonus when the Argives have already reached Thebes.

⁴ S. c. *T.* 995. In Hom. *Il.* 23. 679 Oedipus was buried in Thebes after being killed in battle (δεδυνάμενος) prior to this war.

⁵ S. c. *T.* 868.

⁶ v. 624.

⁷ v. 633.

⁸ Hes. *fr.* 62; Diodor. 4. 65. 3.

the sovereignty of Thebes. There is no reprehension (except in his brother's mouth) of the conduct of Eteocles, nor, on the other hand, is there any explicit argument against the claims of Polyneices (except in so far as Eteocles himself disparages his brother's sense of justice¹). Throughout it would appear that the brothers could claim an equal share². They have been equally cursed by their father, and hence they must, at the moment, have been in equal power. The fact that the desire of *μοναρχία* is deprecated as it is³, shows that *μοναρχία* was not the legitimate position. It is therefore to be concluded that the brothers should have been joint rulers, perhaps somewhat after the manner of the two kings of Sparta. Nor is it easy to resist the impression that, to the mind of Aeschylus, the brothers were twins⁴. This is nowhere positively stated, but, if it be assumed, much more point is gained for the passages in which their relationship is emphasised⁵. A different account is given by Sophocles, who represents Polyneices as being the elder and as having been deposed by Eteocles⁶. Euripides on the contrary makes Polyneices the younger, and supposes an arrangement by which the brothers were to reign alternate years—a compact broken by Eteocles⁷. This divergence of the dramatists may most naturally be taken as indicating that the epic gave no information on the point. Each tragedian offers his own solution, and, if Aeschylus chooses to consider Polyneices and Eteocles as twins, the situation becomes simpler than with the other poets. To the epic writer the dual sovereignty probably offered no difficulties; it was a later age which found a dual *τυραννίς* perplexing.

¹ vv. 649 sqq.

² vv. 714, 773, 801, 891 sq.

³ v. 867.

⁴ Verrall takes the same view (Intro. p. x note).

⁵ *S. c. T.* 916 sq., 874. Cf. 563 (n.).

⁶ *Soph. O. C.* 1292—1325. As elder Polyn. claimed the *πᾶνταρχοι* θρόνοι, but Eteocles expelled him *οὐτὲ νικῆσας λόγῳ, | οὐτ' εἰς ἐπύχων χεῖρσι οὐδ' ἔργον μολών, | πᾶν δὲ πείσας*. From the reply of Oedipus (1354 sqq.) it would appear that Polyn. actually was for a time king of Thebes.

⁷ *Eur. Phoen. prol.*: cf. Apollod. 3. 6. 1. In *Suppl.* 149 sqq. Polyn. comes to Argos *ἀραις πατρίαις μὴ κασίγνητον κτείνει*. The flight was voluntary, but *οἱ μένουςτες τοῖς ἀπώτατος ἡδέσκων* (the *Supplikes* is pro-Argive throughout).

§ 11. The quarrel has taken place; Eteocles is sole Th sovereign, and the Argive (or 'Achaean') league has invaded of Thebes in support of Polyneices. Aeschylus apparently adopted the usual account of the relations between Adrastus, Polyneices, Tydeus, Amphiarus and the other chieftains. The league is composed of a number¹ of Achaean chiefs either actually under Argive suzerainty² or else invited from other parts of the Peloponnese³. The leader is naturally Adrastus, king of Argos. The only dissentient and unwilling member of the expedition is the seer Amphiarus, who knows 'how the matter will end'⁴. According to the received account Amphiarus had learned the mind of the Delphian god⁵, but had nevertheless joined the expedition *βλq φρενῶν*⁶. This conduct—of which Aeschylus is not concerned to give the explanation in the *Septem*—was due to the influence of his wife Eriphyle, sister of Adrastus, who had been bribed by Polyneices with the necklace of Harmonia.

The cause was the cause of Polyneices, of which—at least in its method—Amphiarus does not approve⁷, but the most vehement supporter of the cause, and the prime influence upon Adrastus, had been Tydeus⁸, to whom Amphiarus is in consequence specially hostile.

Aeschylus apparently adopts the account according to

¹ Though seven chiefs besides Adrastus are named, this is not necessarily the total number (see *S. c. T.* 42 n.). Pausanias (2. 20. 4) is in error in saying that Aeschylus first reduced the number to seven (cf. Pind. *O.* 6. 15). Schol. Hom. *Il.* 4. 404 gives nine leaders, and, if we include Adrastus and Menoeceus (Apollod. 3. 6. 3), this represents the full list of names recorded. The differing lists are evidently so many attempts to *make* seven. In Soph. *O. C.* 1305, 1311 (*οἱ εὖν εὖν ἐπὶ τὰς τάξεις σὺν ἐπὶ τὰ τε | λόγχοις τὸ Θῆβης πᾶσι δῆμοις*) there are neither more nor less than seven, but this is not stated nor implied by Aeschylus.

² The width of such a pre-historic suzerainty may be gauged from *Il.* 2. 569 sqq., where Agamemnon's kingdom includes Mycenae, Corinth, Cleonae, Sicyon and Pellene, and *ibid.* 2. 559 sqq., where Diomedes and Sthenelus rule over Argos, Tiryns, Hermione, Asine, Troezen, Epidauros and Aegina.

³ Soph. *O. C.* 1302 (Polyn. loq.) *ἐνωμῶτας | ἔσσης' ἐμᾶντῳ γῆς δοῦπερ Ἀτλίας | πρῶτοι καλοῦνται*: Paus. 9. 2 δ' Ἀδραστος ἐξ Ἀρκαδίας καὶ παρὰ Μεσσηνίῳ συμμαχικὰ ἤθροισεν (cf. 2. 20. 4); Eur. *Phoen.* 430 *Δαναῶν καὶ Μυκηναίων ἄνδρες*.

⁴ *S. c. T.* 604.

⁵ *S. c. T.* 604 sq.: cf. Bacchyl. 9. 10 sqq. Favourable signs were also lacking (Pind. *N.* 9. 44, Eur. *Suppl.* 155, Hom. *Il.* 4. 406 sqq.).

⁶ *S. c. T.* 599.

⁷ *S. c. T.* 567 sqq.

⁸ *S. c. T.* 558 sqq.

which Adrastus returns in safety to Argos¹, and also the view that all the chiefs except Amphiaraus are guilty of *ὑβρις* and thereby incur divine vengeance². Amphiaraus himself is guilty only of taking up a cause in which he does not believe, and of invading a foreign land unjustly³. Otherwise he is *σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνὴρ*⁴. This, as we gather from Homer⁵, was the conception of the character of the expedition current in the sagas, and if Euripides in the *Suppliants* chooses to present a philo-Argive view of the matter, there were doubtless contemporary motives for the innovation.

The details of the expedition previous to the grand assault of the *Septem* are not to be derived from extant work of Aeschylus. Whether he knew of the reputed mission of Tydeus to Thebes⁶ is not apparent; but the story of Archemorus⁷ was known to him and was told in his own *Nemea*.

Concerning the events of the fighting and its results there is a general agreement⁸ among the various versions, although there are many points of difference in detail, some due to existing differences in the legend, some to the deliberate invention of the various poets. Aeschylus simply tells us that, whereas at the seventh gate Polynices and Eteocles are both slain, at the other six *καλῶς ἔχει*⁹. This would most naturally imply not only that the Theban champions are victors, but that they also survive. A hint, but no more, of the fate of Amphiaraus in particular is given in the words *ἔγωγε μὲν δὴ τήνδε πτανῶ χθόνα | μάντις κεκευθὼς πολεμίας ἐπὶ χθονός*¹⁰. For the rest we are told

¹ *S. c. T.* 50 (n.). The cyclic epic or the legends must have given many details concerning Adrastus. He was manifestly the Nestor of the expedition in point of eloquence: cf. *Tyrt.* 10 (8). 7 *ei...* | γλῶσσαν δ' Ἀδράστου μελιχόγηρον ἔχει, *Plat. Phaedr.* 269 A τὸν μελιχόγηρον Ἀδράστου (after his favourite Antimachus). Adrastus' horse Arion is known to Homer (*Il.* 23. 346). Cf. *Paus.* 8. 25. 5.

² *S. c. T.* 538, 598 sq.

³ *S. c. T.* 596 sq., 616 (n.).

⁴ *S. c. T.* 597.

⁵ *Il.* 4. 405 sqq.

⁶ *Hom. Il.* 4. 370 sqq., *Apollod.* 3. 6. 5.

⁷ *Bacchyl.* 9. 10 sqq.

⁸ Thus the list of the Argive champions is the same for the *Septem*, *Eur. Suppliants*, and *Soph. Oed. Col.* In *Eur. Phoen.* and *Apollodor.* 3. 6. 3 Adrastus is substituted for Eteocles. The descriptions also tally. Thus Parthenopaeus is γαργύς to both Aesch. and *Eur.*, and Hippomedon is to both poets a large and showy man (γαῦρος... γίγαντι προσέμοιος says *Eur.*).

⁹ *S. c. T.* 784.

¹⁰ *vv.* 574 sqq.

nothing¹, except the resolution of the Theban *πρόβουλοι* refusing burial to Polyneices and the defiance of that resolution by Antigone and a part of the Chorus². Her coming punishment is threatened (v. 1035), but of course has no further place in the *Septem*.

§ 12. The later war of the Epigoni was well-known to ^Τ₁ Aeschylus³, who, like Sophocles, wrote a drama with that

¹ In Paus. 9. 9 the Thebans were first worsted in a battle *πρὸς τῷ Ἰσχυρίῳ*, but the Argives attacked the walls unskillfully and met with much loss. The Thebans then sallied, *ὡς τὸ σέμειον ἐπαίρουσα πλὴν Ἀδριστεύου φθορέναι*, but the loss on the Theban side was so great that *Καὶπὼτα νέκυν* (cf. Suid., Phot.) became a proverb for *ἡ εἰς ἐὺν δόλῳ τῶν κρατηθέντων*. In 9. 5. 19 he makes Polya. fight with Eteocl. in a *μονομαχία κατὰ πρόκλησιν*. Euripides (*Phoen.* 1223) makes Eteocl. utter such a challenge after the first repulse of the assault. After the death of both brothers, while the question of victory is in dispute, the Thebans make a sudden attack and defeat the invaders. The story of the self-sacrifice of *Μενεσσεύς*, son of Creon, is told by Eur. (*Phoen.* 911), Apollodor. (3. 6. 7) and is referred to by Paus. (9. 25. 1). Aeschylus omits all these varieties of the legends. The fate of Capaneus is narrated in Eur. *Phoen.* 1172, *Suppl.* 496, Apollod. 3. 6. 7, Paus. 9. 8. 7, that of Amphiaras in Pind. *N.* 9. 24 sqq., Eur. *Suppl.* 500. The place where the earth opened to swallow him was not agreed upon. Some showed a spot *ἐκ τῶν Περσῶν λεῖπον ἐς Θάβαν* (Paus. 9. 8. 3), others at Harma (9. 19. 14). Adrastus alone returns to Argos (Pind. *I.* 6. 10). We may assume that Aeschylus was fully acquainted with the stories in vogue, but to introduce them would have been to lengthen his play and to spoil its artistic purpose. For the same reason he is not called upon to mention the refusal of burial to the Argive chiefs (the theme of Eur. *Suppl.*); nor was there entire agreement on that subject. Thus the Theban account (cf. *Il.* 14. 113) placed a tomb of Tydeus at Thebes (Paus. 9. 18. 2). Nevertheless Aeschylus was well acquainted with the story, which was connected with his own Eleusis (cf. Hdt. 9. 27, Paus. 1. 39. 2), and he actually treated of it in his *Eleusinioides* (Plut. *Theb.* 29).

² The Euripidean story makes Creon give the order; but 'Creon' is manifestly a generic name (at Thebes) for 'regent.' In *Phoen.* 775 sqq. the same poet puts the order in the mouth of Eteocles before the *μονομαχία*. Though Homer, Hesiod and Pindar have nothing to say of Antigone and Ismene, it is difficult to understand why Jebb calls the refusal of burial 'an Attic addition.' It is certainly implied in the Theban story of the *Σύρμα Ἀντιγόνης* (Paus. 9. 25. 2). Athenaeus (277 E) remarks that Sophocles rejoiced in the *ἐπικὰς κύκλους* and drew whole dramas from it, 'following the accounts there.' Salustius (Arg. to Soph. *Ant.*) says that the tragedians follow *ἡ κοινὴ δόξα*. Statius also used epic models, and he brings Argeia and Antigone together in secretly burying Polyneices by night. The fact that Pindar (*O.* 6. 15, *N.* 9. 24) speaks of 'seven funeral pyres' is no contradiction. These are not for seven leaders only, but for the seven *λόχοι* or *τάξεις*. Amphiaras is one of the seven and yet has no pyre.

³ As to Homer (*Il.* 4. 406 sqq.).

title¹. The legend went² that Laodamas, son of Eteocles, succeeded to the throne under the regency of Creon. While he was growing up, there were also growing at Argos the sons of the fallen chiefs of the previous invasion³. Among these was Thersander, son of Polyneices, and in support of his claims the new generation formed a second expedition which was crowned with success. The Thebans were overcome; Laodamas retired to Illyria; and Thersander remained king of Thebes. Whatever account Aeschylus may have adopted when writing his *Epigoni*, it is certain that in the *Septem* he cannot have contemplated a war between the 'sons' of Eteocles and Polyneices, since both die 'childless.' Nor is one supposed reference to the *Ἐπίγονοι* to be so interpreted in this play⁴.

C. CADMEA AND THE SEVEN GATES OF THEBES.

'Cadmea'
as con-
ceived by
Aeschylus.

§ 13. In historical times Cadmea is the name of the Theban upper city or acropolis, corresponding closely to the situation of the modern town. There can be no doubt that, like the Acropolis (with the Pelargikon) at Athens, it was the original town round which the lower city gradually grew. It was the Cadmea that possessed the prehistoric walls—answering to the Cyclopean structures of Tiryns—and that Amphion and Zethus fortified by the same miraculous process which had fortified

¹ The iambic verse quoted so often by Cleanthes, which Cicero (*Tusc.* 2. 25. 60) renders by *audisne haec, Amphiaras, sub terram abditus?* is evidently from a tragedy.

² Paus. 9. 5. 13, 9. 9. 3, Apollod. 3. 7. 2 sqq., Diod. 4. 66. In Eur. *Suppl.* 1143 the children of the Argive leaders promise retribution on Thebes, and Athena foretells (1213) their success, adding *Ἐπίγονοι δ' αὖ' Ἑλλάδα | κληθέντες ὧδας ὑστέρουσι θήσονται*.

³ *Ἐπίγονοι* is not the Greek for 'sons,' and the story which furnishes each leader with a son is evidently of later growth among the saga. The list is given in Apollodorus. 3. 7. 2. The nominal leader was Aigialeus, son of Adrastus, but the most important figure was Alcmeon, son of Amphiaraus. (This fact, connected with *Ἀμφιαρέων ἐξέλευσις* as the name of part at least of the *Thebais*, might suggest that the whole poem was of Argive construction and in special honour of the Melampodidae.)

Thersander is recognised by Pindar (*O.* 2. 42 *λείθη δὲ Θέρσανδρος ἐμπίπτοντι Πολυεΐκει*) who uses the word *Ἐπίγονοι* in reference to this second war (*P.* 8. 39).

⁴ *S. c. T.* 886 (n.).

Troy. The walling of the larger city itself was evidently ancient also, but could not have been sufficiently so to create a myth. If, however, in later times the walls of Amphion were confused with the walls of wider Thebes, the occurrence would be natural, especially with those who saw Thebes mainly through literary tradition. 'Cadmea' as an expression for the citadel in particular was necessarily familiar to the Athenians in that sense; but it has already been explained¹ why Aeschylus—apart from epic tradition—would prefer to use the name 'Cadmeans' for Thebans. Though he might know the citadel itself by the title 'Cadmea,' he would hardly, in speaking of his heroic Cadmea-Thebes, think away all the rest of the town. In his day Thebes was—as for generations it had been—a larger city, including the lower town surrounding the acropolis. The mental picture of Aeschylus would naturally be that of the extended city, even if he could have been archaeologist enough to reduce it by an effort to a conception of the Cadmea proper. By the 'Cadmean city' he means simply the town of Cadmus, that is to say, an ancient Thebes. What precise notion he entertained of the city in the days of the Argive siege we cannot tell, since the question would largely depend upon the extent to which he was personally acquainted with Thebes². It is safest to believe that he possessed considerable general information concerning the contemporary town, but that for the most part he is reproducing the language of the epic and of other literary or oral tradition.

§ 14. In the epic, as in tradition generally, Cadmean Thebes ^{τι} was manifestly described as possessing seven gates, which bore ^α distinctive names. 'Seven-gated' is an epithet of ancient ^{ga} standing³. Though seven is a mystic number⁴, and might

¹ See § 6.

² He may have been at Thebes with the army after the battle of Plataea, if at no other time. There would at least be plenty of Athenians capable of describing the place.

³ Hom. *Il.* 4. 406, *Od.* 11. 260, Hes. *Opp.* 162, *Scnt.* 270 sqq. (Cf. Soph. *Ant.* 100, 118.) Later poets sought to vary the expression with e.g. *επτάπυργοι* (Eur. *Phoen.* 245), *επτάστομον πύργωμα* (287), *πόλις ἐπταστόμου* (Soph. *fr.* 701).

⁴ Cf. Hom. *Il.* 9. 85 *επτ' ἔσαν ἡγεμόνες φυλάκων* (to guard the camp).

possibly be taken as symbolic, it does not appear why Thebes in particular should have been credited with that number. It is the case also that Thebes was the meeting-point of eight ancient roads, viz. those to Plataea (and thence to the Isthmus), to Eleutherae (and thence to Eleusis and Athens), to Tanagra and Delium (with a branch to Phyle), to Harma and Chalcis, to Anthedon, to Hyle (and thence to Opuntian Locris), to Haliartus (and thence to Phocis), to Thespieae (and thence to points on the Corinthian Gulf). It does not, of course, follow that each of these roads possessed a separate gate, but it is entirely probable that seven different outlets were in ordinary use. The gates of historical Athens were much more numerous, and the circuit of historical Thebes was but little less than that of Athens¹. Pausanias says distinctly *Θηβαίους δὲ ἐν τῷ περιβόλῳ τοῦ ἀρχαίου τείχους ἑπτὰ ἀριθμὸν ἦσαν πύλαι, μένουσι δὲ καὶ ἐς ἡμᾶς ἔτι*, and it is scarcely conceivable that he would venture upon such a statement, if his contemporaries could have proved it untrue. He proceeds to name them.

Whether so small a place as the original Cadmea, or Cadmea proper, would itself possess seven gates, is another question. It is by no means impossible. The Cadmea was of larger area than the Athenian Acropolis and was accessible from all sides, while the Acropolis could only be approached from the west. But there is an alternative sense in which 'seven-gated' might be understood for even a small fortress. When the primitive city of Athens (consisting of Acropolis and *Πελαργικόν*) is spoken of as *ἐννεάπυλος*², or as possessing *ἐννέα πύλαι*, we are to think not of nine separate entrances, but of nine successive portals along one road of entrance³. It might be the case that the original fortress had an approach guarded by seven successive portals, or by a number traditionally spoken of as seven; that these were the *ἑπτὰ πύλαι*; that, as the lower city grew round the Cadmea and was in turn provided with a wall, its gates

¹ In Thuc. 2. 13. 6 the circuit of Athens minus the space between the Long Walls is 43 stadia, and the circuit of Thebes is given as 43 stadia in a metrical description by a certain Dionysius (*Geog. Graec. Min.* 1. 241. 98).

² Cleidemus *ap. Suid.* *ἑννέα*. (9 is another mystic number.)

³ See Harrison *Primitive Athens* pp. 32 sqq. (after Dörpfeld).

were placed where they were needed for the several roads; and that these were actually seven in number, either because convenience so dictated or because the traditional title of 'seven-gated Thebes' led to that honourable and mystic number being deliberately retained. Nevertheless, even if such a guess happens to be anywhere near the truth, the seven actual and distinct gates of the larger wall must still be ancient, inasmuch as already in cyclic epic times they are so situated that a champion can stand outside before each and attack it. Moreover the names, as recorded, are not descriptive (as they would probably be, if of more recent origin) of the places to which they lead. They all bear the unmistakable stamp of ancient coinage. For the *Septem* at least it is clear that Cadmea-Thebes possessed seven gates, neither more nor less. Nor is it likely that, in naming them, Aeschylus would ignore all the facts of contemporary Thebes.

§ 15. Concerning the topography of Thebes there has been much discussion. Though the identification of the Cadmea, Dirce, Ismenus and one or two of the gates may be considered as settled, it must be acknowledged that more or less uncertainty attaches to almost every other detail. Though after the destruction of the wider city by Alexander it was restored by Cassander (B.C. 315), it was apparently destroyed again, at least in part, by Mummius (B.C. 146). In the time of Pausanias only the Cadmea was inhabited, although there were evidently many conspicuous traces of the larger town. Nor was the state of the city more flourishing in the days of Strabo (B.C. 20). Subsequent demolitions and decay have left the lines of the walls very disputable. Such evidence as there is, has been best put together by Fabricius, in his admirable monograph *Theben* (1890)¹. Before giving, with certain omissions and slight modifications adapting it to the *Septem*, his chart of ancient Thebes, some words of description and argument are necessary.

The original settlement, or Cadmea, was planted on a site which met the two chief requirements of a primitive stronghold.

¹ See also Frazer's *Pausanias*, Vol. v. pp. 31 sqq. and the literature there mentioned. Forchhammer's plan of Thebes (*Dict. Geog. Thebae*) is superseded.

These were, first, an elevation easily defensible, second, an adequate supply of water. A spur of the Teumessus range supplied the one; the stream and fountain of Dirce supplied the other. To the Cadmean it was Dirce, rather than Ismenus, that held the first place¹. Ismenus in fact lay well outside the early town, while Dirce was close to the wall and one of its supplying springs was in all probability enclosed within the fortifications. On a northward spur or ridge from the range, offering a space of some 750 yards in length by about half that distance in breadth, the primitive town appears to have been built in a pear-shaped form, the southern and higher end being at an elevation of about 200 feet, the northern and lower at that of 150 feet. On the southern side the spur is connected with the hills; on the east and west there are gullies of the Dirce and the Strophia, but (except to the S.W.) the sides are in no way precipitous. As compared with the *κάτω πόλις* which subsequently grew up, the Cadmea may be described as lofty², but the expression must be taken in this relative sense.

The larger town.

To east, west, and north of this primitive stronghold there gradually attached itself a larger town of 'Thebes', known in contradistinction as the 'lower city,' while the Cadmea, besides bearing its proper names, was also styled the 'upper city' (*ἡ ἄνω πόλις*) or *ἀκρόπολις*. As a natural result there were in historical Thebes two *ἀγοραί*³, the older one in the Cadmea, a later one in the lower town. The exact circuit of the walls of the extended city—which could hardly have been the same at all historical times—can scarcely be decided. Fabricius drew his conclusions from the lines of tiles and occasional patches of masonry which he took to mark the course of the *περίβολος* and its towers. The evidence of the tiles is disputed, but the

¹ Cf. S. c. T. 259 (n.), Pind. *I.* 1. 29, 5. 74. In Eur. *Phœn.* 823 sqq. Amphion's wall rose *διόδωρον ποταμῶν πέραν ἀμφὶ μέσση Δίρκας* (where the reference is apparently not to Dirce and Ismenus, but to Dirce and Strophia, the latter being regarded as a component of the former).

² Paus. 3. 17. 1 *ἐν ὅσῃ περιφανείᾳ ἐξίσχουσα*. Fabricius quotes Pind. *fr.* 196 *λατάρην Θηβῶν μέγαν εὐπέλοιν*. For primitive times it was roomy. In Plut. *Mor.* 598 F we hear of 5000 men being in the Cadmea.

³ Strabo 9. 2. 3.

⁴ Soph. *O. T.* 20 *ἀγοραῖσι θαυρί* and Jebb's note.

sults obtained by Fabricius answer very closely to the 43 ades named by Dionysius¹. It is generally agreed that no extension occurred to the south, where the old wall of the Cadmea continued to be part of the wall of greater Thebes. It is also agreed that both Dirce and the less important Strophias flowed through² the city; in other words, that the lower town spread beyond the gullies of those streams. As to whether the town also spread beyond the Ismenus there has been a difference of opinion, but it appears certain that, to the mind of Aeschylus, his stream ran—as Fabricius decides on other grounds—outside the Proetid gate³. There is, however, nothing to show that the city was not further enlarged on that side after the date of the *Septem*, the most likely occasion being in the year B.C. 457, when the Lacedaemonians assisted the Thebans⁴ in strengthening their town. In point of fact, recent excavations have revealed the foundations of walls to the east of Ismenus. Nevertheless this extension at least may be disregarded for Aeschylus. Whether he thought of the Thebes of his own day or imagined still smaller Cadmea-Thebes, whether he was simply drawing upon his epic and legendary sources or blending their language with his own information, the truth remains that for him the eastern wall of the Cadmeans is on the near side of Ismenus. In general his town would be considerably smaller than that outlined by Fabricius. This would manifestly not affect the relative positions of the gates. The enlargement of the *πρόπυλος* would simply place a newer gate further out along the road which led from the older one.

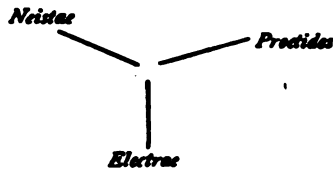
§ 16. Of the gates themselves three are tolerably certain. Positions of the *Proetid* gate is placed by Aeschylus on the side towards Ismenus, and Pausanias tells us distinctly that through it passed

¹ Dicæarchus, or rather Heracleides Criticus (quoted by Apollon. *Hist. Mirab.*), gives 70 stades as the circumference circ. B.C. 250 (*Geog. Gr. Min.* 1. p. 102).

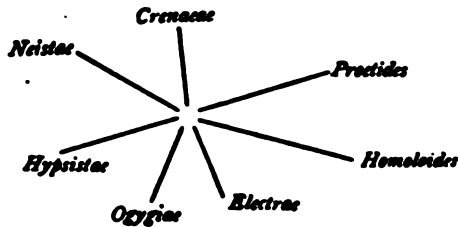
² Eur. *Antiope* fr. In Paus. 9. 25. 3 the house of Pindar is across the Dirce, but there is nothing to make us suppose that it was outside the walls. Eur. *Ion*. 823 sqq. διδόμεν ποταμῶν πέραν ἀμφὶ μέσσω Δίρκης is indefinite; *ibid.* 730 θύε γὰρ τοὶ Διρκῆϊος ἀναχωρεῖν πέραν (i.e. in re-entering Thebes) may very naturally refer to that part of Dirce which runs across the plain below Thebes.

³ S. c. T. 364 Τυδεὺς μὲν ἤδη πρὸς πύλαισι Πρωτείου | βρέμει, πέραν δ' Ἰσμενίου | ἐφ' ἑτέρῃ | ὁ μάλιστα. ⁴ Diodor. 11. 81.

the road to Chalcis¹. The *Neistae* were on the road to Thespieae and the sanctuary of the Cabiri². The name itself would imply that the situation was low. The *Electrae* were entered from Plataea³. According to Euripides they led to Cithaeron⁴, were on high ground, and were in the quarter from which the Athenians would approach⁵ Thebes. Arrian⁶ tells us that they led to Eleutherae and Athens. Pausanias, in his method of enumerating the list, appears to have been insufficiently understood. After giving the three names above mentioned, he proceeds to the other four, viz. *Crenaeae*, *Hypsistae*, *Ogygiae*, *Homoloides*⁷. It is commonly assumed that there is no indication of the order in which these come. In reality what Pausanias does is to name first the three chief entrances, situated somewhat thus



He then begins for the remainder at the north (*Crenaeae*), comes round W. (with *Hypsistae*), makes the explicit statement that to these the *Ogygiae* are 'next,' and last he names the *Homoloides*. We thus get approximately



This arrangement agrees with all the hints that can be gathered from other sources. Thus Aeschylus names no

¹ Paus. 9. 18. 1.

² Paus. 9. 8. 7.

³ An. 1. 7. 9.

⁴ Paus. 9. 25. 4.

⁵ Bacch. 780.

⁶ 9. 8. 4 sq.

⁷ Suppl. 651.

Ogygian gate (probably for metrical reasons¹) but substitutes neighbours to Onca Athena's². The situation of Onca's shrine appears to be fairly ascertained as 'about 200 paces S.W. of Ladmea'³. The title *Hypsistae* is manifestly antithetic to *Veistae*, and it is natural to think of the two gates as in line, one being at the highest point and the other at the lowest on that side. It then follows that the *Crenaeae* of other writers are the *βoppaîai* of Aeschylus, therefore to the north, where in point of fact the gate was in the suburb of Pyri by the Dirce⁴. While Euripides and Aeschylus that the tomb of Onca thus lay outside the walls⁵, and from Aeschylus it follows (the same) that the gate was near the *βoppaîai*.

The list of the seven gates is given by the various writers who speak of them from each other. Aeschylus, Euripides, Pausanias, and Statius agree in regard to the *Electrae*, and Pausanias and Statius agree in regard to the *Electrae*, and Pausanias and Statius agree in regard to the *Electrae*. For the rest the correspondences are:

Aesch.	Eur.	Paus.	Stat.
<i>Veistae</i>	<i>Neistae</i>	<i>Neistae</i>	[corrupt] <i>Neitae</i>
<i>βδομαι</i>	<i>ἑβδομαι</i>	<i>Hypsistae</i>	<i>Hypsistae</i>
<i>Neighbours to Onca</i>	<i>Ogygiae</i>	<i>Ogygiae</i>	<i>Ogygiae</i>
<i>βoppaîai</i>	<i>Crenaeae</i>	<i>Crenaeae</i>	<i>Crenides</i> <i>Dircaeae</i>

The dramatists differ as to the particular gate allotted to each champion, but for Aeschylus the arrangement may be represented somewhat as follows, although it would be absurd to consider the poet as having any very clear-cut outline in his mind. He had studied no charts of Thebes.

¹ He clearly avoids the anapaest which other tragedians allow themselves in proper name. See note to v. 24.

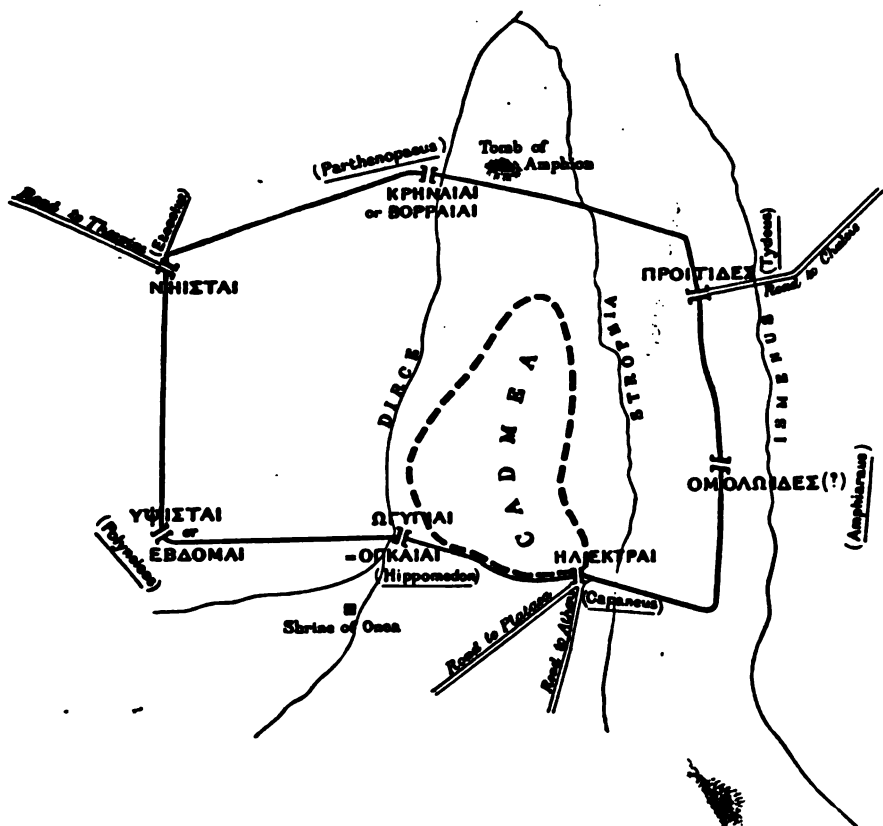
² Hesych. has 'Ὀγκας Ἀθῶνας' τὰς Ὀγκίας πόλιν λέγει. Nonnus only names two gates, the *Electrae* and the *Oncaeae*.

³ Frazer on Paus. 9. 12. 2. 'There is said to have been a village Oncae on the spot (schol. Pind. O. 2. 48, Tzetzes *Lycoph.* 1225).' See note to v. 488.

⁴ Statius (8. 353 sqq.) substitutes *Dircaeae* in his list. Pindar (*I.* 5. 74) in his *πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ...κόραι | Μναμοσύνας ἀνέτειλαν παρ' εὐτειχίστου ἄδμου πόλιν* should be understood to imply that he himself lives near a gate and that Dirce has a fountain near it. This would be the *Crenaeae* or *Dircaeae*.

⁵ Eur. *Phoen.* 145, *Suppl.* 662.

⁶ S. c. T. 514 sq.



D. THE PLAY OF AESCHYLUS.

Political
purpose in
dramas.

§ 17. Though we do not demand of a modern drama that it should convey a definite moral or political lesson, and though we should not be too exacting in this respect when we deal with the corresponding form of art in antiquity, it is nevertheless a notorious truth that the early Greek poet, and not least the dramatic poet, was commonly regarded—and regarded himself—as an exponent of religious, ethical, and political wisdom. In its primary purpose a tragedy was doubtless a composition of art, intended for the public entertainment on its more serious side; but it was meanwhile expected of the tragedian that he should ‘improve the occasion’ and play the part of teacher to

POLITICAL PURPOSE IN THE PLAY. xiii

the audience¹. The stage Euripides is not expressing simply his individual opinion, when he maintains in the *Frogs*² of Aristophanes that poets can only claim admiration

δεινότερος καὶ τρυφερότερος ἐστὶ βελτίους τε ποιητῶν
τοὺς ἀνθρώπους ἐν ταῖς πόλεσιν.

The traditional σοφία of the poet is to show itself not merely in the varied lore for which he has to thank Mnemosyne, the mother of the Muses, but also in the γνώμαι and παρανέσεις which are to be expected of his more profound thought and keener insight. His function is not only τὸ ποιεῖν, but also τὸ χρηστὰ διδάσκειν³. Most obviously valuable, and most readily appreciated, was wise admonition applied to contemporary circumstance. When Athens was in sore straits just before the end of the Peloponnesian war, Dionysus seeks to bring back a tragic poet from Hades

ὦ' ἢ πόλει σωθῆσα τοὺς χρόνους ἔσθ.
ἐπότερος εἴην ἂν τῇ πόλει παρανέσσω
μῶλόν τι χρηστόν, τοῦτον ἔξω μοι δεκά⁴.

And, when Aeschylus has been chosen and is departing to the upper world, the prayer is made that he may be the means of suggesting

τῇ...πόλει μεγάλων ἀγαθῶν ἀγαθὸς ἐκποσίης⁵.

§ 18. In writing the *Septem* Aeschylus duly performs this X
T
S
su
th
ni
of
ci function of admonisher. But while the general and permanent moral lesson involved in the fate of the sons of Oedipus is obvious, there was also conveyed a special political lesson with a contemporary reference, a lesson so little obtruded that it has apparently escaped the notice of commentators. When Dionysus asks in the *Frogs*⁶

καὶ τί σὺ δράσας οὕτως αὐτοὺς γενναίους ἐξεδίδαξας,
Αἰσχύλε, λῆξον

¹ Ridgeway (*Prælection on the Supplices of Aeschylus*) rightly concludes for the *Supplices* and the *Eumenides* that Aeschylus was 'the apostle of a new and loftier religion, the proclaimer of a nobler and purer humanity, and the advocate of a more advanced and stable social system.'

² vv. 1009 sq.

³ *Ran.* 1057.

⁴ vv. 1018 sqq.

⁵ *Ran.* 1419 sqq.

⁶ *Ran.* 1530.

the poet is made to reply

δρᾶμα ποιήσας Ἄρεος μυστῶν,

that drama being

τοῖς ἔκτ' ἐνὶ Θήβας,

ὁ θεασάμενος πᾶς ἂν τις ἀνὴρ ἠγάσθη δάιος εἶναι.

And doubtless something might be caught of that *aura* of valour which so peculiarly pervaded the piece, and which suggested to Gorgias this apt description 'full of martial spirit'. Besides dramatically enforcing his invariable warning against *ὑβρις* and *τὸ ἄγαν* in any shape, Aeschylus does indeed stimulate Athenian manhood with the desire *δάιος εἶναι*. But he meanwhile 'improves the occasion' in behalf of a debated public policy, or one which at least required the spur. This was the policy initiated by Themistocles, continued by Cimon, and accomplished by Pericles; namely, the policy of fortifying Athens with such completeness that it might thenceforth be secure against assault, whether from barbarian or from hostile Greek. To suppose this purpose included in the 'wisdom' of the play is no idle fancy. The date of the *Septem* is B.C. 467. The date of the commencement of Cimon's wall of the Acropolis is B.C. 468. Themistocles had previously built the new (if hasty) *περίβολος* of Athens, had fortified the Peiraeus¹, and had probably devised a larger scheme, which was delayed, and doubtless in part discredited, by his fall and exile in B.C. 472. There were no doubt financial difficulties also. The spoils of the battle of Eurymedon supplied Cimon with the means to accomplish the work upon the Acropolis which is associated with his name. According to Plutarch² he also commenced the building of the Long Walls, although the actual carrying out of that supremely important work was left for Pericles (B.C. 460—458)³.

It is manifest that for some time before and after the production of the *Septem* the question of the nature and extent

¹ The phrase Ἄρεος μυστῶν is attributed to Gorgias by Plutarch (*Mor.* 715 E). The adjective contains the notion that the spirit is contagious.

² Thuc. 1. 93.

³ *Cim.* 13.

⁴ The actual year is not to be gathered from Thuc. 1. 107 κατὰ τοὺς χρόνους τούτους (see Poppo-Stahl).

of the fortifications of Athens was one of chief public prominence. Nor could it be otherwise. In B.C. 480 not even the Acropolis, much less the larger city, had been defensible against the Persians. The Athenians had been compelled to take refuge within their 'wooden walls.' In the following year Mardonius had completed the destruction of the city. No one knew when such an experience might be repeated. Nor was assurance against the Peloponnesians much greater than that against Persia. Far-sighted statesmen with the large conceptions of a Themistocles or a Cimon perceived what was necessary. But, as on similar occasions ancient and modern, the more far-sighted the conception, the more difficulty may be found in persuading the body politic to adopt it comprehensively. Especially is this the case when the execution involves heavy financial burdens. That the Athenians required no little pressure of persuasion is manifest, first, from the delay in carrying out the full scheme (whether it be due to Themistocles or to Cimon), second, from such indications as that afforded by Plato¹, who refers to a speech delivered by Pericles in favour of building the Long Walls. For the sake of brevity historians speak of Themistocles or Cimon or Pericles as doing this or that; yet these greater men were but agents of the will of the people, even though they may first have been the moulders of that will. It was but human nature that the eagerness displayed immediately after the Persian invasion should diminish as the wounds of that invasion healed.

In the *Septem* Aeschylus is indubitably lending his aid to the formation of public opinion in support of the Cimonian policy of fortification². He is insisting upon the text 'Trust in the gods, but see to your walls.' Though the scene of the action is in Cadmea, the language is carefully adapted to Athens. If Athena Onca is implored to hold her protection over the Cadmea³, it is easy to grasp the allusion to Pallas Athena of the Acropolis, who *χείρας ὑπερθευ ἔχει*. If she is to

¹ *Gorg.* 455 E.

² It may even be suspected that he also intends a good word for Themistocles in the lines *φειδύγων φρονήμα προσταγίας* | *Ἀρτέμιδος ἀνολαυσι* (436 sq.). The chosen guardian deity of Themistocles was Artemis Aristobule.

³ *S. c. T.* 149 (n.).

guard her ἐπτάπυλον ἔδος, the Athenian would at once think of the ἐννεάπυλον¹. These are occasional reminders, but at frequent intervals throughout the play the importance of the defences is emphasised. The Cadmeans are bidden to man the πυργώματα (ἐπάλξεις, θωρακεία) and there to take their stand,

μηδ' ἐπηλύδων
ταρβέειν ἄγαν ὄμιλον· εὖ τελεῖ θεός².

The Scout bids Eteocles (62)

σὺ δ' ὥστε ναὶς κενὸς οἰακοστρόφος
φράξει πάσιμα, πρὶν καταγίγαι πνοῆς
Ἄρεος.

To the Chorus the tutelary gods are γᾶς τᾶσδε πυργοφύλακες (153); they are besought not to 'betray the bulwarks' (237). When the Chorus surrenders itself on the Acropolis to a helpless passion of supplication, Eteocles bids it (202) offer a prayer more to the purpose,

πύργον στέγειν εἵχεσθε πολέμιον δόρυ.

The Chorus itself in a στάσιμον of some length describes vividly the fate of a captured city; how it is enslaved, befouled with smoke, and reduced to ashes (307 sqq., 329). The allusion to the burning of Athens by the Persians is unmistakable. And this havoc, it is said, occurs when 'the defences fail' (332). The boasts and threats of the Achaean champions are addressed to the πύργοι of the besieged town³, and, in answer, the Chorus prays that the enemy may never get within gate or wall, but may perish πρόσθε πυλᾶν, πύργων ἔκτοθεν⁴. After the failure of the assault the Scout reports (780)

πᾶσι δ' ἰν' εἰδὶς τε, καὶ κλυδωνίῳ
πολλαῖσι πληγαῖς ἄντλον οὐκ εἰδέξατο·
στέγει δὲ πύργος.

It would have been impossible for the poet to communicate his lesson more plainly without violating (as Euripides is so apt to do) the canons of dramatic art.

¹ See § 14.

² vv. 30 sqq.

³ By Capaneus (413), Eteocles (454), Parthenopaeus (536).

⁴ vv. 512, 616. Cf. 300 ἔξω πύργων.

§ 19. The action of the play is simple, and requires no further analysis than that which is supplied in the commentary.^{as} Whereas Homer infused into his epic *μυθήσεις* a dramatic life, on the other hand the dramatic *μίμησις* of Aeschylus, especially in its earlier stages, is wont to retain much of the epic character. Apart from its choruses the *Septem* is in a large measure epic put upon the stage. There is much description, there would be considerable scenic effect, but there is little action in the modern sense. As a study of *πράξεις*, *πάθη*, and *ἥθη* the play is apt to strike the reader as somewhat slender. Of the *μελοποιία* we have no information, but it would necessarily count for much. In *ὄψις* it may be readily imagined that the play would not be lacking. We have the burghers in the opening scene, the distracted Chorus amid the images, the armed champions, the funeral procession and the dirge, besides the dancing and acting. When we have supplied these to the best of our ability, we are called upon to allow for sundry differences between the Greek point of view and our own in regard to a dramatic creation and its performance. Our own conception of 'action' is not the same as the Greek conception of *πρᾶξις*. A passage of *ἐλεγχος*, or a scene of argument in which a certain mental *πάθος* is produced, removed, or changed, is sufficient in its 'action' for the Athenian, who loved these altercations, so long as the degree of *διάνοια* exhibited on either side was sufficiently keen or solid to maintain his intelligent admiration. Meanwhile he experienced a lively appreciation of the dexterity or beauty of the language employed. 'Action' also is the 'keening' over the bodies of the slain brothers. To the Greek, with his lively sympathies and his ready response to a call upon his emotions, this formed an interesting chapter in the *βίου μίμησις* of the stage. It was not merely that he took—as one modern sarcastically remarked of another—'a melancholy pleasure in the contemplation of a funeral.' It was that the attendant ceremonial of death and burial was to him a thing of real significance, for the simple reason that he entertained strong views of the vital importance of such duty to the dead.

§ 20. If the function of tragedy is to evoke keen sensations of *ἔλεος* καὶ *φόβος*, we must estimate the success of a piece, not by the standard of our own social, moral and religious concep-

tions, but by that of the Athenians in regard to the same matters. If it seems easy for us to realise the tremors which might pass through an audience when the Chorus depicts the miseries of slaughter, desolation, and enslavement in a captured city, we still can hardly experience them with the same liveliness as a people who recognized their literal truth and to whom they were more or less imminent possibilities. If we can understand a shudder of horror at the impending slaughter of brother by brother, we nevertheless cannot experience it with precisely the same acuteness as a people who regarded the tie of blood from a far more superstitious standpoint, and to whom the Erinyes were dreadful and ever-present realities. The curse of a father is to us a deplorable and shocking thing from the point of view of sentiment, but we cannot regard it, like the Athenians, as an embodied and operative power which can work madness in the brain and relentlessly and irresistibly achieve its dire object. To a people accustomed to the enigmas of oracles and prophecies, prone to look for their fulfilment with awe, and keen to feel the irony when the language was interpreted by the event, there were thrilling sensations of apprehension and premonition which are scarcely realisable by a sceptical modern reader, to whom such riddling rede is apt to present itself in a less venerable light. The refusal of burial to Polyneices is to us a cruel and disgusting action, possible only to a stage of civilisation from which we have emerged. To the Athenian such a prohibition came nearer home; it moreover amounted to perpetual damnation of the departed spirit, and the situation is therefore one of much more crushing grief to Antigone and her sympathisers than we can now realise without considerable effort. To us therefore, who have little regard for Erinyes or Curses or cryptic utterances, who have minimised the interest and importance of obsequies, and who have shifted to a different plane our conceptions of the claims of kinship, the *Septem* must lose much of its tragic force. The particular motives of pity and fear which it employs, though not without their effect upon ourselves, have lost not a little of their edge. They have at least lost the peculiar quality of poignancy which they would possess for a Greek of the early part of the fifth century B.C. Not only do we miss much that the piece actually contained, together with

the acting, the *δραμαίσι*, the *μελοποιία*, and the *ῥήσι*; we have also been taught by the romantic drama to look for something at which classical tragedy does not aim, to wit, rapidity of action in a plot more 'complex,' and subtlety of characterisation probing to greater depths of 'philosophy,' than even the writer of the *Poetics* would have contemplated. One thing, however, which no competent reader can miss is the Aeschylean power of language, with its extraordinary specific gravity, its magnificent compression, and its brilliant figurativeness, by means of which the poet brings into the modest compass of a little over a thousand lines enough matter to have furnished forth as many more in many another writer.

§ 21. The epic character of the play appears especially in the descriptions of the several Achaean champions with their accoutrements and their utterances. It is chiefly here that modern criticism, proceeding on *a priori* principles as to what is or is not dramatic, raises some question. Have these descriptions a legitimate place in drama? If so, are they seasonable in the mouth of the Scout? Is it, moreover, possible for the Messenger to have seen and heard all that he reports? It is not easy to act the *λυτικός* to these *προβλήματα*, if we are to apply to ancient drama the strictest canons of modern realism. But though we are not called upon to undertake this impossible task, in view of the accepted conventions of the Greek stage, it may at least be answered that the criticism is largely misconceived. It is an entirely false notion that the Scout and the King are wasting time in talk while the enemy may be taking advantage of the situation. A point so obvious is not one which would escape so experienced a playwright as Aeschylus. At the very beginning of the Messenger's report we are told that the operations of the enemy are suspended

πόρον δ' Ἰσμηνὸν οὐκ ἔφ' περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται καλὰ'.

It is characteristic of Aeschylus that he does not elaborate this excuse. He is too good a dramatist to add 'and therefore I may proceed to give my account at leisure.' We may, if we choose,

regard the device itself as not particularly convincing. Yet Aeschylus believed it to be sufficiently so for his audience. Here, as elsewhere, he credited that audience with the quick intelligence which accepts few words in place of many. Doubtless he often took that intelligence too readily for granted. But whether the device be an entirely natural one or not—and there is at least nothing irrational in it—if it is once granted, criticism falls to the ground. For how long, after all, does it take the Messenger to make this report and for Eteocles to answer it with his dispositions? The whole scene until Eteocles himself departs occupies 345 lines. Comprised in these there is no interval, and the time thus 'wasted' amounts to neither more nor less than it would take to deliver that number of lines upon the stage. It is not even the space of time which a modern critic spends in reading and pondering the lines, but the time which he might take, as a Greek of the date of Aeschylus, in uttering and acting them. This would be measured in minutes. To the spectators almost no time would appear to elapse. There are several single scenes in Shakespeare which are as long, and some which are longer. It can hardly be contended that the delay is rationally out of proportion to the justification offered for it.

Of two passages of Euripides which are supposed to be aimed at this scene in the *Septem*, one will be found on examination to have no such reference whatever. In the *Supplices* (846 sqq.) Theseus says to Adrastus

ἐν δ' οὐκ ἐρήσομαι σε, μὴ γέλωτ' ἔφλω,
 ὅτε ξυρίστη τῶνδ' ἕκαστος ἐν μάχῃ,
 ἢ τραῦμα λόγχης πολεμίων εἰδέξασθαι.
 κενοὶ γὰρ οὗτοι τῶν τ' ἀκουόντων λόγοι
 καὶ τοῦ λέγοντος, ὅστις ἐν μάχῃ βεβῶς
 λόγχης λούσης πρόσθεν ὀμμάτων πυκνῆς
 σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἀγαθός.

But what application has this passage to the Messenger's descriptions in our play? Euripides is simply ridiculing the man—probably too frequently in evidence at Athens—who pretends to know the full details of a fight in which he has been himself engaged. As every veteran acknowledges, the field of observation in a battle is limited to the soldier's own immediate

neighbourhood, and sometimes he can render no very clear account even of his own experiences. But the Scout in the *Septem* has nothing to tell of any fight in which either he or anyone else has been concerned. It should be obvious that to force the lines into a criticism of his fellow-dramatist is to do an injustice to Euripides.

More relevant might seem the passage in the *Phoenissae* (748 sqq.), where Eteocles says

ἵσταται τάδ'· ὁδὸν δ' ἐπὶ τείχεσσι καὶ πόλιν¹
 τείχεσσι λοχαγεῖς πρὸς πόλιν, ὅς τις λέγει,
 ἵσταται ἵσταται πολέμους ἀντιπάλους·
 ἵσταται δ' ἐκείνων διατριβὴ πολλὰ λέγει
 ἔχθρῶν ὅτι· αὐτοῖς τείχεσσι καθήμενοι·
 ἀλλ' εἴμ', ὅπως ἂν μὴ καταργῶμαι χεῖρα·
 καὶ μοι γένου' α.γ.λ.

Though this particular *ῥήσις* is rightly suspected to contain a number of interpolations, and though it might be hoped, for the artistic credit of Euripides, that the dramatically unnatural—because obviously forced—passage *ἵσταται...χεῖρα* is one such, we need not avail ourselves of that suspicion. It is enough to remember that the *Phoenissae* is of exceptional length, and that the poet has crowded into it (if it is all his) an unusual variety of matter. His lines here are no reflection whatever upon Aeschylus; they are a defence of himself. If anyone is criticised, it is the audience, which looked for such detail and description², but which Euripides does not this time propose to satisfy. The playwright is aware that he cannot spare room for this matter, and he accounts to the audience for the omission. The tone is not one of sarcasm, but of apology: 'I cannot name them now; it would take time, and the enemy are pressing us.'

It is sometimes further objected that the descriptions themselves are merely picturesque, and therefore undramatic. The same criticism would sweep away many a fine passage of

¹ The MSS have either this or *ἐπὶ τείχεσσι καὶ πόλιν μολών*. Since Eteocles is inside the city, and means that he will go to the walls, Musgrave and Porson read *ἐς πόλιν*. This is doubtless the sense (= *περιβόλον*), but it does not account for the corruption. I should suggest *πόλον* ('circumference') as the source of both *πόλιν* and *μολών*.

² Eur. has already given such a description of the leaders (119 sqq.) and offers more at vv. 1104—1140.

Shakespeare. Aesthetic dogmatism is of little value unless founded on the facts of experience. That the Athenian audience was intensely interested in such descriptions pure and simple might doubtless be put down to that *ἀσθένεια* to which it was subject. The keen interest itself is beyond doubt. The same taste is met by Euripides¹. And if the strangeness to the modern reader lies not so much in the descriptions of the warriors as in the details of their shields and blazons, it is precisely here that the Greek appreciation was especially lively. How deeply ingrained in the Greek constitution was the love of skilful workmanship and of the contemplation of masterpieces in any kind, can scarcely be more conclusively shown than in the prominence given to verbal pictures of such things from epic times downwards. The shield of Achilles in the *Iliad* and in the *Electra* of Euripides; the shield of Heracles in the *Scutum* of the pseudo-Hesiod; the sculptures of Delphi in the *Ion*; the breastplate of Agamemnon² in Homer, the bowls in Theocritus, the *τάλαρος* of Europa in Moschus, the *δίπλαξ* of Jason in Apollonius Rhodius, the chest of Cypselus in Pausanias, are a few of the instances in point. It was part of epic convention that a shield of more or less miraculous workmanship should be described, with a combination of sheer joy in decorative art and naive wonder at the marvel of craftsmanship. The earliest Hellenic invaders of Greece could never sufficiently admire the technical productions of their 'Aegean' predecessors or of oriental workmen. As warriors they would be especially concerned with such work upon shields, breastplates, and daggers. They would be eager to possess, and, if they possessed, they would hugely prize, accoutrements so distinguished. Their bards would magnify the possibilities of skill and dream dreams of wonderful inlaying and colour-toning. They would vie with each other in equipping their heroes with a shield of which, as of Nestor's, *κλέος οὐρανὸν ἔκει*³. Of the shield of Achilles in the eighteenth book of the *Iliad*, Leaf remarks that 'though of course beyond the power of early Greek, as of any human art, to execute, it yet requires to explain it only such works of art and technique as we know to have been accessible

¹ *Phoen.* 1104 sqq.² *Il.* 11. 24 sqq.³ *Il.* 8. 192.

to the Greeks, at least in foreign imports, in pre-Homeric times.' He illustrates by the dagger-blades found by Schliemann at Mycenae.

Exquisite inlaying¹ was realised in fact, and so far there is nothing unreal in such instances as *Il.* 18.474, where Hephaestus blends bronze, gold, silver and tin, or [*Hes.*] *Scut.* 141 *πᾶν μὲν γὰρ λευκῷ τιτάνῳ λευκῷ τ' ἐλέφαντι | ἤλεκτρῳ θ' ὑπολαμπέες ἔην, χρυσῷ τε φαινῷ | λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλῆ- λαντο.* Nor is the *tour de force* in *Scut.* 233, of the Gorgon's head in a net, beyond execution. Greater marvels, such as of moving reliefs, belong to the fancy of a later age².

Above all it was the shield which lent most scope both for the execution and the display of such work, and hence no epic is complete without its highly-wrought 'shield.' Vergil cannot fail to supply his Aeneas with one of the type³. It is practically certain therefore that both Aeschylus and Euripides are led to their descriptions primarily by the *Thebais*. Pindar had evidently found similar matter in the *Epigoni*⁴. Nevertheless the artistic and technically wonderful emblazoning of shields was no mere convention of epic. Later times knew and admired such accoutrements among contemporaries⁵, although miracle had been compelled to give place to more sober possibilities. We should take the sense literally when Mamercus writes

τάσθ' ὀστρεογραφίαι καὶ χρυσελεφαντηλάτρον
δοσιδας δοσιδίου εἶλονεν εὐτείλῃ.

The contemporaries of Aeschylus were connoisseurs in work of the kind glanced at by Pindar⁶: *Μοῖσά τοι | κολλᾷ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμᾶ | καὶ λείριον ἀνθεμον ποντίας ὑφελοῖσ' ἐέρσας.* If therefore Aeschylus takes the hint for describing the shields from the epic *Thebais*, he is by no means to be charged with introducing matter into his play for no better reason than that it happened to exist in the epic. Rather he introduces it for the same reason which led the epic writer to employ it first,

¹ Such as is imagined in *S. c. T.* 480 sqq.

² See *S. c. T.* 527 sqq. (n.).

³ *Aen.* 8. 626 sqq.

⁴ *P.* 8. 45 *θαύρομαι σαφῆς | δράκοντα ποικίλον αἰθῆς Ἀλκμήν' ἐπ' ἀσιδῶς | νυμῶντ'.*

⁵ The shield of Nicias is historic (*Plut. Nic.* 28).

⁶ *N.* 7. 77 sqq.

namely, because to the audience of the drama, as to the audience of the epic, it caused a whole-hearted delight.

Dramatic
intention
of the de-
scriptions.

Doubtless the question of dramatic fitness is not settled by this consideration. Though the descriptions may please the audience, are they sufficiently in place when addressed by the Scout to Eteocles? In other words, would a messenger in ancient Greece conceivably render a report in such manner and kind? We may venture to hold that Aeschylus is incapable of a gross irrelevance. It is not merely that the Scout is himself carried away by the characteristic Greek gusto for the technical wonders which he has seen (although no Greek would be surprised at such behaviour on his part); it is also that his descriptions of the blazonry are part of his descriptions of the men. They mark the special temper and character, the insolence or self-assertion, which Eteocles is to confront. In effect the Messenger says in each case 'Such is the man; such are his boasts in word or blazon; it is for you to choose his antagonist'. In each case the king proceeds to select the opposing champion, and he either chooses him with some special reference to the blazon or draws some augury of victory from the temper which it betrays.

The
Scout as
informant.

§ 22. In one point we are apparently asked to accept a physical impossibility. It is difficult to convince ourselves that any scout could possibly see and hear all that the *ἄγγελος* reports. There are seven champions at seven different gates, and the Scout has observed them all at close quarters, heard their words, and even noted their expressions¹. He would presumably do this in making a circuit of the walls. In the *Phoenissae* Euripides employs the rather crude device of making his *ἄγγελος* the bearer of the *ξύθημα* to the various *λόχοι* concerned with the several gates. To name such a procedure is, however, only to bring out its difficulties. Aeschylus, with more tact, glides over the exact proceedings of the *κατάσκοπος*. We may be sure that, during the time of the performance, scarcely anyone among the audience would raise the question. It is one which only occurs after consideration or to the critical

¹ See 381 sq., 422 sqq., 457 sq., 486, 532 sqq., 582 sq., 637.

² S. c. T. 364 ἐφ' ὅσον ἔμμε.

student. For the practical playwright this acceptance for the time being was sufficient. But while admitting that there is some violation of strict probabilities, we must again remember that pause in the assault which affords the Messenger time for observation. We must also remember the comparative smallness of the epic city. Nor are we, of course, to regard all the reported actions and utterances of the champions as synchronous. The Scout began his observations with the first approach of the Argives, and they would not all reach their gates at the same moment. These considerations do not indeed achieve an entire rationalising of the situation, but they go no little distance towards removing any very gross or palpable irrationality. As to the mere hearing and seeing of the besiegers by the besieged there is no difficulty whatever. When Sulla was besieging Athens taunts were hurled upon him from the walls¹. The same thing occurred to Maximinus before Aquileia². A proximity possible at such dates and in the siege of such cities was still more possible at the siege of a smaller town in epic days³.

¹ Plut. *Sull.* 13. 1 ἀπὸ τῶν τειχῶν ἐκδοσσοτε γέφυρίζου.

² Herodian 8. 5. 2 ὡς καὶ ἀποσκώπτειν ἐς αὐτοὺς, ἐνυβρίζειν τε τῷ Μαξιμίνῳ περινοστοῦντι κ.τ.λ.

³ Add the instance in *II Kings*, c. xviii.

E. THE TEXT.

The *Septem*, being one of the three Aeschylean plays commonly read during the Middle Ages, must have been repeatedly copied by the professional writers or by private persons. The piece was well suited to use in the schools, and not only copies, but comment also, must have been abundant. This continual reproduction, while it would ensure the play against large lacunae (such as might occur from accidental damage to a single copy), was not wholly good for the maintenance of an authentic text. The more copies produced, the more risk of the existence of careless or otherwise inaccurate texts. The greater also the danger of interpolation, whether through deliberate 'editing,' or through the accidental incorporation of what was meant for interlinear or marginal note. While, therefore, the preservation of a full text was secured, the preservation of a genuinely Aeschylean text was less certain. A peculiar danger of school copies was that of transposition, especially of particles from less usual to more regular places in the sentence, and of this form of corruption there is frequent evidence in the extant texts of the *Septem*.

Though, as elsewhere, the Medicean MS with its *διορθώσεις* is by far our chief authority, value must nevertheless be set upon occasional indications of other MSS and of the scholia.

The MSS. The MSS which contain the *Septem* are:

1. Mediceus (or Laurentianus), in the Laurentian Library (xxxii. 9) at Florence, written on parchment in 10th—11th century¹. The *Septem* is in the same hand (11th century) which wrote all the rest of Aeschylus except *Pers.* 1—707. (= M.)

2. Marcianus, in the Library of St Mark at Venice (468 = xci. 4), once the property of Bessarion, written on paper in 13th—14th century. (= B, or Ven. A; quoted by Wecklein as a.)

¹ For description and history of this MS see Introd. to *Choephori*, pp. lxxx sqq.

3. Guelferbytanus, at Wolfenbüttel (88), on paper, of 15th century, the *Septem* (with *P. V.* and *Pers.*) being in an earlier hand than the rest. (G, or b.)

4. Parisinus, in the Bibl. Nat. of Paris (2886), on paper, of later 15th century, commonly said to have been written by John Lascaris. (P, or c.)

5. Florentinus, in the Laurentian Library (xxxi. 8), on paper, of earlier 14th century. (= Fl, or

6. Venetus, or Marcianus, on parchment, 15th century. (= V, or Ven. B, or

7. Farnesianus, in the Vatican Library, probably in the Farnese collection, on paper, of 15th century, commonly said to have been written by John Lascaris. (Fa, or

8. Various *recentiores*, in the Vatican Library.

Of these it is agreed that the *Septem* is derived from a common source, since, apart from the fact that they contain not only the same plays, but also the same text, it is so different from M that M. Heine is evidently nearer to M than any of the other MSS. In No. 3 the divergences from M are greater

than in the three school plays than in the rest, and in these it is almost certainly not² derived from M. It cannot, however, be said to lend much assistance for the ascertainment of the text of the *Septem*. It is full of elementary orthographical blunders, unmetrical readings, and words substituted for the original words (e.g. δειλῶς for κακῶς in the last line of the iambic senarius 209). In its most important differences from M it differs generally for the worse: e.g. 18 προσδοκοῖσα for πανδοκοῖσα, 6 ἐς σκοπὴν for ἐς ἀκρόπολιν, 519 δορός for Διός, 663 πτερῶν for πέτρων, 8 παρόν for πλέον. In many places its readings are due to conjectures (not necessarily on the part of the writer himself) of superficially obvious merit: e.g. 594 ἐνδίκως for ἐκδίκως, 577 εὐκυκλον νέμων for εὐκηνον ἔχων. scarcely any of these commend themselves after due consideration.

Among the inferior MSS some special attention might perhaps be claimed by Par. B, a paper MS of the 15th century, on which a scholar of rather unusual alertness must have been engaged. He has collected and made a number of conjectures which are at least acute. Thus he writes:

¹ In the *Eumenides*.

² I have elsewhere disputed the notion that it is a copy of M in the *Supplices* (Introd. to that play, pp. xxvii sq.).

616 γρ. γὰς ἐπιμόλους χωρὶς τῆς πρόε.

649 φρενῶν] γρ. φρενί (i.e. reading συμφροίτω).

700 μακράν] γρ. μακρά.

748 πύργος] γρ. πύργου (probably a true correction).

899 ἀχάεσσα] γρ. ἀχάεις (v. loc.).

1000 στυγῶν] γρ. εἰργων.

1033 τάδε] γρ. τόδε, τὸ τοῦτον θάψαι.

The
Medicean:
M, 1st
hand.

In M itself the text is written in a good hand, and the copyist was evidently conscientious, though not learned. That he could make frequent mistakes of transcription is clear from the instances in which he is his own corrector. His original must have been in minuscules (cf. 268, where he first writes καλλων and then corrects to μάλλον). The larger proportion of the errors into which he was led were due to contemporary pronunciation, the symbol written by his pen being true to the sound conveyed to his mental ear, but untrue to the written copy before him. Thus he is constantly led into confusion of ω and ο (a point in which he is peculiarly weak), αι and ε, ηι and οι, ει and η. These errors he endeavours to remove: e.g. 27 τοιῶνδε corr. to τοιῶνδε, 268 καλλων to μάλλον, 698 δοτήριοι to δοτήριοι, 879 δέμοισι to δόμοισι, 345 ἀλγύνη to ἀλγύνει, 456 ἐκβάλη to ἐκβάλαι, 709 παναληθῆ to παναληθῆ, 809 ῥύεσθαι to ῥύεσθε. We can, however, hardly be so sanguine as to believe that he removed all the mistakes which he had committed in this kind. His pronunciation must also bear the blame of the numerous instances in which (assuming his original to have been correct in this respect) he substitutes double letters (especially λλ, σσ) for single or vice versa. Other errors which he corrects for himself are of a kind easy to commit, e.g. 427 παρασκευασμένοι, 949 προσκίσεται (for προ-).

The diar-
istotes (m).

After these corrections we have the work of the διορθωτής (m). This hand supplies the ὑπόθεσις to the play, writes (in small uncials) marginal scholia and interlinear glosses, and emends many of the readings of M. He not only reviewed the work in M, comparing copy with original, but he evidently had before him at least another copy from which he derives other readings. This makes it impossible to tell how many of the errors in M, uncorrected by the first scribe, were actually due to him, and how many were due to an original already faulty. It appears usual to treat m as a person of learning, who was permitted to exercise his judgment. In reality, so far as the *Septem* is concerned, the indications are rather to the contrary. Some of his alterations (probably taken from his other copy or copies) are for the

worse: e.g. 304 καὶ τὰ ῥήσπλον for καταῤῥήσπλον, 393 μαρτεύεται for μαντεύεται, 527 κύκλω τῷ for κυκλωτῷ, 687 οὐτ' ἄν for ἔτ' ἄν. Some are of the most obvious sort possible. Some, while going a step in the right direction, are left incomplete or unscholarly in form: e.g. 367 λελιμένος for λυμένος, 426 γλωττ'. It needs little observation to show that his learning was either not very extensive or not very vigilant. Thus he leaves e.g. 6 Ἐπειολῆς (unmetrical), 49 θ' αὐτῶν, 215 κρημαμέναν, 259 Ἰσμινοῦ, 274 ὑπνώσει, 604 ὦ σφε, 680 ἀνδροηλασίαν, 749 συμβαλεῦσι, 867 ἐρρημίταχοι. It may be concluded that he was a professional corrector, of fair education and with a neat pen, who worked according to certain prescribed methods of διόρθωσις; and that, if he corrects, he does so on the warrant of either the original of M or else his own text or texts, while if he superscribes e.g. γένος to τόκος (792) or φόβον to φόνων (124) or the like, he is doing so on the authority of some record. His ζr in the margin means that he is either dubious of the text or cannot find the place to which a scholion belongs.

Of more critical value are the corrections and superscriptions of ^{Li} ^{rei} _(m) sundry later hands, two being of the 14th century. Though three of these *manus recentiores* have been distinguished (m¹, m², m³), the discrimination is not always certain, and it is sufficient to employ the symbol m¹ for all alike. m¹ also adds scholia, written in a very minute and abbreviated form, sometimes barely legible, and in a few instances not legible at all. It is evident that the matter of m¹ implies the possession of other copies than the original of M or the auxiliary text used by m. It implies also more watchful scholarship. Sound corrections, e.g. v. 238 φθόρον for φόνον, 698 δατήριοι for δοτήριοι, can hardly fail to have come from some good MS, and it is probable that all the more satisfactory alterations were taken directly from such a source. Some corrections may be due to the writers of m¹ themselves. There is nothing to shake the belief that on the whole the scribe of M had been faithful to his own original. We must rather gather that that original was itself faulty. The writers of m¹ probably never saw the particular copy which served as the archetype of M, but only other MSS of at least equal, if not superior, value. It is not, indeed, the case that all the corrections of m¹ are sound. Thus it is wrong in 13 ἑκαστον, 203 οὐκοῦν (for οὐκουν), 596 οὗτος δ', 741 συνάγαγε, 753 τελόμεν', and in the superscribed suggestions 334 καίνεται, 402 ὁ δαίμων, 423 κομπάζοντα, 799 δακρύσσεισθαι. On the other hand it does correct many faults of M (left by m) which were due to ignorance: e.g. κρημαμέναν (215), Ἰσμηνοῦ (259), λελιμένος (367). It also supplies truer readings, e.g. 223 τιθῆς

(i.e. τιβῆς), 249 πείσονται (for σπείσ-), 338 διαδρομᾶν (for -ᾶν), 806 γαί' (for γᾶν), 867 -ταχοι (for -ταχ-), and fills lacunae, e.g. 833 προὔπτος. For the *Septem* the contribution of m¹ is very considerable.

The
Scholia.

The scholia of M are given in detail in the Appendix, together with such comment as appears necessary. They sometimes agree with M (particularly when corrected by m¹) as against other copies, sometimes with other copies¹ as against M, and sometimes they imply a reading found in no copy. Where two scholia occur on the same passage they may refer to variant texts. As was pointed out in the Introduction to the *Choephoroi*, it does not follow that, where a scholion indicates a variant, that reading is necessarily an older or better one than the reading which appears in M. All depends, first, on the date of the scholion and, second, on the date of the text upon which it is based. It is a frequent, but quite indefensible, assumption that when a scholion supports another text than that of M, the case against M is practically proved. All that is proved is that the original writer of the scholion in question was writing it upon such other text, which may quite possibly be less sound than that of M. Thus the schol. on 654 shows that the writer read *προσεῖδε*, not *προεῖπε*. But this only proves that at the time of the scholiast there existed another reading *προσεῖδε*; it does not prove it to be the true reading. At 687 the scholiast had *οὐτ' ἄν* (i.e. *οὐτ' ἄν*) in place of *ἔταν* (*ἔτ' ἄν* M), but *οὐτ' ἄν* is entirely unmetrical, and the existence of *οὐτ' ἄν* merely shows that other MSS could be corrupt in places where the archetype of M was sound. More valuable are those scholia which show a reading different from that of any existing text. When these are written in our margin by m, if we can be quite certain of the reading which they denote, we are in the position of so far possessing a different tradition to that of M coming from a date prior to M itself (though not, of course, necessarily prior to its archetype). When m copied them into the margin of M in all good faith, he was in reality writing upon one text a comment which referred to another. If the comment happened to be an old one, derived from the best period of Alexandrine criticism, we thus arrive at a reading which, in point of early date and classical acceptance, is superior to that now extant in any copy. It may reasonably be concluded that most of the scholia which represent no extant text were actually thus old. The presumable reason why no copy corresponds to the scholion is that the text on which it was written had become obsolete before either our copies or their archetypes were made. If the comment had been a comparatively recent production of

¹ See 437, 634, 671, 769.

Byzantine times, it is probable that the text to which it referred would have been still commonly in use, and would therefore appear somewhere among the copies extant.

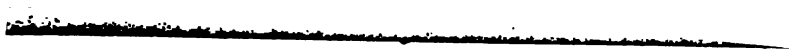
In keeping with this view is the fact that when a scholion indubitably indicates a reading existing in no extant MS, the reading has a striking appearance of being right. Thus

98 πούτ' εἰ μὴ νῦν MSS πούτ' ἢ νῦν schol.

401 Ἄρης MSS Ἄρεως schol.

759 πολύβοτος αἰών MSS πολύβατος ἄγών schol.

Unfortunately it is not always certain that we can reconstruct the text from the scholion. Thus in 868 a schol. appears to have had ἰδόντ', ἴση δὲ in place of ἰδόντες ἥδη; in 722 αὐτοκτόνοι σιδαροδάκτοι is indicated in place of αὐτοκτόνωνσιν (*sic*) αὐτοδάκτοι. But these cannot be called in any way certain, and we are only justified in using the language of the scholiast in support of such emendations if we feel otherwise called upon to make them. (See further the scholl. on 93, 105, 725, 741, 976.)



ΑΙΣΧΥΛΟΥ ΕΛΛΗΝΙΚΟΥ ΚΑΙ ΕΛΛΗΝΙΚΟΥ
ΘΗΒΑΣ

Τ. & C. T.

ΑΙΣΧΥΛΟΥ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΤΠΟΘΕΣΙΣ¹ ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ¹.

Ἡ μὲν σκηνὴ τοῦ δράματος ἐπὶ² Θήβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ

¹ The *Septem* begins in M at the middle of the page, following the conclusion of the *Eumenides*. Above it m has written the words *ὑπόθεσις τῶν ἐπὶ Θήβας*, but not the *ὑπόθεσις* itself, the room being insufficient for both this and the *dramatis personae*. The *ὑπόθεσις* itself (first made known by Franz, although clear enough in the MS) is written at the foot of the page, preceded by the same words *ὑπόθεσις τῶν ἐπὶ Θήβας*. Its matter was in all probability derived, though not verbatim, from Aristophanes of Byzantium (see *ὑπόθεσις* to *Eumenides*), who gathered his information, so far as it was not contained in the play, either from the *διδασκαλίας* of Aristotle and his school, or from a work of the grammarian Callimachus, who himself went directly to the Aristotelian source.

² In MSS *ἐπὶ Θήβαις* is occasionally found in place of the accus., although all good authorities (e.g. Ar. *Ran.* 1021, Plut. *M. T.* 715 E, Longin. 15) agree in *Θήβας* (see the opening notes of Blomfield and Hermann). Alexis, it is true, wrote (Ath. 294 A, 295 E) a comedy styled *Ἐπὶ Θήβας* ('at Thebes'), but the title is naturally as much a parody as the plot. There is nothing surprising in an occasional use by a later writer of an expression equivalent to *ad Thebas* in place of that for *adversus Thebas*. οὐ *Ἐπὶ Θήβας*, though unusual in form, is the name of the play as early as Aristophanes (*Ran.* 1021) and is that given in Ath. 22 A, Plut. *Symp.* 7. 10. The title is probably not due to Aeschylus, who avoids all mention of 'Thebes' and 'Thebans' (see *Intro.* § 6). With the article we may either take the expression as grammatically = οὐ *ἐπὶ Θήβας στρατεύσαντες* ('those who came against Thebes to the number of seven') or (much better) we may regard *Ἐπὶ Θήβας* as the grammarless irreducible minimum forming the title of the play, and, when the article was prefixed to that title, it was naturally *οὐ*, by the customary attraction in place of *τὸ* (sc. *τὸ δράμα τὸ...*).

³ *ἐν* is written over *ἐπὶ* by the same hand. This may be for interpretation, or it may represent a truer reading. The confusion of EN and EIII is very common; cf. Xen. *Hell.* 6. 4. 19 *ἐθέρω ἐν τῇ διαβάσει* (CF) for *ἐπὶ* (cett.), Bacchyl. 11. 24 *ἐπὶ θεοῖς* (A) for *ἐν* §. (A²). [So I should emend *Hymn. Hom.* 24. 4 (Sikes and Allen) *ἐπέρχου θυμὸν ἐχούσα το ἐν' ἐρχου*.]

Θηβαίων ἐστὶ παρθένων⁴. ἡ δὲ ὑπόθεσις στρατεία⁵ Ἀργείων πολιορκούσα Θηβαίους τοὺς καὶ νικήσαντας, καὶ θάνατος Ἑτεοκλέους καὶ Πολυνείκου. ἰδιόδεχθαι ἐπὶ Θεαγένους⁶; Ὀλυμπιάδι σθ'. ἐνίκᾳ Δαίφ', Οἰδίποδι, Ἑπτὰ ἐπὶ Θήβας, Σφηγγὶ σατυρικῇ. β' Ἀριστίων⁷ Περσῶν, Ταντάλῃ, Παλαισταῖς σατυρικοῖς⁸ τοῖς Πρατίνου πατρὶ. γ' Πολυφράσμων Λυκουργεῖ⁹ τερταλογία.

⁴ This statement concerning the Chorus, though commonly accepted without question, is incorrect, and is derived only from a false generalisation from vv. 107, 156. That ancient authority had not settled the point is manifest from cod. Guelf., which gives among the *personae* χορὴ γυναικῶν ἐπιχυρίων, and also from schol. to v. 107 *σαφὲς ἐνταῦθα εἶναι ἐκ παρθένων ἐστὶν ὁ χορὸς*, an observation which is in itself sufficient to prove that the matter was discussed. It has been strangely overlooked that at v. 673 the Chorus calls Eteocles *τέλειον*. See commentary at vv. 78 sqq. The knowledge and experience displayed throughout are those of elderly, or at least mature, women (see vv. 308—355). Young maidens could not serve as 'ideal spectators' to warn and advise Eteocles.

⁵ There is no need to substitute *στρατιὰ*. The sense is 'military operations forming the siege of Thebes.'

⁶ The true name of the Archon of B.C. 467 (1st year of 78th Olympiad) was Theagenides. But if we alter (with Franz) to Θεαγενίδου we are correcting too far—not the text, but the facts of some writer perhaps long antecedent to m.

The play is thus placed five years later than the *Persae* (ἐπὶ Μένωνος). Assuming the information of the *ὑπόθεσις* to be correct, there might seem to be a contradiction to Aristophanes (*Ran.* 1026), who, after speaking of the 'Ἑπτὰ ἐπὶ Θήβας (1021), remarks *εἴνα διδάξας Πέρσας μετὰ τοῦτ' ἐπιθυμῶν ἐξείδεσθαι | ἡμῶν δὲ τοῦ ἐντιμώτερου*. But (as I have pointed out at that place) we need not regard Aristoph. as an infallible or even as a responsible authority, especially in speaking of a literary event of sixty or seventy years before. Moreover neither *εἴνα* ('and then again') nor *μετὰ τοῦτ'* ('as a consequence,' to be joined to *ἐπιθυμῶν*) need refer to time; their application may be purely argumentative, not chronological. All that we know further of the play is (Ath. 22 A) that a certain Telestes (ὁ Ἀλεχόλου ὀρχηστῆς) was a most expressive exponent of the action by his *ὀρχήσας*.

⁷ For the Oedipodean legend in Aeschylus see Introd. pp. xxv sqq.

⁸ The real name of the winner of the second prize was Ἀριστίας, which Franz would again substitute. Fragments from his *Antaeus*, *Atalanta*, *Klitos*, *Cyclops* and *Orpheus* are given in Nauck, *Frag. Trag. Graec.* pp. 726 sq. Pausanias (2. 13. 5) says *ἐνταῦθα* (at Philus) *ἐστὶ καὶ Ἀριστίων μῦθον τοῦ Πρατίνου· τούτῳ γὰρ Ἀριστίας σάτυροι καὶ Πρατίνος τῷ πατρὶ εἰσι πεποιημένοι πλὴν τῶν Ἀλεχόλου δοκιμώτατα*. Pratinas being especially gifted in satyric drama, the son appears to have exhibited his father's compositions, as Iophon, the son of Sophocles, was said to do in tragedy (Ar. *Ran.* 78 sq.). The name of one play of his trilogy has been omitted, whether by m or a predecessor. It is rather idle to guess. Bergk suggests <Ἀνταίω>.

⁹ Though the appositional *σατόρει* (Dind.) would be the more strictly technical term in naming the satyric play (cf. Argum. to Eur. *Med. Θεμιστοκλῆς σατόρει*, Poll. 10. 186 &c.), the adjective is too natural to be suspected with reason. With the singular, e.g. *Πρωτὶ σατυρικῷ* (Arg. to *Agam.*), *Σιστόφῳ σατυρικῷ* (Ael. V. H. 2. 8), we may of

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ (ΚΑΤΑΣΚΟΠΟΣ).

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΕΠΙΧΩΡΙΩΝ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΚΗΡΥΞ.

This list, as given in cod. Guelf., is correct in substance and in order of appearance. The same order is given in *Vit. Aesch.*, but with *χορὸς παρθένων*. (On the Chorus see note 4 to *ὑπόθεσις*.) In the Medicean under the words *τὰ τοῦ δράματος πρόσωπα* m has written the *personae* across the page in two lines in the order 'Ετεοκλῆς, 'Αντιγόνη, 'Αγγελος κατάσκοπος, 'Ισμήνη, | χορὸς παρθένων, κῆρυξ. The reason of this arrangement has not been explained, but it may be conjectured with some confidence that it is because 'Ετεοκλῆς and 'Αντιγόνη were understood to be played by the protagonist and 'Αγγελος and 'Ισμήνη by the deuteragonist, the tritagonist playing the κῆρυξ. In point of fact it is more probable that the deuteragonist was the κῆρυξ and the tritagonist 'Ισμήνη. That 'Eteocles' should become 'Antigone' is natural, since the impassioned acting of the protagonist is required for her part. On the other hand the chief quality required for a κῆρυξ is *εὐφωνία* (Dem. 19. 338) and his function is analogous to that of the ἀγγελος. The *role* of Ismene is scarcely an actor's part, but consists simply of the short responses in the *θρήνος*. Anyone capable of responses similar to those assigned to prominent members of a Chorus would be capable of sustaining this otherwise *κωφὸν πρόσωπον*. She is in effect, as

course supply *δράματι*; but though we cannot supply *δράμασι*, the analogical plural adj. would almost certainly follow from the sing. use. If the satyric play is properly called *σάτυροι*, a strictly formal expression would also require *Πρωταῖ σατύροις* as much as *Παλαισταῖς σατύροις* (cf. Strab. 1. 3. 19 *Ἴων...ἐν Ὀμφάλῃ σατύροις*).

¹⁰ *Λυκούργος* m¹. The subject was apparently favoured by dramatists because of the opportunities which it afforded. Aeschylus himself wrote a *Λυκούργος*, consisting of the *Ἡδωτοί*, *Βασσάραι*, *Νεωλεῖαι* and the satyric *Λυκούργος*.

Wecklein says, a παραχορήγημα. Hence, assuming that Aeschylus was unable to employ more than three actors (not merely simultaneously, but at all), the natural distribution of the parts will be

Protagonist: Eteocles, Antigone.

Deuteragonist: Messenger, Herald.

Tritagonist: Ismene.

The Chorus probably consisted of twelve persons, although the exact number (12 or 15) is one much disputed (see note in *Introduct.* to *Choephori*, p. xxxv). The clearest indication of twelve in Aeschylean tragedy is perhaps to be found in *Ag.* 1347-1370. We must not argue in a circle by first making twelve divisions of the opening lyrics in the *παρόδος* of the *Septem* and then using such division to prove that there were twelve speakers.

κεφαλὰ πρόσωπα include townsfolk and attendants in the *πρόλογος*, the selected Theban champions in armour, and the corpse-bearers.

ΕΠΤΑ ΕΠΙ Ε

TECHNICAL DIVISIONS

1—77	πρόλογος.
78—164	πάροδος.
165—273	ἐπαισώδιον α'.
274—355	στάσιμον α'.
356—706	ἐπαισώδιον β'.
707—776	στάσιμον β'.
777—806	ἐπαισώδιον γ'.
807—940	στάσιμον γ' (πε
(941—995	θρήνος.)
996—1044	ἐπαισώδιον δ'.
1045—1070	ἐξόδος.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
 ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
 οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ.
 εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ.
 εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
 Ἐτεοκλῆς ἂν εἰς πολλὺς κατὰ πτόλιν

5

M=the first hand of the Medicean ms. M^a=that MS as first written, though subsequently corrected or altered. m=the *descripta*. m'=later hands, quoted without further distinction. rec.=later MSS, rec.=one such MS (G standing for Guelferbytanus). The letters in small uncials in the text are those which differ from

Scene: *The Agora* (ἀγορὰν ἀγορᾶν Bacchyl. 15. 43) of the old city of Thebes, then called Cadmea. The palace of Eteocles is probably supposed to be near, but is not likely to have been represented in the scene. Gathered about are citizens of various ages. To them Eteocles enters in the attire of a king, but not in full armour (see 663). He will naturally have attendants, but all except himself are *κατὰ πρόσωπα*. The king is in his full, but young (673), manhood.

The time must be early morning (see 29 and 66). The city is in a state of siege, but, though the walls are necessarily defended, things have been going well (21) and there has been no need of a summons to the people *en masse*. It is a change of circumstances (explained in 24 sqq.) which brings Eteocles thus into action and opens the play. vv. 1-77 constitute the Prologue.

In the absence of play-bills or adequate scenery the opening lines, as in all the extant plays of Aeschylus, name the place of action and the character or characters speaking and addressed. This is generally effected in an eminently simple and natural way, avoiding any of the confessedly explanatory prologizing to be found in Euripides. Only in the *Suppliants* (the earliest piece) is there any apparent approach to crudity in the manner of conveying the information necessary for the audience; and even there the statement of the case may fairly be regarded as one which would naturally be included in the plea of a foreign suppliant to the local deities.

1 Κάδμου πολῖται. In speaking throughout of Cadmea and the Cadmeans Aeschylus is probably not merely following the epic, but also diverting the thoughts of the audience as much as possible from contemporary Thebes. For dramatic purposes the sympathy of the audience must go with the cause of the besieged. The hostile or contemptuous sentiment evoked (at least since τὰ Περσικά) by the mention of 'Thebes' would not be aroused for the less familiarly named city of heroic times.

With Κάδμου πολῖται cf. Eur. *Phoen.* 1399, *ibid.* 1466 Κάδμου λαοί, Soph. *O. T.* 144. *Inf.* 289 they are even styled by a figure of speech *στρατὶς Καδμογενῆς* (cf. Eur. *Phoen.* 808). The thought is not 'fellow-citizens of Cadmus' (in the sense of 'sharing in the city which once was that of Cadmus'), but, strictly, 'made by Cadmus to possess a πόλις' (somewhat similarly Eur. *Andr.* 1089 λαοὶ εὐχόμενοι θεῶν of the Delphians). In Soph. *O. T.* 1 ὦ τέκνα, Κάδμου τοῦ πατρὸς ἡμεῶν τρεφῆ the sense is not 'descendants of Cadmus' but 'fostered care of Cadmus.' The burghers are not addressed as *ἀσσοί*, but with an implied appeal to their privileges and responsibilities.—τὰ καίρια: the excuse for his peremptory orders. The two senses of *καίριος* coalesce, and 'home to the mark' is combined with 'as the moment needs'='briefly and to the point' (Eur. *I. A.* 819 ἐν βραχείᾳ τὰ καίρια). With λέγειν or its equivalent the article is a regular part of the phrase: cf. 606, *Cho.* 580 (n.), Soph. *O. T.* 808. It stands on the same footing with that in

ETEOCLES.

BURGHERS of 'Madmus' town, a man must speak home, if he hath the cause in charge and tends the tiller at the country's stern with eye alert and sleepless. For should it go well with us, 'tis thanks to heaven; but if—which God forbid—mischance befall, 'tis Eteocles who would be the one burden of many

M or the corrector m.
by the present editor.

2 In *δωρίς* there is a
Blomfield. 6 'Ereos

255 (n.), Tyr. 2. 9 *μυθε*
κ.τ.λ.

2 *φύλασσα* πράγος
cause. For *πράγος* (or
cf. *Suppl.* 239, *ὅπως* *ἀν*
νικᾷ τόδε, *Ag.* 1537 *ἐπ'*
βλάβῃ, *Pind.* *I.* 1. 1
πράγμα καὶ *δοχολίας* *ὅπ*
Strictly 'the matter in h
Suppl. 733 *πρὸς* *πράγ*
cally = *id agentes*. [Not
time of action, which m
distinctly verbal.]

It is a matter of indifference whether *ἐν*
πρόμῃ πόλεως be rendered with the pre-
ceding or the following words; so far as
the Greek goes, they belong to the whole
sentence. *πόλεως* is the customary gen.
identifying the metaphor (see 64 n.). The
metaphor itself (of ship and state) is of
the commonest (schol. *Ar. Vesp.* 29 *ἀεὶ*
οἱ ποιηταὶ τὰς πόλεις πλοῖα παραβά-
λουσι). Cf. *inf.* 62, 109, 192, 202, 743,
780, 1068, *Eum.* 16 *χώρας προμήτης*
ἀναξ, *Plat. Rep.* 488 A sqq., *Demetr. de*
eloc. 78 *ἀσφαλὴς οὐκ ἐρεὶ καὶ ὁ τὸν στρατη-*
γὸν κυβερνήτην λέγων τῇ πόλει, *Shak.*
Cor. 1. 1. 78 *The helms o' the state, who*
care for you like fathers. *Plato (Euthyd.*
291 D), in speaking of the τέχνη which
κατὰ τὸ Διοχόλου λαμβεῖον μὲν ἐν τῇ
πρόμῃ καθήται τῇ πόλει, πάντα κυβερ-
νῶσα κ.τ.λ., does not necessarily refer to
the present passage.

3 *οἰακα νυμῶν*: 'managing the tiller,'
apparently the actual nautical term: cf.
Pind. P. 1. 86 *νῶμα δικαίῳ πηδάλῳ*
στρατῶν, *Hom. Od.* 12. 217 *κυβερῶν*...
οἰακα νυμῆς. Similarly *P. V.* 148 *νέοι*...
οἰακόνεμοι, *Pind. I.* 3. 71 *κυβερνήτης*
ἡγεστρόφου, *Anaxandr. ap. Ath.* 263 C
...*οἰακα στρέφει*.

significance. 4 *θεός*
πολὺς is added above the

ἡ κοιμῶν: the same notion
Id. 5. 270 *αὐτὰρ ὁ πηδάλῳ*
ἔντωι | ἡμεῖοι, οὐδέ οἱ ἔντοι
ὡς ἔπειτα. Cf. the fatal
nurus (*Verg. Aen.* 5. 840
e combination of participles
ὄρῳτα λαμπρὸν ἐν σκότῳ
ν, *Ar. Ran.* 392 *ταίσαντα*
νικῆσαντα ταινιούσθαι,
6 A.—*κοιμῶν ἔντωι* is not
since *κοιμᾶν* possesses a

addressed.—*αἰτία*: sc. *ἐστὶ*, a
livelier apodosis for *ἀν ἐπὶ* (which could
not be omitted). *Blomfield* quotes *Tac.*
Agr. 27 *iniquissima haec bellorum condicio*
est; prospera omnes sibi vindicant, adversa
unij imputantur, and *Paley* adds *Ann.*
14. 38 *cuius adversa pravitate ipsius,*
prospera ad fortunam referebat. No im-
piety is intended, but some sarcasm at
the world. Cf. *Headlam On Edit. Aesch.*
pp. 82 sqq.

4 *Ἐτεοκλῆς*: a neat device of the
poet for introducing the name. The
position lends the appropriate emphasis.—
Ἐτεοκλῆς ἀν...ἐναντί: 'the repeated
word would be "Eteocles,"—*ἐς* *πολὺς*:
conjoined for effect: cf. *Thuc.* 8. 68
πλείστα εἰς ἀνὴρ...δυνάμενος ὠφελεῖν, and
(less immediately) *Pers.* 330 *εἰς ἀνὴρ*
πλείστον πόνον | ἐχθροῖς παρασχών. For
the use of *ἐς* (as in *unus, unus*) see
Cho. 630 (n.), and cf. *Shak. A. and C.*
4. 6. 30 *I am alone the villain of the*
earth. Probably here the meaning is
more strictly literal.

πολὺς: 'in much use,' i.e. much in
evidence. Cf. *Eur. Hipp.* 1 *πολλὴ μὲν*
ἐν βροτοῖσι κοῦκ ἀνώνυμος | θεὰ κέκλημαι,
Hdt. 1. 98 *ὁ Διότιμα ἦν πολλὸς ἐπὶ πάντες*
ἀνδρὲς προβαλλόμενος καὶ αἰετέμενος, *Ath.*

ὑμνοῖθ' ὑπ' ἀστῶν φρομίμοις πολυρρόβοις
οἰμώγμασιν θ', ὃν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἦβης ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολλὴν
ᾠραν τ' ἔχονθ' ἐκάστος, ὥς τι συμπρεπές,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων

10

line. πᾶσιν εἰς κατὰ πτόλιν Dindorf. 7 πολυρρόβοις Valckenaer. †. 8 ἐπώνυμος Hermann. 12 βλάστημον M. βλαστημὸν (cf. ὀρχησμός, πατησμός) Hermann. †. πτόλιν anon. 18 ᾠραν εἰς M. ᾠραν m. (scholl. recognise both). m fills the

237 A πολλὸν δ' ἐστὶ τὸ ὄνομα παρὰ τοῖς νεωτέροις, Luc. Merc. Comed. 5 εἶτα ὁ θέτορος καὶ πολλὸν τὸ πᾶσι γὰρ ἄνθρωποι περὶ δεικνύμενοι.

7 ὑμνοῖθ' (de)cantetur, 'harped upon'. Cf. Soph. Aj. 292, Theodect. fr. 1 ἐν βοροῖσιν ὑμνεῖται λόγος, Plat. Rep. 549 D, Prot. 343 B, Ter. Phorm. 3. 2. 10 cantilemam eandem canis, Hor. Sat. 2. 1. 46 insignis tota cantabitur urbe. Phot. has ὑμνεῖν μέμψασθαι, λαιδορεῖν, κατ' ἐφημερόν, but such a sense must lie in the context, not in the verb itself.

φρομίμοις keeps up the metaphor of ὑμνοῖθ', but is specially suitable from its frequent suggestion of trouble: cf. Ag. 1215 ταρασσὺν φρομίμοις, Eur. Hipp. 568 τὸ μέντοι φρομίμον κακὸν τῷδε, J. T. 1162 τί φρομίδι νεοχμὸν;

πολυρρόβοις: ῥόβοις is the murmuring of resentment, and almost=ψόγος. Cf. Hes. Opp. 220 τῆς δὲ διακῆς ῥόβοις διακομένης (gen. abs.), Eur. Andr. 1096 ἐχέου ῥόβου ἐν πτόλει κακόν, Soph. Ant. 289, Tr. 264. Aeschylus could, however, hardly use the word without glancing at the muttering of the sea before a storm. Cf. More Richard the Third (ap. Holinshed 3. 721), Yet began there, here and thereabouts, some manner of muttering among the people...as the sea without wind swelleth of herself sometime before a tempest.

8 sq. ὃν Ζεὺς κ.τ.λ. It is easy to suggest ἐπώνυμος, but the text may be rendered as (1) 'and may the Forefender thereof (i.e. of such manner of things), Zeus, prove true to his name,' or, as Paley instinctively took it, (2) ὃν depends on ἐπώνυμος, into which the mind at once reads the sense ἀλθεῖς (or κάρτα) ἀλεξητή-

μοι. With the appeal cf. Eum. 90 Ερμῆ, φύλασσε κάρτα δ' ὃν ἐπώνυμος, | πομπαῖος ἱεθεῖ.

Καδμείων πόλις: A special claim is implied in these words (in place of e.g. ἡμῶν). Our city is the venerable city of Cadmus, and Cadmus enjoyed *affinitas* with the Gods (125 sq.). The schol. speaks of a special worship of Zeus Alexetérios at Thebes. This may be true, and Aeschylus may very well have been aware of the fact, either through the epic or through personal knowledge of the city. In any case Zeus is the deity to be mentioned first: cf. Suppl. 1 (n.), Cho. 1 (n.).

10 sqq. ὑμᾶς: i.e. 'so much for the claim upon my watchfulness; your part is...'—84 is resumptive of v. 1, 'well, this is τὰ καίρια.'—καὶ τὸν ἀλδαίνοντ' κ.τ.λ.: lit. 'yes, even (i.e. apart from the ἀκμαῖοι, who are taken for granted) he who lacks the age of ripeness, and he who is past his prime with years, must, fostering much growth of body, and taking thought in each direction as fitness calls, champion the city and the altars of the country's gods—so that their honours be not blotted out—and his children &c.' The construction begun with ὑμᾶς is naturally carried on in the singular after the appositive καὶ τὸν κ.τ.λ. For the reading see crit. n. The only departure from the MS here made is in 'ἐκείνους'.

καὶ...καὶ=etiam...et, not 'both...and...' Even these two classes (Ar. Pn. 3. 1 παῖδας τοῖς μήτηρ δὲ ἡλικίας ἐγγεγραμμένους καὶ τοῖς γέροντας τοῖς ἀφαιμένους), who are generally exempted, will not be so now. Aeschylus could hardly need to borrow such an obvious notion from Hom. Il. 8. 517 κήρυκες δ' ἀπὸ θεῶν δέ-

a mouth, bruited by the folk throughout the town in threatening murmurs and in lamentations; the which may Forefending Zeus, true to his name, forefend from the Cadmean realm.

'Tis your part now. Even he who still falls short of manhood's prime, and he whose prime is past and gone, must gather great strength into his frame and be vigilant, here, there, as may beseeem. Succour the realm and the altars of the country's Gods,

erasure with τ' (which had apparently been deleted because of the misreading $\epsilon\chi\omega\theta'$). $\acute{\omega}\rho\alpha\upsilon\gamma'$ Stanley. $\epsilon\chi\omega\theta'$ M, $\epsilon\chi\omega\theta'$ M^a. $\epsilon\kappa\alpha\sigma\tau\epsilon\varsigma$ M, corr. *ed. †. $\epsilon\kappa\alpha\sigma\tau\omega\ \mu\epsilon$. ($\epsilon\kappa\alpha\sigma\tau\omega\theta'$ would be less near or pointed). $\acute{\omega}\sigma\tau\iota$ M, $\acute{\omega}\sigma\tau\epsilon$ M^a. †. $\acute{\omega}\sigma\tau\epsilon\ \sigma\upsilon\mu\mu\epsilon\tau\epsilon\tau\epsilon\varsigma$ rec.,

$\phi\iota\lambda\omicron\iota\ \delta\gamma\gamma\epsilon\lambda\lambda\acute{\omicron}\tau\omega\upsilon\ \mid\ \tau\alpha\iota\delta\alpha\varsigma\ \pi\rho\omega\theta\acute{\eta}\beta\alpha\varsigma$
 $\pi\omicron\lambda\iota\alpha\kappa\rho\alpha\tau\acute{\alpha}\phi\omicron\upsilon\varsigma\ \tau\epsilon\ \gamma\acute{\eta}\rho\omega\tau\epsilon\varsigma\ \mid\ \lambda\acute{\epsilon}\xi\alpha\sigma\theta\alpha\iota$
 $\pi\epsilon\rho\iota\ \delta\epsilon\tau\iota\ \theta\epsilon\omicron\delta\mu\acute{\epsilon}\tau\omega\varsigma\ \epsilon\pi\iota\ \tau\acute{\alpha}\rho\gamma\omega\upsilon\ \text{Cl.}$
Herodian 8. 4. 7 $\tau\alpha\upsilon\tau\eta\mu\epsilon\lambda\ \delta\epsilon\ \acute{\alpha}\mu\alpha\ \tau\alpha\iota\omega\iota$
 $\kappa\alpha\iota\ \gamma\upsilon\tau\alpha\iota\ \acute{\alpha}\nu\omega\theta\epsilon\upsilon\ \epsilon\xi\ \epsilon\tau\acute{\alpha}\lambda\epsilon\upsilon\sigma\iota\varsigma\ \tau\epsilon\ \kappa\alpha\iota$
 $\tau\acute{\alpha}\rho\gamma\omega\upsilon\ \acute{\alpha}\nu\omicron\mu\alpha\chi\acute{\eta}\mu\epsilon\tau\alpha\iota\ \acute{\alpha}\nu\theta\iota\ \tau\iota\varsigma\ \epsilon\theta\iota\omega\iota\ \acute{\eta}\nu$
 $\acute{\alpha}\chi\rho\eta\sigma\tau\omicron\iota\ \acute{\eta}\lambda\iota\kappa\iota\alpha\ \acute{\omega}\varsigma\ \mu\eta\ \mu\epsilon\tau\acute{\epsilon}\chi\omega\upsilon\ \kappa.\tau.\lambda.$

$\epsilon\chi\eta\beta\omicron\upsilon\varsigma$: $\epsilon\chi\omega\ \tau\eta\varsigma\ \acute{\eta}\beta\eta\varsigma$ (Hesych.). Eustath. (p. 1428. 20) contrasts the word with $\pi\rho\acute{\omega}\theta\eta\beta\omicron\iota\varsigma$ and $\acute{\alpha}\nu\eta\beta\omicron\iota\varsigma$. Cf. $\epsilon\chi\omega\upsilon\varsigma$ and $\Lambda\gamma.$ 105 $\acute{\alpha}\nu\eta\beta\omicron\iota\omega\varsigma\ \epsilon\kappa\epsilon\lambda\delta\iota\omega\upsilon$.

12 $\beta\lambda\alpha\sigma\tau\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma\ \acute{\alpha}\lambda\delta\alpha\iota\omega\upsilon\sigma\tau\alpha\ \kappa.\tau.\lambda.$
These words are generally misunderstood as referring only to $\tau\acute{\alpha}\nu\ \epsilon\chi\eta\beta\omicron\upsilon\varsigma$. With this preconception they have been variously interpreted: (1) 'and him who is past his prime but still keeps a vigorous growth of body.' But for this $\epsilon\tau\iota$ or $\delta\mu\omega\iota$ would be needed, and $\tau\omega\lambda\acute{\omicron}\nu$ is hardly the word: (2) (as once taken by the present editor) 'fostering large outgrowth of his body,' i.e. possessing many children. The periphrasis is clumsy in itself and assumes that all the $\epsilon\chi\eta\beta\omicron\iota\varsigma$ $\chi\acute{\alpha}\rho\omega\upsilon$ are in that position: (3) 'nourishing much growth of body,' i.e. growing too large and heavy for fighting. But the addition is prosaic, purposeless, not tactful, and surely untrue of a large number of such $\epsilon\chi\eta\beta\omicron\iota\varsigma$. It is far better to understand the line as applying to both the classes mentioned (commonly, as Paley observes, called $\acute{\alpha}\chi\rho\epsilon\iota\omicron\iota$), and to render 'making to grow (for the occasion) a great growth of frame' (i.e. putting on strength). The notion is similar to that of $\epsilon\pi\iota\ \phi\rho\epsilon\sigma\iota\ \theta\acute{\alpha}\rho\sigma\omicron\iota\ \acute{\alpha}\lambda\epsilon\chi\omega\upsilon$ ([Hes.] *Scut.* 434). The literal impossibility is of course no objection to the figurative expression. Whether one is weak from youth or from age he is to force himself to be strong, and greatly so ($\tau\omega\lambda\acute{\omicron}\nu$). For the thought cf. Eur. *Ion* 1041 $\acute{\alpha}\gamma'$, $\acute{\omega}\ \gamma\epsilon\rho\alpha\iota\ \tau\acute{\omega}\delta\epsilon\ \tau\epsilon\alpha\rho\iota\alpha\varsigma\ \gamma\epsilon\rho\epsilon\upsilon\ \mid\ \epsilon\rho\gamma\omicron\iota\sigma\iota\ \kappa\alpha\iota\ \mu\eta\ \tau\acute{\omega}\ \chi\acute{\alpha}\rho\omega\upsilon\ \pi\acute{\alpha}\rho\epsilon\sigma\tau\iota\ \sigma\omicron\iota$, *Anacr.* 551 $\acute{\omicron}\acute{\upsilon}\ \gamma\acute{\alpha}\rho\ \acute{\omega}\varsigma\ \epsilon\sigma\tau\iota\ \mu\omicron\iota\ \mid\ \sigma\chi\omicron\lambda\eta\varsigma\ \tau\acute{\omicron}\delta\delta'\ \epsilon\rho\gamma\omega\upsilon$,

$\acute{\alpha}\lambda\lambda'\ \acute{\alpha}\nu\eta\theta\eta\gamma\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma\ \mid\ \rho\acute{\eta}\mu\omega\varsigma\ \mu'\ \epsilon\tau\alpha\upsilon\tau\acute{\omicron}\ \lambda\alpha\mu\beta\acute{\alpha}\nu\omega\upsilon$ (the aged Peleus). In these it is a case of rejuvenation; in the case of the striplings they are to attain to the state described in Eur. *H. F.* 1269 $\epsilon\tau\epsilon\iota\ \delta\epsilon\ \sigma\alpha\rho\alpha\varsigma\ \pi\epsilon\rho\iota\beta\acute{\alpha}\lambda\alpha\iota\ \epsilon\kappa\tau\epsilon\rho\acute{\alpha}\mu\omega\varsigma\ \mid\ \acute{\eta}\beta\acute{\omicron}\tau\alpha$. For the form of expression cf. Soph. *Aj.* 1077 $\kappa\acute{\alpha}\nu\ \sigma\acute{\alpha}\rho\mu\alpha\ \gamma\epsilon\gamma\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma\ \mu\acute{\epsilon}\gamma\epsilon\ \kappa\alpha\iota\ \delta\omicron\omicron\gamma\ \sigma\acute{\alpha}\rho\kappa\alpha\ \delta'\ \acute{\eta}\beta\acute{\omicron}\tau\omega\varsigma\ \phi\acute{\alpha}\nu\epsilon\iota$.— $\acute{\alpha}\lambda\delta\alpha\iota\omega\upsilon\sigma\tau\alpha$ is praes. conatus. For the use of the word cf. *P. V.* 554 $\theta\eta\rho\iota\omega\ \acute{\alpha}\lambda\delta\alpha\iota\omega\upsilon\sigma\tau\alpha\ \epsilon\upsilon\ \epsilon\sigma\phi\epsilon\rho\sigma\tau\epsilon\iota\varsigma$.— $\beta\lambda\alpha\sigma\tau\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma$: cf. *Soph.* 1289 $\tau\acute{\iota}\nu'\ \acute{\omicron}\nu\ \epsilon\tau'\ \acute{\alpha}\lambda\lambda\omega\ \tau\eta\delta\epsilon\ \beta\lambda\alpha\sigma\tau\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma\ (\beta\lambda\acute{\alpha}\sigma\tau\eta\gamma\mu\epsilon\upsilon\ \mu\iota)\ \lambda\acute{\epsilon}\gamma\epsilon\iota$; altered to $\beta\lambda\alpha\sigma\tau\eta\gamma\mu\acute{\epsilon}\nu\omega\varsigma$ by Hermann, but forms in $-\sigma\mu\omicron-$ presuppose those in $-\mu\omicron-$, and are themselves only analogical creations (see Brugmann *Gk. Gr.* § 1841). The question must therefore be left open.

13 $\acute{\acute{\omega}}\rho\alpha\upsilon\gamma'\ \epsilon\chi\omega\theta'\ \acute{\acute{\omega}}\kappa\alpha\sigma\tau\omicron\varsigma\ \kappa.\tau.\lambda.$
The sense is exactly that of [Hes.] *Scut.* 121 $\pi\acute{\alpha}\nu\tau\eta\ \acute{\alpha}\nu\alpha\sigma\tau\rho\omega\phi\acute{\alpha}\nu\ \kappa\alpha\iota\ \acute{\alpha}\rho\eta\gamma\acute{\eta}\mu\epsilon\upsilon\ \acute{\omega}\varsigma\ \kappa\epsilon\ \delta\acute{\omicron}\nu\eta\alpha\iota$. With $\acute{\acute{\omega}}\varsigma$ $\tau\epsilon\ \sigma\upsilon\mu\mu\epsilon\tau\epsilon\tau\epsilon\varsigma$ cf. also Ath. 639F $\acute{\iota}\nu\eta\rho\epsilon\tau\acute{\epsilon}\iota\omega\varsigma\ \kappa\alpha\theta\acute{\omicron}\tau\iota\ \delta'\ \kappa\alpha\iota\rho\acute{\omicron}\varsigma\ \epsilon\kappa\acute{\alpha}\sigma\tau\omega\ \pi\alpha\rho\acute{\epsilon}\pi\iota\tau\tau\epsilon\upsilon$. The defenders are to turn their attention this way and that, as occasion may arise.— $\acute{\acute{\omega}}\kappa\alpha\sigma\tau\omicron\varsigma$ for $\acute{\acute{\omega}}\kappa\alpha\sigma\tau\alpha\chi\acute{\omicron}\sigma\epsilon$ is of the nature of $\acute{\acute{\omega}}\lambda\omicron\sigma\epsilon$, $\pi\acute{\acute{\omega}}\sigma\epsilon$, $\pi\acute{\acute{\alpha}}\tau\omega\sigma\epsilon$ ($\pi\acute{\acute{\alpha}}\tau\omega\sigma\epsilon\ \phi\omega\iota\tau\acute{\eta}\tau\omega\upsilon$ of the Ajaxes, *Il.* 12. 266). It is not improbable that the same word should be restored in Hdt. 1. 63 $\epsilon\lambda\epsilon\gamma\omega\upsilon\ \tau\acute{\alpha}\ \epsilon\pi\tau\epsilon\tau\alpha\lambda\mu\acute{\epsilon}\nu\alpha\ \��\pi\acute{\omicron}\delta\ \Pi\epsilon\iota\sigma\iota\sigma\tau\rho\acute{\alpha}\tau\omicron\upsilon\ \theta\alpha\rho\sigma\acute{\epsilon}\tau\epsilon\upsilon\ \tau\epsilon\ \kappa\epsilon\lambda\epsilon\theta\acute{\omicron}\nu\tau\epsilon\varsigma\ \kappa\alpha\iota\ \acute{\acute{\alpha}}\nu\tau\epsilon\iota\alpha\ \epsilon\kappa\alpha\sigma\tau\omicron\varsigma\ \epsilon\pi\iota\ \tau\acute{\alpha}\ \epsilon\alpha\upsilon\tau\acute{\omicron}\upsilon$ (where the obvious $\acute{\acute{\omega}}\kappa\alpha\sigma\tau\omicron\varsigma$ does not account for the corruption). There can be nothing unpoetical about such words, especially in these shorter forms.

14 sqq. $\tau\acute{\acute{\omega}}\lambda\alpha\iota\ \tau'\ \dots\ \kappa\alpha\lambda\ \dots\ \beta\omega\mu\omicron\iota\sigma\iota\ \dots$
 $\tau\acute{\acute{\iota}}\kappa\upsilon\upsilon\sigma\iota\ \tau\epsilon\ \kappa.\tau.\lambda.$ The answering particles are $\tau'\ \dots\tau\epsilon$, while $\kappa\alpha\iota$ joins $\beta\omega\mu\omicron\iota\sigma\iota$ to $\tau\acute{\acute{\omega}}\lambda\alpha\iota$ in one notion, 'the state and its gods,' which form the political and national consideration, as opposed to $\tau\acute{\acute{\iota}}\kappa\upsilon\upsilon\sigma\iota$, the more personal motive. The 'helping' of the altars seemed to call for

βωμοῖσι, τιμὰς μὴ ἔλαλειθῆναι ποτε,
 τέκνοις τε γῇ τε μητρὶ, φιλτάτῃ τροφῇ.
 ἢ γὰρ νέους ἔρποντας εὐμενεὶ πέδῳ
 ἅπαντα πανδοκοῦσα παιδείας ὅτλον
 ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
 πιστούς, ὅπως γένοισθε πρὸς χρέος τόδε.
 καὶ νῦν μὲν ἐς τόδ' ἡμάρ εὐ ρέπει θεός·
 χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
 καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
 νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτῆρ,

15

20

ὡς τὸ συμπραγνὲς Abresch, ὡς περ οὖν πρῆται Lowinski.

10 προσδοκοῦσα recc.

10 οἰκιστῆρας recc. (οἰκιστῆρας G.). †.

20 τελείσθαι ('be paid,' suggested in

Class. Rev. vol. III. p. 102) is here withdrawn as unnecessary with a right interpreta-

some explanation not required by πόλις ἀρῆγειν: hence the clause τιμὰς κ.τ.λ.

In ἐλαλειθῆναι there is a notion of wiping out a long-standing contract (of service paid for protection rendered). The overthrow of the πόλις puts an end to the claims of the altars (τίμωι βωμοῖ Herond. 4. 5).

10 μητρὶ...τροφῇ: emphasising their debt. She bore them and bred them. The Earth is κορυτρώφει (Ar. *Thesm.* 300). See Harrison *Proleg. to Gk. Rel.* pp. 267 sqq. An altar with that title at Athens is mentioned by Pausanias (1. 22. 3). With the present passage cf. Eur. *Herac.* 826 ὡς θυμολίται, τῇ τε βοσκοῦσῃ χρεῶν | καὶ τῇ τεκοῦσῃ νῦν τιν' ἀρκεῖσαι χρεῶν, Plat. *Rep.* 414 E ὡς ἡ γῆ αὐτοῖς μητρὸς οὖσα ἀθήκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ τροφῆς τῆς χώρας...βουλεύεσθαι τε καὶ ἐμύθευ...ἐάν τις ἐπ' αὐτὴν ἔρῃ, Eur. *Med.* 1332, Isoc. *Pan.* 23 μόνους γὰρ ἡμῶν τῶν Ἑλλήνων τὴν αὐτὴν τροφὴν καὶ πατρίδα καὶ μητέρα καλεῖσαι προσήκει.

17 sqq. ἢ γὰρ κ.τ.λ. The passage has been strangely misinterpreted. The metaphor is drawn from an inn and is consistently sustained. Lit. 'For, when ye came faring as young children, she, playing hostess (as in an inn) with her kindly soil to all the moil of your breeding, reared you to found homes, as shield-bearers keeping faith, that ye might accrue to meet the present debt.' That inns are an anachronism for epic times is of no importance to the dramatist, even if he knew the fact. Cf. *Cho.* 658 ὁ δέμοισι πανδόκειος ἔστιν (n.). The notion of γῆ as innkeeper was perhaps made the easier to an Athenian audience from

the frequency with which inns were kept by women (cf. Ar. *Ran.* 549). ἔρποντας regards them as travellers, but glances also at the slow steps of infants (cf. *ἐρπύτω, serpo*).—ὅτλον is contained acc., the sense being πάντα τῶν ὅτλων ὑποδεχομένη. In παιδείας Athenians would be reminded of the debt due from children to parents who had performed this duty, a debt formally recognized in τὸ γηροβασκεῖν.

There is a play upon the senses of πιστοῦς (= 'loyal soldiers,' and also debtors who are 'trusted' to pay their score), γίνουσθε (= 'come into being,' and also 'come to an amount' as money for payment), χρεός ('matter' or 'business,' and also 'debt'). Thus two thoughts run parallel in the same expression. As their native land, she brought them up to prove 'loyal' to her, and to 'be forthcoming' to deal with this 'matter'; as innkeeper she fed them, expecting them to prove 'honest' by meeting their 'debt' in due season. The inn, which is the soil, is one where the welcome is 'hearty' or 'unstinting' (ἐμμενέει: cf. *Pers.* 490 Σπερχεῖς ἀρεὰν πέδιλον εὐμενέει πέτρῳ, and in a somewhat similar connection with hospitality *Cho.* 699 τί γὰρ | ἔστιν ἐμμενέειν ἔστιν εὐμενέστερον;). The same notion is emphasised in πάντα παν-. With γίνουσθε, 'amount,' cf. the familiar τὸ γιγνώμενον (e.g. Luc. *Somn.* 1 ἀποφύρων δὲ τὸ γιγνώμενον), τὸ γεγονότα ἀριθμῶν (Plat. *Ap.* 36 A). There is no baldness in the word, especially when γίνουσθε πρὸς is taken together as 'amount to (the measure, or standard, of)'; = 'become adequate to meet.' For πρὸς in this sense

that their worship be not blotted out. Succour your children, and mother Earth, your nurse most dear. For when ye came faring as babes, she with her open inn, the kindly soil, bore all the toil of nurture, and bred you to found homes, bearing the shield and keeping faith, that ye might accrue to meet this present claim.

As 'tis, until this day Heaven's favour turns the scale. Though beleaguered all this time, our war finds for the more part furtherance from the Gods. But now, saith the seer,

tion of the text. † 'Fortasse *πυρρὸς*?' Sidgwick. *ὅπως γένουθε πρὸς χρεὶς πυρρὸς* τὸδε Dind. 21 *καὶ πρὸν* Halm, *καὶ δὴ* Dind. †. *καὶ τῶν μὲν... μέναι τόχῃ* Heimsoeth too boldly. 20 *m* has written *ω* above the line after *καλῶς*.

('to match'), cf. Hdt. 8. 44 'Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νέας ὀγδόκοντα καὶ ἑκατὼν, Dem. 14. 25 *ἐν ταύτῃ χρήματ' ἐνεστὶν ὀλίγου δέου πρὸς ἀπάντας τὰς ἄλλας εἰπεῖν πόδας*, and uses of Latin *ad* (e.g. *ad certum pondus*). For the notion itself cf. Plat. *Crit.* 50 DE, Eur. *fr.* 360. 14 *ἔπειτα τέκνα τοῦδ' ἑκατὶ τικτομεν, | ὡς θεὸν τε βυμοῖς πατρίδα τε βυόμεθα*.

οἰκιστῆρας: i.e. ὥστε εἶναι οἰκιστῆρας. The country is strengthened by population, and 'founders of homes' are desired by ἡ γῆ. She nourished the young to this end. Hermann remarks 'non exputo cur οἰκιστῆρας scripsisse Aeschylum dicam,' but the word proves to be better than the οἰκιστῆρας which he prefers. [We cannot, as in Herond. 3. 12, treat οἰκίσω as = οἰκίσω.]

21 *καὶ νῦν μὲν κ.τ.λ.*: 'well, as it is...'—*καὶ* implies that, in keeping with the last words, the citizens have so far done their duty.—*νῦν μὲν*, further explained by *ἐς τὸδ' ἡμᾶρ*, is opposed to what lies in the future. This is answered by *νῦν δ'* of v. 24, as if the expression had been *μέχρι μὲν δεῦρο... νῦν δ'*... Greek does not object to the appearance of *νῦν* with a different shade of meaning in the antithetic clauses. Cf. the line of Magnes (Cobet *V. L.* p. 233) *νῦν δὲ μὲν ὤμωνι μὴ γεγενῆσθαι, νῦν δὲ φῆς*, and Eur. *Hipp.* 232 sq. Here the difference may be expressed by 'as things are, all is going well, but now (to-day) a new danger threatens.'

[It would be clumsy to take *μὲν* as misplaced for *καὶ νῦν*, *ἐς μὲν τὸδ' ἡμᾶρ*... with *νῦν δ'* resuming *καὶ νῦν* ('now, as I was saying'). The misplacement of the particle doubtless occurs (see Jebb on Soph. *Aj.* 372), but here it is gratuitous to

assume it, and no answer to *μὲν* is forthcoming.]

εἰ μέναι: i.e. the balance is in our favour (*Cho.* 239).—*μέναι* may be intrans., with *θεός* = 'divine favour,' but is more probably trans., as in Bacchyl. 17. 24 *εἰ τι μὲν ἐκ θεῶν μοῖρα παγκρατῆς | ἔμμι κατένευσε καὶ ἄκας μέναι τάλαντων*. See *Suppl.* 410 *ρεπουμένω* (n.). Aesch. is thinking of the τάλαντων of Zeus: Hom. *Il.* 19. 223, Theogn. 157 *Ζεὺς τὸ τάλαντων ἐπιρρέει ἄλλοτε ἄλλωτε*, *Suppl.* 829 *ὅς ἐστιν ἱγυρὸν | τάλαντων*.

22 *καλῶς... κυρεῖ*. The adv. as in Soph. *El.* 799 *εἰ τὸδ' εἰ κυρεῖ*, 1424 'Ὅρεσται, πῶς κυρεῖτε; So even with εἶναι Eur. *Heracl.* 369 *ποῦ ταῦτα καλῶς ἐν εἰῃ*; Hom. *Il.* 9. 551 *Κουρήτῃσσι καλῶς ἦν*, and, more peculiarly, Eur. *Ion* 604 *οὕτω γὰρ τὸδ', ὦ πατέρ, φιλεῖ*.

πόλεμος: not 'the war,' but, in the epic sense, 'our fighting.' Cf. Eur. [*Rhes.*] 647 *μέλει δ' ὅ στί μοι πόλεμοι*. With this, *καλῶς κυρεῖ ἐκ θεῶν* = 'is well treated by the Gods': cf. *Cho.* 703 *οὕτω κυρήσει μείων ἀξίως* and context (n.).

24 sqq. *ὁ μάντις*: 'our seer.' Though it is commonly and naturally taken for granted that the seer is Teiresias, the certainty is by no means absolute. A Teiresias is placed by the dramatists in any period of the Cadmean history. In the *Bacchae* he is an aged contemporary of Cadmus, while for Sophocles he is living in the reign of Oedipus. The presumption is strong that Aesch. is thinking of the same epic figure. Nevertheless he neither mentions the name nor explicitly states that the seer is blind. The omission of the name may be due to the metrical difficulty of *Τειρεσίας*. The metre of Aeschylus is not so ready as that of Soph. or Eur. to admit the anapaest

ἐν ὧσὶ νωμῶν καὶ φρεσὶν πυρὸς δίχα 25
 χρηστηρίους ὄρνιθας ἀψευδεὶ τέχνῃ,
 οὗτος τοιῶνδε θεσφάτοις μαντευμάτων
 λέγει μεγίστην προσβολὴν Ἀχαιῖδα
 νυκτηγορεῖσθαι κάπιβουλεύσειν πόλει.
 ἀλλ' ἐς τ' ἐπάλξεις καὶ πύλας πυργωμάτων 30

(Possibly he thought of καλῶν.) 25 φρεσὶ M. φάους δίχα Ritschl, φρεσὶ δίχα Halm, τρέος δίχα Schwerdt. †. 27 τοιῶνδε M, τοιῶνδε M^a. δεσπότης M, to which no commentator appears to object. θεσφάτοις *ed. (In pronunciation αι=η and θ is very near δ; cf. Eur. *El.* 463, where Λ has φαίδων.) 28 Ἀχαιῖδα recc.

(cf. 369 n.). In 556 Ἀμφιδρεύ is pronounced as a cretic (Ἀμφιδρεύ): see Appendix to v. 115. But there the mention of the name was inevitable; here it is not essential, and Aesch. does not choose to avail himself of *Teiresias*. The blindness, again, though not stated, appears to be implied in ἐν ὧσὶ and the context. But the lack of definiteness in the description makes it probable that *Teiresias* (or some account of him) has been introduced into a previous play of the trilogy.

ολωνν βοτήρ can hardly mean anything but 'keeper of birds of augury.' The schol. explains by σκοπός, but, though the somewhat analogous terms ποιμαίνειν, βουκολεῖν have a wider use of 'watching,' and Aesch. can say νῶν ποιμένες (*Suppl.* 776), those words nevertheless refer to a person who is not merely observing, but keeping, the thing in question. Moreover βοτήρ is obviously a term of a less transferable nature. If in *Suppl.* 357 the word is used for 'herdsman,' where the idea of a 'feeder' is not prominent, it nevertheless implies 'keeper.' The public μάντις, as with the Romans, would keep birds in readiness, and not wait for their chance appearance.

28 sq. ἐν ὧσὶ νωμῶν καὶ φρεσὶν: i.e. using only his ears and his judgment (not his eyes). What might be expressed by μόνον is (as very often) to be imparted by stress upon the nouns: cf. 690 n., and e.g. Xenophon. *fr.* 19 (14). 4 αὐτὸς δμῶς οὐκ εἶδε· δόκος δ' ἐπὶ πᾶσι τέτυκται (i.e. δόκοις μόνον).—πυρὸς δίχα is added in explanation.—νωμῶν is a *vox propria* of augury: cf. Soph. *O. T.* 300 ὦ πάτερ νωμῶν *Teiresias*, διδάκτ' τε | ἀρηγνέ τ', οὐρανία τε καὶ χθονοστυγῆ, Eur. *Phoen.* 1255 ἐμπύρους τ' ἀμύς, | ῥήξας τ' ἐνέμωσιν, Plat. *Crat.* 411 D τὸ νωμῶν καὶ τὸ σκοπεῖν

ταῦτόν. See Sikes-Allen on *Hymn. Demet.* 373. If νωμῶν = σκοπεῖν, *Teiresias* may be said to use his ears for his eyes (cf. Soph. *O. C.* 138 φωνῇ γὰρ ὄρω, τὸ φατίζομαι), but this should not be pressed, the natural sense being 'consider.'

It should be observed that Aesch. does not say ὁ νωμῶν. The description therefore, if we punctuate after βοτήρ, is not necessarily one of general practice, but applies only to the present occasion. It is not easy, however, to see why he should have abstained from certain sources of divination in this instance, if he employed them in others. It is true that other writers make *Teiresias* consult *εμπύρα* as well as *ολωνν*. Cf. Soph. *Ant.* 999 (a passage which meanwhile well describes the sounds by which *Teiresias* judged) εἰς γὰρ παλαιὸν ὅκωσ' ἐρηδοσκόπων | ἔγωγ, ὅ' ἦν μοι πάντες ολωνν λιμήν, | ἀγνώτ' ἀκούσ' φθόγγων ἐρεῖσιν, κακῇ | ἀλέξοντας ὀστρον καὶ βαρβαρυμένον· | καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φωναῖς | ἔγωγ· πτερῶν γὰρ ῥοῖβδος οὐκ ἐσημοῖ ἦν· | εἰθὺς δὲ δέλας ἐμπύρων ἐγυῖμην | βωμῶσι παμφόλιτοιςιν· κ.τ.λ., Eur. *Bacch.* 257 σκοπεῖν πτερυγῶν ἐμπύρων μισθὸν φέρειν, *Phoen.* 839 (with 954), 1255, Stat. *Theb.* 10. 599 sqq. The signs which he could not hear were told to him by his attendant (*Ant.* 1012 τοιαῦτα παῖδες τοῦδ' ἐμάνθανον πάρα), or by his daughter (Stat. *I. c.*). On Soph. *O. T.* 310 σὺ δ' ὄν φθώσῃς μῆτ' ἀπ' ολωνν φάτω | μῆτ' ἀπ' ἄλλων μαντικῇ ἔχεις ὀδόν Jebb remarks that *Teir.* 'resorts to fire when the voice of birds fails him.' It would be reading too much into the present passage to suppose that he omits the *εμπύρα* because the signs from the birds were sufficiently ἐσσημοῖ. Rather we must suppose that in the epic sources on which Aesch. drew *Teiresias* is represented as using only (1) divination from

shepherd of birds of omen, as unhelped by fire he ponders the signs of divination with skill that errs not—he, by rede of such divinings, saith that a supreme Achaeon onset is mooted in nightly conclave and means mischief to the town.

But both to battlement and gateway of our bulwarks haste

29 νυκτηγορησθαι Dind. †. *κατιβουλεύειν* rec., *κατιβουλεύων* Dind. (who might have quoted, e.g. *P.V.* 421 *ἐπιδικεύειν* (M) for *ἐπιδικεύων* (rec.)).

30 τύλας πυργώματων M (the superscripts and new accent by m). †.

birds (*αἰγυρίαι*, & *αἰώνων μαρτεία*) and not (2) divination from either the entrails of victims (*ἡεριστίαι*, *ἱεροσκορία*) or the behaviour of the flames in sacrifice (*ἱεριστίαι*, & *ἐμπόρων μαρτεία*). In Homer there is no divination of the latter kind, and it was unknown to the primitive Romans, who borrowed it from the Etruscans (see Mayor on Cic. *N. D.* 11. 3. 10). The comprehensive use of *αἰωνός* and *δρυς* as 'omen,' whereas the other terms are not so employed, is an indication of the priority of the former method. To the Greeks of the historical times *μαντικὴ* included both methods (Eur. *Hel.* 746 οὐκ ἔνδρ' ὕγιες οὐδὲν ἐμπόρων φλογός | ὅτε περὶ τῶν φλόγων), and the business of a *μάντις* was *αἰωνός* τ' ἀλέγειν ἢδ' ἐμπύρα σήματ' ἰδέσθαι (Ap. Rhod. 1. 145). It was natural therefore that they should assign both to even the blind Teiresias and account as best they could for his ability to read the *φλογωτὰ σήματα*. Aeschylus apparently remains more true to his authority. That Teiresias actually consulted only the birds appears from the prominence incidentally given to that side of augury in e.g. Eur. *Bacch.* 347 θάκουσ' τοῖσδ' ὧ' αἰωοσκοπεῖ, where the reference is to what was shewn to Pausanias (9. 16. 1) as *αἰωοσκοπεῖον* Τειρεσίου καλούμενον.

[πυρὸς δίχα is strangely explained by Hermann as *praeter signa ex igne capta*. The obvious sense of *δίχα* is that of e.g. Ath. 183 D κατὰ χεῖρα δίχα πλῆκτρον ἐβαλλεν.]

ὡσὶ...φρεσίν: a favourite combination: cf. *Cho.* 53 σέβας...τὸ πρὶν | δι' ὧν φρεσὶς τε | δαίμας περαίνειον, *Ag.* 1036 ἐσω φρεσὶν λέγουσα.

26 χρηστηρίους δρυίδας: 'omens of prophecy.' For the wide sense of *δρυς*. cf. *Ar. Av.* 719 δρυὶν δὲ νομίζετε πάνθ' ὅσα περὶ μαρτείας διακρίνει | φήμη γ' ὕμιν δρυὶς ἐστὶ, παρμὼν τ' δρυῖθα καλεῖτε, | ἐμβόλων δρυν, φωνὴν δρυν, κ.τ.λ., and see commentators there.

ἀφενθεῖ. It has proved so in the past, and Eteocles piously believes in the seer.

27 ὅττος: resumptive.—*θεσφάτους*: see crit. n. Though all editors retain *θεσφάτης*, none explains it. A man cannot be 'master (or owner) of divinations' as he is a master of slaves. He cannot order divinations as he pleases. And if *μαντευμάτων* could mean the birds, as 'instruments which divine' (for which there is no warrant, though such a use as *φροῦρημα* = warder, *inf.* 436, might be quoted in poor support), it would be a depreciation of the augury of Teiresias to present that view of the situation. Only a *μάντις* who made the birds divine to his liking would be called (sarcastically) *θεσφάτης* *μαντευμάτων*. For the combination in the text cf. Eur. *I. T.* 1254 ἐν Ἀψενδεῖ θρόνον | μαρτείας βροτοῖς | θεσφάτων νέμων, *Phoen.* 971 μαντῶν θεσφάματα, and for the word alone, *Phoen.* 766 εἰ τι θεσφατὸν | αἰωνόμαντις Τειρεσίας ἔχει φράσαι.

28 Ἀχαιῶα. This tribal or racial distinction belongs to the epic. The invaders are from the Ἀχαιῶν Ἀργεῖς: cf. 311 ὅπ' ἀνδρὸς Ἀχαιοῦ. A similar opposition of Cadmeans to 'Danai' occurs in Pind. *P.* 8. 52, *N.* 9. 17.

29 νυκτηγορησθαι. The present tense shews that it is very early morning. The discussion of the Argives is spoken of as if still going on. Hence also the fut. *ἐπιβουλεύουσιν*: if finally determined upon, the attack 'will mean mischief' to the town. For the word cf. [Eur.] *Rhes.* 17 τί γὰρ φυλακὰς προλιπὼν | κινεῖς στρατιάν, εἰ μὴ τῷ ἔχων | νυκτηγορίαν; *ibid.* 87 τί χρήμα... | ...φύλακες | ...νυκτηγοροῦσι; and for the notion *ibid.* 139 νυκτέρου ἐκκλησίας.

30 ἐς τ' ἐτάλεις κ.τ.λ.: The gen. *πυργωμάτων* (=the defences in general) belongs to both nouns. Some are to stand along the battlements, some in the gateways. The order is repeated in other words in 32 sq.

ὀρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
 πληροῦτε θωρακεία, καὶ σέλμασιν
 πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
 μέμνοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων
 ταρβεῖτ' ἄγαν ὄμιλον· εὖ τελεῖ θεός.
 σκοποὺς δὲ καὶ κατοπτήρας στρατοῦ
 ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὀδῶ·
 καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλη.

35

ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

Ἐτεόκλεες φέριστε Καδμείων ἄναξ,
 ἦκω σαφῇ τάκειθεν ἐκ στρατοῦ φέρων,
 αὐτὸς κατόπτῃς δ' εἰμ' ἐγὼ τῶν πραγμάτων·
 ἄνδρες γὰρ ἐπτά, θούριοι λοχαγέται,
 ταυροσφαγοῦντες ἐς μελάνδετον σάκος

40

§§ εὐθαρεῖτε M, εὖ θαρσεῖτε Ald.

§§ κατοπτήρας M, corr. m.

§§ Blomf.,

§§ sq. πληροῦτε κ.τ.λ. 'Man the bulwarks &c.' It should be observed that the words chosen (πληροῦτε, θωρακεία, σέλμασιν, πυλῶν) are accommodated to both a town and a ship (cf. 2 n., 62—64). With πληροῦν and πλήρωμα the latter application is common. The English 'bulwarks' illustrates the suitability of θωρακεία to either. σέλματα are according to Hesych. τὰ ἰσγὰ τῆς νεῆς· καὶ συναρμολογία τῶν σανίδων (whence σέλμα is used for 'ship' itself in *epigr. ap. Ath.* 209c). But the word also means 'thwarts' = 'beams,' 'flooring.' Schol. to Ap. Rhod. 1. 328 has καθόλου τὸ πλατὺ ξύλον σέλμα λέγεται: cf. Strab. 5. 2. 5. By σέλματα πύργων is meant something as distinct from the θωρακεία as the *turrets* of a Roman camp from the *loricula*. Cf. the wall of the Spartans against Plataea (Thuc. 3. 31 διὰ ἧκα δὲ ἐτάλξεν πύργου ἦσαν κ.τ.λ.). The towers (*turres contabulatae*) on the walls have floors (σέλματα), and they may also be joined (as in the *castra*) by bridges (ἰσγὰ=σέλματα) of a ship. It is not necessary however to assume the latter point. For the beams of the towers cf. Hom. *Il.* 12. 35 τότε δ' ἀμφὶ μάχῃ ἐνεπὶ τε δειδῆεν | τοῖχοι ἐδόμητον, κατέχοντες δὲ δούρατα πύργων | βάλλομεν'. With πύλαι of a ship compare the use of the English 'ports' in their original nautical

shape. A πυλωρίς of a ship is met with in Eur. *I. T.* 1227.

πυλῶν ἐπ' ἐξόδοις is no idle periphrasis for ἐπὶ πύλαις, but distinguishes the πύλαι in the narrower sense of the actual passage-way from πύλαι in the larger sense of the whole structure with its tower and flank-walls or bastions.

§§ μέμνοντες: see 423 μεμῖ (n.). —ἐπηλύδων and ὄμιλον are both contemptuous.

§§ σκοποὺς: the more general term; κατοπτήρας specifies closer observation ('spies').

στρατοῦ alone can hardly mean τοῦ στρατοῦ τῶν πολεμίων, but κατοπτήρας στρατοῦ is a compound notion = 'army-spies,' as opposed to other kinds of κατοπτήρες. These do not merely reconnoitre, they insinuate themselves among the enemy.

καὶ γὰρ (cf. 66): after assigning to the citizens their duty, Eteocles assures them that he is performing his own.

§§ πέποιθα: not = πέπεισμαι, but expresses trust: *Cho.* 206 (n.).

ματᾶν ('waste their labour') is either (1) pres.: cf. Hom. *Il.* 16. 474 οὐδὲ μάτησαν, Ap. Rhod. 4. 1393 οὐδ' ἐμάτησαν πλατῆμας, or (2) fut. of ματῆω (cf. κολεῖ, ἐξετόμεν, βιβῶ, ἀκῶν and see Herod. *περὶ μασ.* *λέξ.* 23. 6, Kühner-Blass II. p. 109). The former is the more vivacious

ye all. Away! in all your harness! Man the parapets and take your stand upon the tower-thwarts, and at the outlets of the gates bide and be brave, nor dread too much an alien crew. Heaven will give good issue. For my part I have sent scouts and men to spy the host, whose going, I trow, is not for naught. When I have heard their news, there is no craft can snare me.

[*Exeunt* CITIZENS. SCOUT *enters* (*from the left*).

SCOUT.

Most noble Eteocles, king of the Cadmeans, I come the sure bearer of the news from yonder in the host, and 'tis with my own eyes that I have spied what passed.

Seven warriors, gallant captains, shedding bulls' blood into

Herm. &c. punctuate 'Ετεόκλεις φέριστε, κ.τ.λ.

and idiomatic both here and in *Εκκλ.* 142 *ἰδόμεθ' εἰ τι τοῦδε φροίμου ματῆ*. In *P. V.* 57 *περὶ αὐτοῦ δὲ καὶ ματῆ τοῦργον* τοῦδε the pres. is almost certain, although the sense given by Hesych. (*χρῶσις*, *διατρίβει*) is inexact. For the sense cf. Hom. *Il.* 10. 324 *οἱ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι*, Od. 2. 273 *οὐ τοι ἔπειθ' ἄλλη ὁδὸς ἔσται οὐδ' ἀτέλειστος*, 8. 285 *ἀλαοσκοπήν*.

δδφ: verbal (= τῷ λέγει): cf. *C. ho.* 70, 674, *Ap. Rhod.* 3. 1175 *βάν ῥ' ἔμην, οὐδ' ἄλλωσαν ὁδόν*.

88 sq. The citizens depart to their post, and the spy, as coming from outside the town, enters from the spectator's left, according to the convention of the Attic stage.—*φέριστε* *Κ. ἀναξ*: the necessary or customary addition of courtesy to the bare name of the king. So *Οἰδίου τέκος*, 185, 664. *Eupolis* (*fr.* 212) parodies with *Ἱερβάκλεις βέλτιστε χρησ-μυθῶν ἀναξ*.

τάκτιθεν: cf. *ἐκείνα, ἐκείνοι* = 'the enemy' (636 n.).

41 *αὐτός...ἐγὼ*: a double assertion that he knows *οὐκ ἀκού* or *οὐ λόγῳ μαθὼν* (*Eur. Heracl.* 5).—*τῶν πραγμάτων*, 'the facts,' contains the same notion. The position of δ' is purely metrical: cf. 140, 1015.

42 sqq. The lines *ἄνδρες...ἄρκωμότησαν* are quoted by Longinus (15. 5) as an example of *φαντασία ἡρωικωτάτη* imparting the *ὕψος* which springs from the great thoughts of a great nature (*μεγαλοφροσύνη* or *τὸ ἀδρεπτήβολον*).

ἄνδρες...ἐπὶ. These are not the only chiefs in the Argive army, but, as there

were seven gates of Thebes, there must be seven champions to attack them. The title of the play refers only to these. Adrastus himself is not included. It is as if Troy had possessed seven gates and seven of Agamemnon's greatest Achaeans were selected for a special attack upon them. Though Amphiarus is subsequently described (by Eteocles) as having no confidence in the attack (601 sqq.), there is no real inconsistency with the scene here narrated. Amphiarus was acting *βλεφρονῶν*, but the spy could hardly discern that fact. What he saw was seven chieftains taking the oath, and he perceived valour and determination in them all. In these qualities Amphiarus fully shared (603).

λοχαγῆται: for *α* cf. 62 *ναὸς* (n.), 785 *ἐβδομαγέτας* (n.).

48 sqq. *ταυροσφαγόντες* κ.τ.λ. Several points of ritual are here involved. Oaths varied in solemnity according to circumstances, and this is to be one of the most binding sort and most terrible in its penalties. There is a cumulative effect in the victim chosen (its significance being emphasised by the repetition *ταυροσφαγόντες...ταυροῦ φόνου*), the shield as the receptacle of the blood, the black 'binding,' the ceremony of dipping hands in the gore, and the nature of the deities sworn by. Broken oaths were avenged by the Erinyes (*Hes. Opp.* 803, *Hom. Il.* 19. 258 sqq.), who would in this instance be set on by most blood-thirsty divinities (*Enyo* &c.), if wronged.

The oath is an offering of σφάγια, cf. *Eur. Suppl.* 1196 *ἐν ᾧ δὲ τέμνεν σφάγια*

καὶ θιγγάνοντες χερσὶ ταυρείου φόνον
ἄρρητ'· Ἐνὺ καὶ φιλαίματος Φόβον

45

45 'Αρη' r' M and Longin. c. 15. Corr. M. Schmidt (G has ἄρρη τ'). †. 'Αρη', 'Ἐνὺ' Turneb. 'Αρη', 'Ἐνὺ' is perhaps scarcely admissible for Aeschylus, otherwise

χρῆ' ε' εἶμι μιν (viz. in a τρίκων χαλκῶ-
ποις), followed by (1201) ἐν τῷδε λαίμοδι
τρεῖς τριῶν μύλων τεμῶν | ἔγραψαν δρῶντι
τρίποδοι ἐν κοίλῃ κῦναι κ.τ.λ. Originally
portions cut from the victim (τέμια) were
placed upon the ground, and the oath-
taker stood upon them (Paus. 3. 20. 9
Τυνδάρειος γὰρ θέσας ἴσταν τοῦτο Ἑλένης
ἐξώρεον μνηστήρας, ἰστὰς ἐπὶ τοῦ ἴσταν
τῶν τομῶν, cf. 5. 24. 10). See Harrison
Prol. Gr. Rel. p. 66. A magical con-
nection or identification of speaker and
victim was thus established, the intention
being to invoke upon the perjurer the
same fate which had befallen the animal.
In the present instance τὸ ἐπὶ τῶν τομῶν
ἐστάναι is replaced by an analogous pro-
ceeding, the dipping of their hands to-
gether in the blood. The addition of
χερσὶ is no superfluity (as in e.g. *Anth.*
P. 9. 161 βίβλον δὲ μέψας ἐπὶ γῆν χερσὶ
ταῦτ' ἰβόησα), but expresses the most
complete self-committal. It is more than
a dipping of weapons as in Xen. *An.* 2.
2. 9 οἱ μὲν Ἕλληνες βάπτουσι ξίφος, οἱ δὲ
βάρβαροι λόγχην (after they have cut the
throats of ταῦρον καὶ λόκων καὶ κέρων καὶ
κρίων εἰς ἀσπίδα), Luc. *Tax.* 37.

The upturned shield (ἀσπίς ἀσπίς Ar.
Lys. 185) is itself an emblem of the god of
bloodshed (μυστήριος); like other articles
used in ritual, it is of the more primitive
pattern (a σάκος of hide); and, according
to the rule for the σφάγια themselves, it
is black. (So in the parody Ar. *Lys.* 195
θεῖσαι μέλαιναν κόλπα μεγάλων ὑστίων.)
The shield then becomes, and is meant
to represent, a huge goblet for the de-
stroying gods who 'rejoice in draughts of
blood' (Jebb on Soph. *El.* 542); cf. *Il.*
5. 289, 32. 267 αἵματος αἶμα Ἀρηα τα-
λαύρων. The resemblance between
ἀσπίς and φιάλη was familiar (cf. Arist.
Poet. 21 τὴν ἀσπίδα, φιάλην Ἀρεως, Aris-
tophon *ap.* Ath. 473 c τῶν θαμνέων
ἐνσάκλων ἀσπίδα). Hence the parody
with a κόλψ in Aristoph. (*l. c.*). The
choice of bull for victim is due to the
proverbial fierceness of the animal and to
the mysterious properties attributed to
its blood; cf. Ar. *Eg.* 83 βέλκιστον φῶν
αἶμα ταύρου τιτὼν (with Neill's note),
Plin. *H. N.* 11. 90 sanguinem sanguinis...

pestifer potu. To the direst gods this
was the most congenial drink; moreover
the nature of the bull was supposed to
enter into the participants in the cere-
mony (cf. the implications of ταυρο-
φάγος).

[Those who substitute μολοσφαγόντες
from the parody in Ar. *Lys.* 189 forget
that parody is not literal, and that the
substituted word is there meant to lead to
a pun in v. 196. No excuse for change
should be drawn from the occurrence of
ταυρέων in the next line. Apart from
the fact that Greek cares nothing for
such repetition even when not purposed
(note such phrases as Ap. Rhod. 4. 1339
ἀγρῶν τε βόες μέγα πεφύλακται, | βο-
τελάται τε βοῶν and cf. *inf.* 160 n.), it
is here deliberate and emphatic: 'that
blood of bulls.' Weil guesses that Aesch.
wrote μολοσφαγόντες in an older sense of
μῆλα, according to the μῆλα ἔσταντα τὰ
τετράποδα καλοῦσιν οἱ ἀρχαῖοι of Phryn.
(Bekk. 1. 7. 8). It is, of course, possible
that in this particular ritual connection
μολοσφαγῶν was the regular word with-
out regard to the nature of the victim,
and that some reader 'corrected' the
word to ταυροσφαγόντες through igno-
rance of the fact; but this requires demon-
stration.]

μελάνδετον. The exact meaning is not
at first clear. Hom. *Il.* 6. 117 δῆρμα
κελαυνόν, | ἀντοῖ, ἃ πυμάτη θένε ἀσπί-
δος ἐμφαλοέσσῃ, might suggest that the
rim (which would naturally be most in
evidence when the shield was θητιῶν)
was of black leather. But this is prob-
ably too precise for the word. μελάν-
δετος is used of a sword *Il.* 15. 713
φάσγαντα καλὰ μελάνδετα κυπτήεσσιν (where
see Leaf), [Hec.] *Scut.* 221 μελάνδετον
ἀσπ, Eur. *fr.* 373. 2. Such swords had
the well-known hilt in which the spaces
between metal rings were filled with some
black material, probably leather bands.
In Eur. *Or.* 821 μελάνδετον φόνον ξίφος
(‘barred with blood’) there is a gruesome
play upon this sense. From this use we
should expect the meaning of ‘bound’ to
be ‘barred’ or ‘ribbed,’ and a backler of
the old fashion might easily be cross-
barred as well as edged with black leather

a black-bound shield, and touching with their hands that gore of bulls, swore direst oaths by Enyo and bloodthirsty Dread:

the supposed hiatus might have been filled in with *τ'*. *Ἄρη τ' Ἐνυὸς* is possible, but not sufficiently near; **Ἐνὺ* might be suggested. *Ἐνὺν* recd. (cf. 113, 124 c.n.).

strengthenings. Alcaeus *fr.* 36. 1 *θεφαν-
τίναν* | *λάβαν τῷ ξίφος χρυσόδετον ἔχον*
shews a variety of the material. So *inf.*
146 *χαλκοδέτω σκεῖν* (with ribs of
bronze). That the primary notion is that
of making fast appears from *c.g. Suppl.*
859 *γομφόδετῳ δέρεϊ*. But such bars and
bands are also ornaments (like the 'bind-
ing' of a book) and the senses 'bound
with' and 'adorned with' pass into each
other. Hence *c.g. [Eur.] Rhes.* 383
χρυσόδετον σώματος ἀλκίῳ (= *χρυσόδετον*
πέλτην, previously described as decorated
χρυσοκολλήτῳ τύπῳ, 305), *Soph. fr.*
223 *χρυσόδετον αἶρας* (of a lute).

46 *ἄρητ' Ἐνὺ κ.τ.λ.* See *crit. n.*
The reading of *M* cannot be an enumera-
tion of three divinities. For this either
τε...τε...καὶ or at least the omission of the
first *τε* would be necessary. Verrall
endeavours to keep the text by treating
Ἐνὺ as a clip-form for *Ἐνάλιον* and
therefore an epithet to *Ἄρη*. It would of
course be easy to quote abbreviations
of names (*c.g.* Megistes = Megistocles,
Iaches = Lachemoiros, Ἐραφράς = Ἐρα-
φρόδιτος, Ἡρακλεῖον = Ἡρακλείδης, Ἀπολ-
λῶς = Ἀπολλώνιος. Cf. O. Crusius *N.*
Jahrb. 1891 pp. 385—394). It might
also be argued that *Ἐνάλιος* is a diffi-
cult word for Aeschylean verse (cf. 24 n.).
We know, moreover, that in the case
of feminines Aesch. used *Εἰδῶ* = *Εἰδοθέα*,
Τῦῶ = *Τῦμπύλη* (*El. Gnd.* p. 316. 30),
and that he also wrote *Ἀμφι* for *Ἀμφι-
δραος* (*El. Mag.* p. 93. 51). But (apart
from the present unique appearance of
the curtailed form) there is a very serious
objection to so surprising a difference
of gender and meaning to be attached to
a word commonly understood otherwise.
The answer might be made that the
particles would themselves show to a
Greek (as to Dr Verrall himself) the true
meaning. The argument is, however,
unsatisfactory. An Athenian accustomed
to the combined mention of Ares and
Enyo (CIA III. 2 *ἱερεῖς Ἄρεος Ἐνυαλίου*
καὶ Ἐνυὸς, Hom. *Il.* 5. 592 *ἄρχε δ'
ἄρα σφιν Ἄρης καὶ πότνη Ἐνὺ*) would
surely have difficulty in recognising this
novel application of terms.

If *Ἐνὺ* cannot be accepted as =

Ἐνάλιον some correction is required.

(1) The claims of *Ἄρη*, *Ἐνὺ* καὶ...
might be considered. The form *Ἄρη*
would be familiar to Aeschylus from
Homer and other epic, and, since this
play is full of epic suggestion, he may
have permitted himself to follow epic
practice. The same tendency to correct
the apparent hiatus (commonly by means
of *Ἄρη*) which appears in the MSS of
c.g. Il. 5. 909, [Hes.] *Scut.* 59, may have
caused the insertion of *τ'* here. (*Ἄρη*
itself is scarcely permissible for either
epic or 5th cent. Attic. See Kühner-
Blass 1. p. 514.) Nevertheless *Ἄρη*
never occurs in any certain instance in
tragic verse. It is not safe therefore
to introduce the form. Longinus also
(cod. P) has *Ἄρη*.

(2) *Ἄρη τ' Ἐνυὸς* might be sug-
gested. The relations of Ares to Enyo
are variously stated. According to one
account (schol. Ar. *Pac.* 457) she was his
wife and the mother of Enyalios. Blom-
field quotes Cornut. *de Nat. Deor.* p. 56
*Ἐνὺς οἱ μὲν τροφόν, οἱ δὲ μητέρα, οἱ δὲ
θυγατέρα Ἄρεως παρέδωκαν*. If Aesch.
knew of Enyo as the alleged mother of
Ares, he may have written the gen. with
the sense that the chieftains, in swearing
by 'Ares son of Enyo,' were swearing by
the God of destruction in his most pitiless
character or avatar. But against this is
to be set the fact that *Ἄρεως τ' Ἐνὺ*
is equally possible and that neither is
very close to the text.

(3) Much nearer to the MS is *ἄρητ'*
(of rec.). No corruption is more frequent
than that of double letters for single or
vice versa, especially with the liquids.
The context would also inevitably suggest
Ἄρη. For the adverbial *ἄρητ'...*
ἀρκωμόθησαν cf. Cho. 722 *ἀμάρψι Πειθῶ
δόλια | ξυγκαταβῆναι*, Soph. *O. C.* 319
*φαῖδρά γοῖν ἀπ' ὀμμάτων | σάινει με
προστρέχοντα*, Eur. *Hel.* 283 *θυγάτηρ...
πολιὰ παρθενεῖται*, Lys. 13. 39 *ῥήματα
ἀσπασόμενοι*. The meaning is not merely
'dire,' but actually, in a Cadmean mouth,
infanda. The spy is obliged to give the
substance of the oath, though he is re-
luctant to commit such a *δυσφημία*. [It
is true that solemn oaths were often taken

ὠρκωμότησαν ἢ πόλει κατασκαφὰς
 θέντες λαπάξειν ἄστν Καδμείων βίῃ,
 ἢ γῆν θανόντες τῇνδε φυράσειν φόνῳ·
 μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν εἰς δόμους
 πρὸς ἄρμ' Ἀδρήστου χερσὶν ἔστεφον, δάκρυ 50
 λείβοντες, οἶκτος δ' οὔτις ἦν διὰ στόμα·
 σιδηρόφρων γὰρ θυμὸς ἀνδρείῃ φλέγων
 ἔπνει, λεόντων ὡς Ἀρη δεδορκότων.
 καὶ τῶνδε πίστις οὐκ ὀκνῶ χρονίζεται·

48 πρὶν φυράσειν Stob. Fl. 7. 11, but ancient quotations are often too lax for critical purposes. 49 θ' αὐτῶν M. σημεία δ' αὐτῶν Stob. l. c. 51 ἀπὸ στόμα Stob.

in the name of three deities, but the practice was in no way binding.]

Ἐνυάλι. Whatever the derivation of this word (and of Ἐνυάλιος), its special connotation is that of havoc and blood. In Plut. *Mor.* 757 D Enyalios is the god who ἐφάρττει εἰνσιν καὶ κτενομένους; cf. Hom. *Il.* 2. 651 Ἐνυάλιῳ ἀνδρείφοντι. Enyo rules κτενόμεν ἀναιδέα ἡμιόρτοις (*Il.* 5. 592). She is the spirit of war in its cruellest aspect.

Φόβον: 'Rout,' the son and attendant of Ares (*Hea.* 77. 933); not the subjective 'Fear' of the vanquished, but the spirit which puts men to flight (*Il.* 13. 298 οἷος δὲ βροτολογίῃ Ἀρης πόλεμονδε μέτειναι, | τῷ δὲ φόβος φίλος υἱὸς ἄμα κρατερὸς καὶ ἀταρβής | ἔσπετο, θεῖ' ἐφόβησε ταλαίφρονά περ πολέμοισιν, *ibid.* 4. 440). It is in a 'rout' that the thirst for blood gains fullest satisfaction.

48 sq. ἢ πόλει κατασκαφὰς κ.τ.λ. The expression deserves more observation than it has commonly received. ἄστν is the town regarded as a dwelling-place of men; πόλις looks at it as a burgh, a city-state among other πόλεις. Such a πόλις has its walls and buildings; these will be razed out of existence; there will then be left no habitations containing such a people as 'Cadmeans.' To join Καδμείων βίῃ ('in spite of the Cadmeans') would be in the last degree feeble. βίῃ simply = κατὰ κράτος. The words of the champions are λαπάξομεν ἄστν Καδμείων (cf. 518): 'we will make a (or the) "Cadmeans-town" a waste' (i.e. non-existent). The tense of θέντες shows that the πόλεις κατασκαφαί precede, or are the process of which the result is, τὸ λαπάξω. Hence λαπάξω cannot mean 'sack,' since the razing would naturally follow the sacking.

The proper sense is 'make empty, desolate' (as by swallowing up); cf. *λάττω* and see note on ἐκλαπάξαι (443). In *Ag.* 133 πάντα δὲ πόργω | κτήνι πρὶνθε τὰ δημοσίων ἢ | μῆρα λαπάξει πρὸς τὸ βλαῖν the word amounts to 'destroy' or 'annihilate.'

The town is first taken and then razed to the ground (cf. *Soph. Ph.* 998 Τροίαν δὲν δέει καὶ κατασκάψαι βίαν), and by the completeness of this act it ceases to have inhabitants. In *Soph. O. C.* 1318 εὐχεταὶ κατασκαφῇ | Κατανεῖν τὸ θῆβης ἄστν δρῶσιν πυρὶ (explained by Jebb as 'destroy it with fire in such a manner as to raze it to the ground') shows that κατασκαφαί is not to be taken strictly of any one process of destruction. Though θέντες might here mean 'cause,' it more probably = θέμενοι, ποιῶντες. See note to v. 175 for this use of the active, and, for further instance, *Pind. P.* 4. 275 γλῶσσι... ἀμφὶ Κυράνας θέμεν σπουδῶν.

[It would be farfetched and erroneous to render '(even) if they have first to dig down the walls (in order to break in), they will sack.' πόλις would not be the word.]

49 γῆν τῇνδε: with emphasis. They will not return home, but will shed their blood 'here.' Cf. Hom. *Il.* 18. 329 ἀμφὺ γὰρ πέπρωται ὁμοῖον γαίαν ἐρεΐσαι | αὐτοῦ ἐνὶ Τροίῃ.

50 μνημεῖα. The scholia explain by 'περίονας, τείχεα, ταῖνας, βοστράχους, and the like.' Cf. Eur. *Suppl.* 972 μέλαινα παιδὲς ἐν οἴκοις | κείται μνήματα, πέτθιμα | κοῦραι καὶ στήθεσσι κόμαι, *I. T.* 701 τόμβον τε χόσων κἀπίθει μνημεῖά μου; *ibid.* 820 sq. κόμαι are such μνημεῖα.

τοῖς τεκοῦσιν may either be taken with the general sense (as *eis δόμους* must be)

'Either will we raze amain the city to the ground and make desolate the land of the Cadmeans, or else will we die and mingle our blood with this same soil.' And on Adrastus' chariot all about they were hanging with their own hands last tokens of themselves for their parents at home, letting fall a tear, though not a sigh was on their lips; for there breathed a temper of iron resolve, ablaze with valour, as of lions whose eyes gleam war. And of these doings the tidings tarry not

54 καὶ τῆς τέρως Stob. (where cod. A has εὖ μὲν χαρίεντα). †.

as dat. of behalf, or with *μημῆς*: cf. 270 (n.) and Eur. *I. T.* 387 τὰ Τυρρῶν θεοῖσιν ἐστύματα, Suppl. 1204 μνηστὴς ὁ δῆκω μαρτύρεται ὁ Ἑλλάδῃ.

50 sq. πρὸς δρμ' Ἀδράστου. The schol. explains that Amphiaras had foretold that only Adrastus would escape. But, if the chiefs had been sure of this, the whole attack and the oath just given would have been absurd. It is doubtless possible that, while not convinced by the seer, they yet prepared thus for his prediction coming true; but it is quite sufficient and much simpler to recognise that Adrastus is the leader and is taking no part in the attack. He at least will return, and, if any one of themselves should fall, Adrastus will carry his *μημῆς* home.

πρὸς δρμ'. The accus. includes the carrying to the chariot, and is thus more panoramic than *δρμας*. The same visualising effect is sought by *χερσὶν* and the imperfect *ἔσπερον*.—*ἔσπερον*. *ἐλθέσθων* schol., but the thought is simply that the *μημῆς* formed a festoon or *στῆμα*.

δῆκρυ: a prose writer would have added *μὲν* for clearness. 'A tear they could not prevent, but....' The tear is that of *πίθος*, not of self-pity. Epic heroes weep, although Euripides makes his Heracles disapprove: *H. F.* 1354 οὐδ' ἀπ' ὀμμάτων | ἔσταξα πηγὰς, οὐδ' ἂν ὤμωμ ποτὲ | εἰς τοῦθ' ἵκισθαι, δῆκρυ' ἀπ' ὀμμάτων βαλεῖν. Open lamentation, however, is less noble: cf. Soph. *O. C.* 1636 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ ὀκτοῦ μέτα | κατήνεσεν, Eur. *I. T.* 484.

52 σιδηρόφρων: combines the notions of iron resolve and pride (*φρόνημα*). In *P. V.* 242 the word means 'pitiless'. The special quality of iron is that it is *δρεγκτος*, *δάδμαντος*, and in the metaphor the nature of the unyieldingness depends upon the context. Cf. Hom. *Il.* 23. 177 ἐν δὲ πύρρῳ μένος ἦκε σιδήρεω ('relentless'),

24. 203 σιδήρεω...ἦτορ, Mosch. 4. 44 πύρρῳ...σιδήρεω, Ov. *Am.* 3. 6. 59 illi habet et siliques et vitium in pectore ferrum, inf. 717 (n.). It is best to join σιδηρόφρων...ἦτορ, like πρὸς μέγας, λαμπρὸς δὲ.—*θυμὸς*: 'mettle,' not 'anger': cf. 494, 603.

53 λείπεται δὲ κ.τ.λ. The hot breath suggests the fiery look (Hom. *Od.* 19. 446 πρὸς ἰσχυρὰ λείπει δειδομένη).—*Ἄρη* is the spirit either of fight (cf. *Cdo.* 35 π. Suppl. 757 γυνὴ μαρτυρεῖ σέθεν σέθεν ἔσπερ' Ἄρη, Plut. *Mor.* 757 π τὸ μαχητικὸν ἐν ἡμῖν καὶ...θυμικὸν Ἄρη καλεῖσθαι νομίζουσιν) or of murder (*P. V.* 286 θηλυκτῶν | Ἄρη δαμάσσω). Here the two senses are scarcely separable.

δαδράσων is more than *βλεπῶν* (as in Timocr. fr. 12 Ἄρη βλεπῶν, Herond. 3. 17 Ἄλθω βλεψύς). The look is keen and bright (see Suppl. 384 δειδομένη ἔμμε and Chrysipp. *σα.* Aul. Gell. 14. 4 δειδομένη βλεπῶν).

54 καὶ τῶνδε πρώτως κ.τ.λ. Since *δῶτος* is never merely delay, but always implies shrinking, whether through fear or scruple, we have only the choice between (1) 'and your learning of these tidings (from me) is not delayed by fear (on my part)' or (2) 'and your learning of these facts (*i.e.* that they are true) is not being delayed by hesitation (on their part)' *i.e.* you will soon see them for yourself. Both interpretations are given in the scholia. But in the latter we should rather expect 'assurance' (*πίστις*), as in the text of Stobaeus (see crit. n.), than 'learning' (*πίστις*). The former is more natural as explaining the next words (= 'but I came at once, before the arrangements were completed'). δ' might in fact have been γάρ (cf. 113 n.). There is no difficulty in *δῶτος*, since the bearer of bad tidings commonly felt *δῶτος* for the reason that (Plut. *Mor.* 509C) οἱ τὰ κατὰ προσεγγιλλαντες ὑπὸ τῶν ἀκούοντων δινεχόμενοι καὶ μισοῦνται: cf. Soph.

κληρουμένους δ' ἔλειπον, ὡς πάλω λαχὼν 55
 ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
 πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
 πυλῶν ἐπ' ἐξόδοισι τάγενσαι τάχος·
 ἐγγὺς γὰρ ἦδη πάνοπλος Ἀργείων στρατὸς 60
 χωρεῖ κονίει, πεδία δ' ἀργηστής ἀφρὸς
 χραίνει σταλαγμοῖς ἱππικῶν ἐκ πλευμόνων.
 σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
 φράξαι πόλισμα, πρὶν καταγίγισαι πνοᾶς
 Ἀρεως· βοᾷ γὰρ κύμα χερσαῖον στρατοῦ.
 καὶ τῶνδε καιρὸν, ὅστις ὠκιστος, λαβέ 65
 κ' αὖ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
 ὀφθαλμὸν ἔξω, καὶ σαφηνεῖα λόγου
 εἰδῶς τὰ τῶν θύραθεν ἀβλαβῆς ἔση.
 ET. ὦ Ζεῦ ἰε καὶ Γῇ, καὶ πολιτισσοῦχοι θεοί,
 Ἄρά τ' Ἐριυνὶς πατρὸς ἡ μεγασθενῆς, 70

55 The perpetual gloss γὰρ appears over δ' in rec. (See crit. n. to *Choeph.* 31 and inf. 113.) *ἔλειπον* rec. γὰρ *ἔλειπον* Brunck. † 60 ταγεῖσαι Robertello.

Αἰ. 243 τὰ δευὰ γὰρ τὰ προστίθησ' ἔκαστος πολλῶν (φύλαξ loc.), *O. T.* 749 καὶ μὴ δὲν μὲν, ἐν δ' ἔργῳ μαθεῖν ἔργα.

55 sq. *ἔλειπον*. *λείπω* frequently uses its imperf. in an aorist sense. Cf. *Hom. Od.* 16. 50 ἃ μὲν τῇ προτέρῃ ἐπὶ *ἔλειπον* *ἔλονται*, 14. 480, 15. 88, *Il.* 2. 105 ἄνδρες δὲ θνήσκων *ἔλειπον* πολλὰναι θύεσσι, | αὐτὰρ δ' αὖτε θύεσσι Ἀγαμέμνωνι λείπει φορῆσαι, 19. 288, 339, *Ag.* 611 ἐν δόμοις εἶροι μολῶν | αὐτῶν οὖν *ἔλειπε*, *Soph. Tr.* 76, *Eur. El.* 14 οὐδ' ἐν δόμοις *ἔλειψ*, 57 ἐν Τροίαν *ἔλειπε*, *Hipp.* 907, and in comedy *Antiph. ap. Ath.* 690 A πρὸς τῷ μυροπᾶλῳ γεύμενον κατελμπαρον | αὐτῶν. So in Latin *Cic. ap. Aul. Gell.* 15. 6 *hic situs est vitas iam pridem lumina linquens*.

55...*ἔγει*: not a final clause, but deliberative: *Hom. Il.* 3. 316 κλέρον... πόλλων... | ὁπότεροι δὲ πρὶνθεν ἀφ' αὐτῶν ἔχουσιν. αὐτῶν: is not unnecessary, but virtually = *ἐκαστος*. *ἔκαστος* alone might have a wider application.

57 ἀρίστους: not explicitly = τοὺς ἀρίστους, but ἀρίστους τινάς.—πόλεως: with ἐκκρίτους: cf. *Eur. Phoen.* 214 πόλεως ἐκπροκρίβει' ἐμᾶς. But the gen. rather depends on the superl. sense than on ἐκ.

60 πάλω ἐπ' ἔξοδους: 33 (n.). It is somewhat doubtful whether we should

read the causal middle τάγενσαι or the infin. imperative ταγεῖσαι (cf. *P. V.* 738 οἷς μὴ τελέειν, inf. 75 n.). The same question arises with φράξαι (63). On the whole the admonition to the king to 'have' the thing done is the more probable.

60 ἐγγὺς γὰρ κ.τ.λ. The spy can only see this mentally (see 55), but it amounts to certainty.—ἔση belongs to ἐγγὺς.—πάνοπλος: not 'in full armour' but men 'of all arms' (=in full force).—Ἀργείων: though 18, Ἀχαιῶν. The variation is epic, but, since Adrastus is Argive and the expedition is from that centre, the word is the natural one here. Cf. 535, 560.

60 χωρεῖ κονία: for the effective asyndeton cf. 169 αὖτε λαρέειν, 327 ἄγει φωνάει, *Cho.* 288 κωαί ταράσσει, *Pers.* 419 ἔταυν ἐρράχισεν, *Soph. Aj.* 60, *El.* 719, *Ph.* 11, *Eur. Hec.* 1175 βάλλων ἀράσσει, *H. F.* 602.—κονία: 'hastens.' The Homeric *κονίαντες πεδίον* (*Il.* 23. 372).—ἀργηστής ἀφρὸς κ.τ.λ. Another condensed and sustained metaphor. The foam of the wave, as the sea rises under the ἀργηστής ἄνεμος (so Verrall), flecks the water (χραίνει σταλαγμοῖς), just as here the foam of the horses flecks the land.—πόλια (like *campi*, *agrorum*) is poetically applicable to either element (cf.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

through fear; for I left them casting lots, how by the chance each should lead his troop against the gates.

So marshal thou with speed at the outgoings of the gates men of the best, the country's choicest. For already close at hand the Argive host in full array marches and scours along, and the whitening foam beflakes the plain with drops from the deep breath of the steeds. Do thou, like trusty master of a ship, bulwark the town, before the blasts of war descend in squalls; for on the dry land roars a wave, a wave of soldiery. Do this, and seize the speediest way thereto. For me, I will go on to keep a faithful news of what passes, and, warned by sure news, shalt meet no hurt.

ΕΤ. Ο Ζεὺς
and thou Curse,

61 πνευμένων οἱ πνεύ-
312 ἐκπνέουσι πνευμάτων
older form (Meisterha-

ἀκάριστα πείδη of the
210).—ἱππικῶν ἐκ πῆ-
gives the usual Greek
brings the metaphor into
the literal facts, but it also
forms us of the numerous
Argive force (cf. ἱππόβοτον Ἀργεῖοι). The
form δρηστής is found in Bacchyl. 5. 67.

62 ναός: for ἄ cf. 42 λοχαγέται.
Aesch. has also ἑκατι, δάιος, δαρὼν,
γάποτος, ἱπποβάμων, ἑκατογκάρανος, πόρ-
πασον, προσπορπατός, ποινάτωρ, εὐνάτωρ,
θουατήρ, ἐβδομαγέτας, βαλός. The
present phrase is borrowed by Euripides
(Med. 523 ὥστε ναὸς κεδνὸν οἰακοστροφόν).

63 sq. φράζει: see note on τάγευσαι
(58). The middle occurs *inf.* 783. But σὺ
with *inf.* would be sufficiently common:
cf. Hom. *Od.* 13. 307 σὺ δὲ τετλῆμεναι καὶ
ἀνάγκη | ... | μηδὲ τῷ ἐκφάσθαι... ἄλλα
σιωπῇ | πᾶσχειν, 16. 132 &c. The word
is chosen as being suitable to both city
and ship; cf. Hom. *Od.* 5. 256 φράζε δὲ
μιν (*sc.* the raft) ῥίπτεσσι διαμπερὲς
οὐνύτρησιν | κύματος εἴδαρ ἔμεν.

πλὴν καταγίγαι... βοᾷ γὰρ κ.τ.λ. It
is the roar of the wave in the distance
that announces the coming squall. For
the picture cf. Hom. *Il.* 14. 394 οὐδὲ
θαλάσσης κύμα τόσον βοᾷ ποτὶ χέρσων,
| πόντοθεν δρυνόμενον προῆ βόρυ αλεγεινῇ.
—κύμα: a favourite similitude: cf. 80,
109, 1069, *Pers.* 89 μεγάλῃ ῥέματι φωτῶν,
Eur. *J. T.* 1437, *Rhes.* 290 ῥέων στρατός,
Plut. *Sull.* 11. 4 Ἀρχελάῳ διατῇ ῥέματος

SCOUT departs (to left).
alm's guardian Gods;
y father's vengeance;

P. 4. 398 the error Soph. fr.
, and this is apparently the

with an army). It is customary
the metaphor by either an
adj. or a gen. (Arist. *Poet.* 21

In πνοῆς Ἀρεῶς (*i.e.* not
δρόν or the like) we have the
alone; cf. 358 χνοῆς ποδῶν. The
adj. alone occurs in *P. V.* 905 ἄρδεις
ἄπυρος, 829 ἀραγεῖς κύνας, *Cho.* 491
πτηνὸς κύων, *fr.* 312 ἀπτεροὶ πελειῶδες,
Ag. 82 θναρ ἡμερόφαντον, *inf.* 82 ἀναυδὸς
ἀγγελοῖς, *fr.* 150 ἀελφινορον (read δελφινο-
χορον) πείδων, Eur. *Hipp.* 235 ψαμῶθους
ἀκυμάντοισι (of hippodrome), *fr.* *adesp.*
142 πλωταῖς ἀπῆλαισι, Pind. *N.* 3. 79
πόμ' ἀοιδίμον, Arist. *Poet.* 21. 8 φειδῶ
δοῖντος. Here both qualifications are com-
bined in χερσάτων with στρατοῦ. So
Chaeremon *fr.* 10 στρατὸν ἀνθέων ἀλογχον,
Pind. *O.* 6. 46 ἀμειψεῖ ὡς μελισσῶν, *N.* 8.
46 λάβρον λίθον Μοισῶν.

66 πιστόν: not 'loyal,' but 'one
who may be believed.'—ἡμεροσκοπόν:
the previous spying has been during the
night (29). He will render the same
service by day. (φύλακα ἀντὶς of the
gloss is superficial.) This statement
accounts for his reappearance (356).

70 Ἀρά τ' Ἐρινός κ.τ.λ. The Curse
of Oedipus (for which see *Introd.* pp.
xxvii sqq.) is a living and enduring agent
identified with the avenging Power which
it evokes. (Hom. *Od.* 2. 132 μῆτερ
στρυγερὰς ἀρήσας Ἐρινός.) So general
was this identification that Ἀρά is itself
sometimes another name for the Erinyes

ΑΙΣΧΥΛΟΥ

ἤ μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίστητε δργάλωτον, Ἑλλάδος
φθόγγον χέουσας, καὶ δόμους ἐφεστίους·
λευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλείοις μήποτε σθέθεν.
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πρᾶσσουσα δαίμονας τίει.

75

ΧΟΡΟΣ.

* * θρέομαι φοβερά μεγάλ' ἄχῃ.

71 πρυμνοθεν Valckenaer. †. 72 δργάλωτον M. 73 γρ. καὶ δλβον μέντοι καὶ δέμοις schol. 74 δουλείοις M, δουλείοι Ald. ζυγλῆσι δουλείοι recs. σθέθεν M rightly. Editors (after Blomf.) substitute σθέθιν. † μήποτε ἐνσχεθῶν Dind., μήποτε ἐνσχεθῆν M. Schmidt. (Butler's μὴ δότε σθέθεν is a solecism.) 75 sq. M prefixes χορὸς παρθέτων, but see note on the ὑπόθεσις. Wecklein attempts

(Eum. 417), cf. Soph. O. T. 418 δεινὸν Ἄρᾱ—μεγασθενής: cf. 1046. A frequent epithet is πότνια: Eum. 950 μέγα γὰρ δόταται πότνι Ἐρινός, Soph. El. 111 πότνι Ἄρᾱ.

71 ἤ μοι πόλιν γε κ.τ.λ. γε belongs to the whole notion as a plea. There is no such thought as 'destroy me, if you will, but) do not destroy my city.' Rather 'when a city is Grecian like this, do not destroy it.' Greek sentiment distinguishes keenly between the treatment of πόλις Ἑλληνική and πόλις βάρβαροι.—πρυμνόθεν is correct. The sense of the adj. πρυμνός is 'at the base' (πρυμνός τὸ ἐσχατὸν Hesych.): cf. Hom. Il. 12. 446 (Ἰλῆος) πρυμνὸς ταχὺς, ἀντὶς ἔσπερον | ὅστις ἐν, Od. 17. 462 βάλε δεξιὸν ὦμον | πρυμνότατον, and πρυμνοπέη. Congruity with θέμνος appears from Il. 12. 148 ἄγγυτον ὄλην | πρυμνὴν ἐκτάμνον· τοι (= ἐκ μίσῳ Phot.). Sidgwick remarks that πρυμνόθεν occurs in Ap. Rhod. 4. 1684 'and therefore probably in some lost epic.' With the thought in general cf. Eur. fr. 1109. 10 εἰ μὴ κατασκαφίσαν ἔφαμαι πόλιν | Πριάμου βίᾳ πρόρριζον ἐκτετριμμένον. The idea in ἐκθαμνίστητε is that of clearing away as thoroughly as men clear the 'bush' for cultivation.

73 sq. Ἑλλάδος φθόγγον χέουσας κ.τ.λ. Our city may have been founded by the Phoenician Cadmus, but its speech is now Greek, and so are its homes and lives. It is, however, altogether improbable that Aesch. would use the present coloured phrase as the mere equivalent of 'speaking Greek.' From

e.g. Suppl. 640 ἐκταῖα...χεούσας, Hom. Od. 19. 521 ἀγῶν...χείει παλινχέει φωνή, Bacchyl. 4. 14 ἐθέλει δὲ | γᾶρον ἐκ στήθεων χέειν | ἀντὶς Ἰέρωνα, it may be taken to express earnest or passionate prayer. 'The voice which it now pours in prayer is Greek' (not ἑλληνικός, Soph. Tr. 1060). καὶ δόμους ἐφεστίους: 'and homes with hearths' (not 'your temples,' since 'your' could hardly be dispensed with, and the Ara or Erinyes possesses no temple). The Cadmeans have been long established, with their ἑστῖαι and household gods, as part of the Greek world. Though Ἑλλάδος cannot be joined in grammar with the phrase, its force is felt with it. [The accus. is somewhat awkward in its distance from ἐκθαμνίστητε, and καὶ δόμους in its distance from πόλιν. Except for the special appropriateness in χέουσας we might be tempted (1) to suggest Ἑλλάδος | φθόγγον τ' ἔχουσας καὶ δόμους κ.τ.λ. 'possessing the speech of Greece and settled hearths in Greece.' (2) We might also punctuate φθόγγον χέουσας καὶ δόμους ἐφεστίους, | λευθέραν δὲ γῆν τε κ.τ.λ., where the clause with δὲ interprets, or presents another view of, what precedes (cf. 263 (n.), Cho. 189 (n.)), 'and never reduce to slavery established homes, yes, a free land &c.' But we should look for μὴδὲ rather than καὶ.]

74 λευθέραν δὲ κ.τ.λ. The sense is 'a land of freemen—no less than the state of (great) Cadmus.' There is no antithesis of town and country; γῆ and πόλις are both comprehensive, presenting the realm of the Cadmeans in two lights; one

destroy not, I beseech, in utter havoc, root and branch, prey to the foeman, a city whence pour accents of Hellas; destroy not hearths and homes. I pray ye constrain not a land of freedom, Cadmus' own realm, with the yoke of slavery; but be its succour. Our common cause, methinks, I plead; for a prospering land pays worship to its Gods.

[Exit ETEOCLES.

[The scene becomes the Cadmean acropolis. Enter Chorus of women, young and old, precipitately and without procession]

I cry with great

to divide vv. 78-106 bet
chorus occupy nine page
addition and emendatio
preceding). *θρεῦμαι* φο

as the abode of the fr
a state with great tradi

75 *σχεθεῖν*: imperat.
Phryn. (Bekk. I. p. 4. 1.
σύ, ἤκειν σύ' ἀντὶ τοῦ αἰ
ἤκει σύ' Ἀττικὸν τὸ σχῆμα, 103
ὕμεις δ', εἰάν τι πολλὰ πολλὰς πᾶσι,
θάψαι μ', Eur. Tru. 421, Eur. fr. 362.
24. For the simple dat. *ἴνγοισι* (instead
of e.g. *ἐν ἴνγοισι*) cf. Soph. Tr. 136 ἀ...
σέ... ἐλπίσω λέγω | τὸδ' αἰὲν τσχεῖν. The
dat. is strictly instrumental, the verb
meaning 'hold.' The accent is commonly
altered to *σχεθεῖν*, and the tense is called
aorist. Neil on Ar. Eg. 320 (*παρὰσχέθω*)
refers to Brugmann *Morph. Unters.* I. 78
sqq., and says 'Arcadius *de accent.* 155
sq. classes *σχεθεῖν* with *εἶθω* *φαῖθω* &c.'
He adds 'the forms were sometimes felt
as aorist.' (So Kühner-Blass II. p. 177.)
A number of instances support, though
they may not prove, a present meaning:
e.g. Hom. Od. 16. 430 ἀλλ' Ὀδυσσεὺς
κατέρυκε καὶ τσχεθεῖν ἱεμένους περ (imperf.),
inf. 416 (where it is only the change to
σχεθεῖν that has created the difficulty).
Similarly *Eum.* 438 τὸνδ' ἀμυνάθου φέγων
(better than -θεῖν as expressing the at-
tempt), *ibid.* 566 κήρυξε, κήρυξ, καὶ
στρατὸν κατεργάθου (more natural in
tense than -θεῖν).

76 *ἔννδ*: our common cause; see
203 (n.). For the frank appeal to self-
interest cf. *Cho.* 235 sqq.

78-104 The Parodos. The scene
changes to the Acropolis. The Chorus,

host is let loose from

ed arrangements of the whole
78 The metre requires an
ture being lost through rui

women of various ages (see
heas), some of mature years
some young maidens (107).
g to the citadel (126), where
the ancient *ἔδρα* (βρέτη,

93, *ἔννδ* / the *πολιοῦχοι* θεοί. The
women enter *σποράδην* and not
in regular formation,—a proceeding
which would be dramatically ludicrous—
and their first speeches are (for the same
reason) not delivered in antistrophic form.
Different women reply to each other in
a more natural way, and pauses must be
assumed. No authoritative division of the
lines between various speakers can now
be made, but Wecklein's distribution of
vv. 78-106 among 12 members of the
Chorus is as plausible as any. The
dochmiac metre is that of hurried and
excited movement. Aeschylus deftly uti-
lises his Chorus so as to describe the
approach and arrival of the Argive
army. The audience obtain a very vivid
presentation of the scene, and the
necessary interval is bridged over. That
in these actions of the Chorus the poet is
true to life appears from e.g. Plut. *Cor.* 30
ἀνδρες ἐν τῇ πόλει διαδρομαῖς γνωσκόν
καὶ πρὸς ἑαυτοῖς ἰκονίας κ.τ.λ.

78 *θρόμαι* κ.τ.λ. See crit. n. With
the expression cf. *Suppl.* 118 *τοιαῦτα*
τάδε μέγα θρομένα κ.τ.λ.—*φοβερὰ*...
ἄχνη=ἄχη φόβου.—*μεγάλ'* is not to be
denied the notion of 'loud.' The whole
= 'my pangs of fear find utterance in
loud shrieks.'

μεθείται στρατὸς στρατόπεδον λιπών.
 ρεῖ πολὺς ὁδε λεὼς πρόδρομος ἱππότης.
 αἰθερία κόνις με πείθει φανείσ'
 ἀναυδος σαφῆς ἔνυμος ἄγγελος.

80

ἔλε δ' ἐμὰς <φρένας> πεδί' ὀπλόκτυφ', ὡς
 βοὰ χρίμπτεται, ποτᾶται, βρέμει δ'
 ἀμαχέτου δίκαν ὕδατος ὀρσύνπου.
 ἰὼ ἰὼ
 ἰὼ θεοὶ θεαὶ τ' ὀρόμενον κακὸν
 βοᾷ τειχέων ὑπερ' ἀλεύσατε.

85

70 M has a χ prefixed. See schol. We may also punctuate less well *στρατὸς στρατόπεδον λιπών κ.τ.λ.* (so Weckl.). 80 ὡς recc. 85 sq. *ἡλεμέας*

πειθοσλοκτύπος | τί χρίμπτεται βοὰ ποτᾶται M, with *ἔτ* in marg. *ἡλεμέας* m. βοὰ m'. ὡς or ὡς or τ' ὡς (for τί) recc. βοὰ recc. The first schol. implies *πεδί' ὀπλόκτυφ'* ὡς and βοὰν. Corr. *ed. †. *ἔλε δέ μ' ἀσπίδων πάταγος* (with lacuna) Headlam. Other suggestions are *ἔλε δ' ἐμὰς φρένας ἔδος*· *ἐπ' αὖν κτύπος ποτιχρίμπτεται* Dind., *ἐτι δέ γὰρ ἐμὰς πεδί' ὀπλόκτυφ'* ὡς χρίμπτεται βοὰν Paley (partly after Seidler

70 *μεθείται* κ.τ.λ. The exact metaphor is uncertain. The next line and vv. 64, 85, would suggest the opening of a sluice (see note to 544). It is doubtless possible that this line is entirely disconnected from the next, especially as a pause would occur between sentences describing stages of the enemy's progress. But it is unlike Aesch. to alter the similitude in *μεθείται* without further definition. Hence we should hardly think of the start of a chariot-race (*c. carceribus emissus est*), still less of 'setting a dog at the prey' (Paley).

[The notion of the schol. and of some editors is that the speakers *φαντάζονται ταῦτα*, but from the Acropolis they can actually see movement, and they explain that they judge of the rapid and wide advance by the dust.]

80 *ρεῖ πολλὸς*: to be joined, 'flows in full (broad) stream': cf. Eur. *Hipp.* 443, Plut. *Nic.* 9. 1, Hor. *Sat.* 1. 7. 28. For the metaphor in *ρεῖ* cf. *κύμα* 64 (n.) and *c.g.* Soph. *Ant.* 128 *εἰδὼν* | πολλὰ *ῥέματι προσησομένους*.

πρόδρομος: not 'in headlong haste' (as in 195 *g.v.*), but 'in advance' of the main body (schol.).—*ἱππότης*. In epic times these are charioteers, not mounted men.

81 sq. *αἰθερία κόνις* κ.τ.λ. If these words belong to the previous speaker the sense is that they cannot yet see the horsemen, but that there is no mistaking

the meaning of the dust. If spoken by another they = 'yes, I believe you, for...'; but this is too much to ask of the passage in the absence of particles.

The language is allusive and compressed. On the surface the meaning is simply 'the dust in the sky appearing as a voiceless harbinger.' But *κόνις* (cf. *τρόχης*, *λάτρης*, *ψεύδης*) itself almost certainly bore another sense, viz. 'messenger' (see Verrall, Append. II.), and *αἰθερία κόνις* becomes similar to *c.g.* *κύμα χειρῶν* (64), 'a messenger in the air.' Verrall's argument might have been strengthened by quoting *Ag.* 499 *μαρτυρεῖ δέ μοι κῆσις* | *πᾶσι δὲ ξύνουρος διψία κόνις τάδε*, where the apparent grotesqueness of the expression is removed by understanding *διψία κόνις* 'the thirsty κόνις (messenger)', to be defined by the accompanying words as 'κόνις in the sense of dust.'

φανείσ' may either be joined with *αἰθερία* ('appearing in the air') or, better, (from the associations of *φανῆναι* with messengers, *c.g.* *Ag.* 21 *ἐπαγγέλου φανέντος ὀφθαλμοῦ πυρός*) with what follows (*φανείσ'...ἄγγελος*).

With *ἀναυδος...ἄγγελος* cf. *Suppl.* 186 *ὄρω κόνιν, ἀναυδὸν ἄγγελον στρατοῦ*, Theogn. 549 *ἄγγελος ἀφθογγος πόλεμον πολέδακρον ἐγείρει*, | *Κόρυ'*, ἀπὸ γηλαυγῆς *φανόμενος σκοπιῆς*, *Εὐμ.* 245 *ἴππου δὲ μυντήρος ἀφθόγματον φραδαῖς* (blood). Dust rises freely in Greece. For the general picture cf. Hom. *Il.* 11. 151 *ὅτε*

the camp! Yonder in a mighty flood the van of horsemen streams! I see the dust rise heavenward, and it is my warrant; dumb messenger, but clear and true.

The noise of the hoof-smitten plain confounds my sense. It draws nigh; it flies; it roars like the resistless water that smites the mountain.

Hark! hark! Ye Gods and Goddesses, fend off the on-speeding evil. A rescue for our walls!

and Ritschl), *ὅδε δὲ* Wecll. 86 sqq. *ὡς ἴω ἴω θεοὶ | θεαὶ τ' ὁρόμενον κακὸν ἀλείψετε· | βοῇ ἐνὲρ τοιχέων | ὁ κακὸς*. M (the superscr. a hv m'). The fault is in the order. *ere* could only be defended *ses* ἀλείψετε. ὁρόμενον *βίρ* Bücheler. ὁρμενον (Enger)

*δὲ σφισιν ὄπρ' αὐτῇ | ἐκ
ἐπύκνυνται πύδες ἵππων,
ἐγγελλότων τινῶν δ.
πρόσωποι, κῶνις τε π
φαίνεται, βοῇ τε ἤχος*

σαφής: clear in its
true in its tale. The
combined for emphasis.
[Verrall finds in *ἐπύκνυνται*
etymological truth, with
the application of *κῶνις*
which is indeed *κῶνις* (= *κῶνις*)

is ingenious, and *ἐπύκνυνται* certainly sometimes refers to appropriate application of a name. But so do *ἀληθῶς*, *ὁρθῶς* &c., and it is straining the word to insist upon this sense as necessarily conveyed. See e.g. Hom. *Il.* 22. 438, *Od.* 13. 132, Theoc. 15. 82, Soph. *El.* 1451. Headlam (*On Edit. Aesch.*) has pointed out the fallacy.]

86 sq. *ὡς δ' ἔμψ κ.τ.λ.* See crit. n. There is a suggestion that conquest is already achieved, so far as their spirits are concerned (cf. ἀμαχέτον 85). The poet understands the ready despair of women. For the phrase cf. *Suppl.* 786 *πατὴρ σκοταὶ δ' ἐμ' εἶλω*, and for the verb Bacchyl. 11. 85 *τὸν δ' εἶλεν ἄχος κραδίαν*, *Ξεῖνα τέ νιν πλάξεν μέμνη*, Hom. *Od.* 19. 471 *τὴν δ' ἄμα χάσμα καὶ ἄλγος ἔλεν φρένα*.

πύδες *ὀπλόκτυφ* would rather be expressed in English by 'the ringing of the hoofs upon the plain' (= τὸ τὰ πεδία ταῖς ὀπλοῖς κτυγεῖσθαι). Cf. 344 *καρπὸς χαμάδις πεσὼν ἀλγόνει*, 572 *πατὴρ... γαῖα... ἀλούσα πῶς σαι ξύμμαχος γνήσεται*; (and note). The vision of the filled *πύδα* as *μυρ.* 60, Hom. *Od.* 14. 267 *πλήθε δὲ τῶν πεδίων περὶ τῶν τε καὶ ἵππων*, and the familiar *κοιλοῦντες πεδίοιο*; and the ringing

l. 10. 535 *ἵππων μ' ὠκυπόδων ὁδοὶ βάλλει*, Ar. *Eq.* 552 *ἵππων κτύπος*, Xen. *Eq.* 1. 1. 24 *δοκούσιν ὀπλοῖς ἢ κοίλῃ ὄπλῃ*, *l.* 596 *quadrupedante patrem ungula campum*.

try do not appear till v. 89, text would show that the to *ὀπλᾶι* and not *ὀπλᾶ*. beating of spears on shields *δο δορίκτυπον ἀλᾶν*; cf.

l. 16. 12. 13) nor the clang of running hoplites (Pind. *I.* 1. 24 *δοκούσιν ὀπλοῖς ὁρμῶν*) is in point.]

*ὡς = *ὅτι* *ὅτι* *ὅτι*: cf. *Eum.* 789 *γένεμαι δυσόιστα πολίταις ἀπαθον* and *inf.* 562 (n.).

84 *χρήμνεται, ποτᾶται*: for the lively asyndeton, cf. 60 (n.).—*ποτᾶται*: it not only approaches; its approach is swift as flying. So of a hound Simonid. *fr.* 30. 2 *ἀνὰ Δώτιον ἀνθεμέν πεδίων | πέται· βρέμει δ'*: 'yes, it roars.'—*δ'* is not simply a connective attached to the last of three verbs.

85 *ἕδατος... ὁροτόπου*: a torrent turning into a cataract. That the remark of Hesych. *ὁροτόπου δίκην· ὅτι οἱ Γίγαντες ἀποσπῶντες ἀπὸ τῶν ὄρων κορυφὰς καὶ πέτρας ἐβάλλον* belongs to some other passage is clear from our context and also from Photius' explanation of *ὁροτόπου* as *Γίγαντες*.

86 sqq. *ὡς ἴω ἴω θεοὶ κ.τ.λ.* See crit. n. Even if the camp of the enemy could be so clearly discerned, *τοιχέων* would be an improper word for its enclosure, and an army does not climb the walls of its own camp. Obviously we cannot join *ὅτι τοιχέων ὄρνυνται λαὸς* in any such sense. Nor can we understand that phrase (with Verrall) as meaning that 'in the

ὁ λεύκασπις ὄρνυται λαὸς εὐ-
 τρεπῆς ἐπὶ πτόλιν διώκων. 90
 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει
 θεῶν ἢ θεῶν;
 πότε ἄρα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων;
 ἰὼ μάκαρες εὐέδροι·
 ἀκμάζει βρετέων ἔχεσθαι· τί μέλ- 95
 λομεν ἀγαστονοί;
 ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;
 πέπλων καὶ στεφάνων πότε ἢ νῦν <ἄρ'> ἀμ-
 φὶ λιτάν' ἔχομεν;

90 εὐτρεπῆ recs. 90 πτόλιν recs. διώκων del. Rothe; but whence came such an unobvious addition? 98 πότερα M, corr. *ed. † (cf. Theogn. 100 ποταμοῖ Α¹ for ποτὶ μὲν). <πάτρια> ποτιπέσω Volckmann (led by schol.). * <πολιά> is

excited imagination of the speakers the enemy is already carrying the outer wall and pursuing to the citadel.' Apart from the fact that the Chorus is intended to describe the progress of the enemy, and that this language would confuse the audience, we find that the infantry is here first mentioned as perceived; in 117 the champions are approaching the gates; in 135 the actual scream of the chariots is heard; and in 144 the stones of the skirmishers are beginning to reach the battlements. The error is (as frequently in this Chorus) one of order.

βοή ταχέων ἔνωρ: 'with your war-cry on behalf of the walls' (or perhaps better 'from over the walls,' i.e. outwards). The βοή of the enemy is approaching; the answering βοή (= βοήθεια) of the gods should meet them. Cf. βοήν ἀγαθὴν and Συμφ. 738 εἰ βραδύνοιμεν βοή, Ag. 1349 πρὸς δῶμα δεῖρ' ἐστέοις κηρύσσειν βοήν, Ath. 178 κ καλοῦντων τῶν παλαιῶν τὸν πόλεμον βοήν.

99 sq. ὁ λεύκασπις κ.τ.λ. The infantry are seen. The white shields of Argos (probably adopted with allusion to ἀργεῖ = λευκοί, as the Lacedaemonians put Λ upon theirs) appear in all the three dramatists: cf. Soph. Ant. 106 τὸν λεύκασπιν Ἀργύθων ἐκβάττα φάτω, *ibid.* 114, Eur. Phoen. 1099 λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν. It is not, however, certain whether the shields were actually painted white (cf. Xen. Hell. 2. 4. 25 ὅπλα ἐπαικόντα, εἰ μὲν ἔδωκα, εἰ δὲ οὐκ ἔδωκα, καὶ ταῦτα θλασκόντα, and the Carian shields *ibid.* 3. 2. 15) or were simply of

plain bright metal. Tin is called white in Hom. Il. 11. 35; cf. *ibid.* 23. 267 λεβητα...λευκὸν ἐν' αὐτοῖς, 14. 185 λευκοὶ δ' ἦν ἡλίοι ὥς, and 22. 394 Διήφοβον... λευκάσπινδα. In Verg. Aen. 9. 548 *parmae inglorius alba* the adj. = 'undecorated.' There is no contradiction with Bacchyl. 9. 10 φοινικασπίδες ἡμίθεοι | ... Ἀργείων κριτοί, which refers only to the chiefs, whose shields (as *inf.*) are variously adorned. Argos was famous for its shields (Pind. fr. 106 ὅπλα δ' ἄπ' Ἀργεῶς, ἄρμα Θηβαίων, O. 7. 83), which were circular (Verg. Aen. 3. 637 *Argolici clipei aut Phoebeae lampadis instar*, said of the eye of Polyphemus).—διώκων: intrans. 'driving on'; but the sense of following up the ἱππῶται may be included.

91 sq. τίς ἄρα: this combination expresses anxiety: cf. Ar. Vesp. 143 τί ποτ' ἄρ' ἡ κάπη φοβεῖ; (with Starkie's note). The Chorus is in the same state of nervous indecision as in Ag. 1346 sqq.—θεῶν ἢ θεῶν: Hom. Il. 8. 5 κίελυτέ μιν πάντες τὶ θεοί, τῶσαι τι θάιναι.

98 *πότε ἄρα κ.τ.λ. The question is not 'shall I throw myself?' (πότερα = *utrum*), but 'why do I not forthwith...?': cf. 98.—ἐγὼ: i.e. my part in the matter is to pray. They adopt the recognised resource of desperation: Eur. 80 ἔγω παλαιὸν ἀγκαθὲν λαβὼν βρέτας, Ar. Eq. 30 κράτιστα τοῖνυν τῶν παρόντων ἐστὶ νῦν | θεῶν ἵνατι προσπεσῶν του πρὸς βρέτας.—βρέτη is used only of the old ξάνα which have been longest identified with a πόλις. The scholiast's τατρήων ξάων seems to imply an adjective (cf.

The folk of the white shield hies and drives on against the town, dight for the fray.

Who then of Gods or Goddesses shall deliver? Who shall be our stay?

And when my part? Shall I not throw myself upon the images of the high powers?

Ah me! ye blessed ones whose seats are sure! It is the hour to cling fast to the images. Why do we tarry, lost in lament? Hear ye, or hear ye not, the clang of shields? When, if not now, shall we make haste with supplications for the robes' and garlands' sake?

perhaps as likely. †. M.
 95 sq. τί | μύλλαν M.
 M.
 95 sq. πόρ' (Aristo' Hermann). For

δαίμωνων del. H. L. Ahrens.
 95 στεφάνων M, στεφάνων
 τῶν m'. ἀμφι λίσας' Seidler
 n schol.). †.

ἀρχαία βράτῃ 195), but necessarily correct. < at least as easily lost the word would have suggesting to the Athena Polias in spite the etymological of its own Athena Polias.

96 μύλλαν στεφάνων. of contrast. The happy of the Gods is compared present misery and danger. The thought is that of Hes. 72. 118 θεῶν ἔδος ἀσφαλές αἰεί. The statues must evidently be considered as seated, i.e. as ἔδῃ.

98 ἀκμάζω = ὥρα ἐστί: Cho. 722. Other such impersonals are ἡβᾷ (Ag. 589 δὲ γὰρ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν), ἀρήγει (Eum. 571), ἀρμόζει (Soph. Tr. 731), κρατεῖ (Eur. Hipp. 248), ὀφείδει (Pind. N. 2. 6). A somewhat similar application of the word occurs in Xen. Cyr. 4. 2. 40 οὐ γὰρ πῶς διατέπρακται ἡμῶν ἂ βουλόμεθα, ἀλλ' αὖ τὰ πάντα νῦν ἀκμάζει ἐπιμελὲς δούμενα.

97 ἀκούει κ.τ.λ. Not addressed to the gods, but impatiently to each other. The schol. takes it, rather feebly, as ἀρα φανταζόμεθα ἢ ἀληθῶς ἀκούομεν;

99 sq. πέπλων καὶ στεφάνων κ.τ.λ. It is surely untenable to render (1) 'when are we to make supplications with offerings of robes and wreaths?' In this sudden and urgent crisis, and amid their panic-stricken flight, the women have not provided and brought such gifts. The situation is in no way similar to that described in Hom. II. 6. 86 sqq., where there is time for all deliberate action. Nor is it parallel to that in Soph. O. T. 911 (Iocasta loq.) δόξα μοι παρεστῶθ' |

δαίμωνων τὰδ' ἐν χερσὶν | σὴ κατίθυμμάματα, or Eur. ποὶ τρεφόμεσθα; τίς γὰρ ὦν; Rather (2) 'when are we in prayers by (lit. apparel) robes and wreaths (which now offered)?' The gen. is sive by its use in e.g. Suppl. 1. Or. 669 φιλῶν δάμαρτα

καὶ ἡμεῖς δόκεῖς | ταύτης ἱκανοῦμαι σ', 752 ἱκετεύω σε τῶνδε γυνάτων | καὶ σοῦ γενέλου δεξιὰς τ' εὐδαίμονος. The audience would immediately think of the πέπλοι worked by the ἀρηφῆροι and ἐργαστῆναι and offered to Athena Polias at the Panathenaea; but the custom was widespread. Cf. CIA II. 754 ἀμύχονον περὶ τῷ εἶδει τῷ ἀρχαίῳ and the στολισμός of Isis. On II. 6. 86 Leaf remarks that 'the idea of propitiating deities by clothing their images with costly robes is not only one of the most natural and universal of cults, but survives in full force to the present day in many parts even of Western Europe.' He quotes Paus. 3. 16. 2 ὀφείλουσι δὲ κατὰ ἔτος αἱ γυναῖκες τῷ Ἀπόλλωνι χιτῶνα τῷ ἐν Ἀμύκλειαι &c. The Cadmean deities are expected to remember such services: cf. Ar. Eq. 1180 καλὸς γ' ἐπόησε (sc. Athena) τοῦ πέπλου μεμνημένη. (The πέπλοι and στεφάνη were left on the ἑσθῶνα until the next ceremony.)

πότ' ἢ νῦν <ἄρ'> κ.τ.λ. This reading, required by the metre, is indicated by the scholion. The more idiomatic expression has been evicted by the more usual (e.g. Dem. Ol. 3. 16 ἢ πότ' ἢ δεῖ πρόξτε, εἰ μὴ νῦν; Ar. Vesp. 402 πότ' ἢ, εἰ μὴ νῦν, ἐπαρξέσθαι μοι;).—πότ' ἢ = πότ' ἢ

κτύπον δέδορκα· πάταγος οὐχ ἑνὸς dorós.
τί ρέξεις; προδώσεις,
παλαίχθων Ἀρης, τὰν τεάν;
ὃ χρυσοσπῆλξ δαίμων,
ἐπιδ' ἐπιδε πόλιν,
ἂν ποτ' εὐφιλήταν ἔθου. *λ*

100

105

στρ. α'. θεοὶ πολιάοχοι πάντες ἴτε χθονός·
ἴδετε παρθένων
ἱκέσιον λόχον δουλοσύνας ὕπερ.
κύμα περὶ πτόλιν δοχμολόφων γὰρ ἀνδρῶν
καχλάζει πνοαῖς Ἄρεος ὁρόμενον.

110

100 πάταγος rec. 102 παλαίχθων rec. M places τὰν τεάν in the next verse. γὰρ τεάν rec., while others have τὰν τεάν γὰρ or τὰν γὰρ τεάν, making the interpolation manifest. 108 δαίμων M, δαίμων m. Paley ejects the word. 108—108 Simple dochmiacs might be made with *ὦ χρυσοσπῆλξ, ἐπιδ' ἐπιδε <δη> | πόλιν, τὰν ποτ' εὐφιλήταν ἔθου. There is some suggestion of τὰν in the schol. (q.v.). 104 τὰν

πόλιν rec. 106 εὐφιλήταν M. 108 M writes θεοὶ with v. 105. πολιάοχοι

ἄλλοτε ἢ (or τότε μάλλον ἢ as in Ar. *Lys.* 304): cf. Plat. *Crit.* 53 εἰ τί ποιῶν ἢ εὐνοχοῦμενος ἐν θογαλῆ; Kühner-Gerth II. 304. So οὐδέ τις ἢ (Ath. 44 D &c.).—ἀρ' as in 91, 93.—ἀμφι...ἔσομεν: 'be concerned with': cf. Xen. *An.* 5. 2. 16 οἱ πολλοὶ ἀμφὶ ταῦτα ἔχουσιν, 6. 6. 1, 7. 2. 16, Oec. 6. 7. So with εἶναι *An.* 3. 5. 14 ἀμφὶ τὰ ἐπιτήδεια ἦσαν, and somewhat similarly Hom. *Il.* 23. 159 τὰδε δ' ἀμφὶ πονηρέμεθ'. [Others render strangely as ἀμφέξομεν λιτανὰ πέπλων 'put round them the supplications of robes.'] For λιτανὰ as noun cf. *Suppl.* 75 γοῖνδ' δ' ἀνθεμίζομαι. The accentuation is debated (λίτανα M in *Suppl.* 817), but the probabilities are gathered from e.g. *ἱανός, ἀγανός, ἱππευανός*.

100 κτύπον δέδορκα: a substitution of αἰσθήεις ἀντ' αἰσθήσει most often quoted, because the clearest example. The verb of seeing is somewhat freely applied in Greek: cf. Alex. *ap.* Ath. 134 A ἐν οἴκῳ μένον | ὁρμῇ ἰδούσι. Similarly P. V. 115 τίς ἀχὼ τίς ὀδὴν προσέπτα μ' ἀφ' ἑγγύης; Soph. *Ph.* 216 βοᾷ τηλεπτόν ἰδών. Smyth (*Gk. Met. Poet.* p. 448) compares e.g. φωνὴ μέλαινα, φαντὴς ὄπης (Pind. *P.* 4. 283). This use softens the Zeugma in e.g. P. V. 21 ἔ' ὅτε φωνῇ ὅτε του μορφῇ βροτῶν | δύνῃ, Hom. *Od.* 9. 166 Κυκλώπων δ' εἰ γαῖαν ἐλπίσσομεν ἐγγύς ἔστω, | καπνὸν τ' αἰτῶν τε φθογ-

γῆν.—πάταγος. The enemy is now at closer quarters; it is not merely the distant βοᾷ that is heard. πάταγος answers to the δούποι ἀκούων of Hom. *Il.* 20. 451, Callim. 1. 14. The word appears to have had a special military application: cf. *Il.* 21. 387 σὺν δ' ἔκτισον μεγάλῃ πατάγῃ (in the *θεομαχίᾳ*), Soph. *Tr.* 517 τόξων πάταγος, *Ant.* 125 π. Ἄρεος, Eur. *Heracl.* 832 π. ἀσπίδων, and Anacreon's πατάγῃ τε κἀλαλήγῃ.—ὄχ ἑνός: i.e. ἀλλὰ πολλῶν: cf. Hor. *O.* 4. 9. 39 *consul non unius anni* and see Headlam *On Edit. Aesch.* pp. 41 sqq. The expression is sometimes amplified or explained: e.g. P. V. 225 ὄχ ἀπ' αἰῶνός μόνον, Soph. *O. T.* 122 οὐ μὲν ῥόμῃ...ἀλλὰ σὺν πλήθει χειρῶν, Eur. *Med.* 948 εὐδαιμονήσει δ' ὄχ ἐν, ἀλλὰ μυρία.

101 sq. τί ρέξεις; A protest, not a mere question of uncertainty. The War-god seems to be helping the enemy by inspiring them. ρέξεις thus contains the notion of a wrong, as in the Pythagorean self-catechism πῇ παρίβῃ; τί δ' ἔρεξε; τί μοι εἶναι οὐκ ἐπὶ λίσσῃ;—παλαίχθων: i.e. so long identified with Thebes. Cf. 125 (n.).

108 χρυσοσπῆλξ: so *Hymn. Ar.* 1 Ἄρι...χρυσόσπῆλξ. The helmet would be seen upon the βούρας. All equipment of the Gods is traditionally of the metal which is most prized (Pind. *O.* 1. 1

A clang! I see it clear! The rattle of spears a many!
What is thy purpose? Wilt thou betray the land which is thine
own, Ares, indweller from of old? God of the golden casque,
look upon the city, which once thou didst approve thy well-
beloved.

Ye Gods, our country's warders, come ye all! Behold a ^{1st}
suppliant troop of maids, praying against slavery. ^{stro}

Round our city seethes a wave, a wave of men with sidelong
crests, sped on by blasts of the Wargod's breath.

χθονός . . . τῷ ἵε πάντες M. The chief error is in the order. Corr. *ed. †. There is no probability whatever in the arbitrary τῷ ἀθρόοι (Steusloff). ἴδτε πάντες Turneb. πολιοῦχοι or πολισσοῦχοι recc. πολιοχοι Dind. 109 κύμα γὰρ περὶ πτόλιν | δοχμολόφων ἀνδρῶν καχλάζει πνοαῖς | Ἄρεος κ.τ.λ. M. Corr. *ed. (For the misplacement of γὰρ cf. Diphil. ap. Ath. 422 B τάλαιπωρότερον γὰρ οὐδὲν ἐστὶ in A. B. for τ. οὐδὲν ἐστὶ γάρ (V. L.), and see MSS of Ar. *Plut.* 146.) †. γὰρ del. Klausen. ἀνδρῶν δοχμολόφων Lowinski. δοχμολοφῶν Bruck.

κτεάνων δὲ χρυσὸς αἰδοῦσάτοις), most beautiful, and least susceptible to tarnishing. Cf. *Hymn. Artem.* 5 παγχρῶσα τόξα, *Hymn. Dem.* 19 χρυσέοισιν ὄχοισιν (of Pluto), *Il.* 5. 509 Ἀπόλλωνος χρυσάδρου, *Arion fr.* 2 χρυσοστράιαι Πόσειδον, *Bacchyl.* 13. 161 χρυσάρματος Ἀθῆνα, *Pind. fr.* 116 χρυσάλατος Λατώ, *Eur. Phoen.* 1372 Παλλὰδος χρυσάσπιδος (χρυσολόγγου *Ion* 9). *Helios (Hymn.* 9) glances χρυσήτης ἐκ κόρυθος. When Hesych. explains χρυσάλατος· καλλίτοξος (of Artemis) he is probably understating; at least some gold adornment is implied. Even mortal equipment may be of gold, or ornamented with gold, e.g. *Eur. Phoen.* 168 ὀπλοῖσι χρυσέοισιν ἐκπρεπής (Polyneices), *ibid.* 939.

106 ἐφύλητ' ἄνθ'· at least from the time of the marriage of Cadmus with Harmonia, daughter of Ares. But this only indicates an older special connection of the God with Thebes. For the fem. ending in the compound cf. *Cho.* 68 παναράτας νόσου (n.); *Eum.* 77 περιερότας, *Alcaeus fr.* 33. 2 λάβαν χρυσοδέταν, *Bacchyl.* 9. 8 παύαν ἀπράκτων.

106 sqq. *The women have taken hold of the βρότη (of which there may be twelve (206 n.), eight being mentioned by name).* Being thus more composed and grouped, they begin a second division of the τάρσος, in which the parts are antistrophic.

107 sq. ἴδτε παρθένων. It is these words which have caused the Chorus to be wrongly described as χορὸν παρθένων (see note to the ὑπόθεσις). Here (as in 156) the παρθέναι are speaking, but it is

only the strophe which belongs to them.—λόχων is a figure of speech qualified both by παρθένων and ἐκείνων: cf. κύμα χειρῶν στρατοῦ 64 (n.). The λόχοι of the men are to fight; this is to supplicate.—δουλοσύνας ὑπὲρ: a rare use of ὑπὲρ, denoting the thing to be escaped instead of the thing to be sought or protected. The nearest parallels seem to be *Soph. O. T.* 165 εἰ ποτε καὶ προτέρας ἀναι ὑπὲρ ὀνυμένας πῶλιν | ἤνυσαν' ἐκτοσίαν φλόγα πῆματος ('in arrest of ruin,' Jebb), *ibid.* 187 ὦν ὑπὲρ... εὐώπα πέμψων ἀλκάν. Cf. *Dem. Ol.* 1. 5 οὐ περὶ δόξης οὐδ' ὑπὲρ μέρουι χώρας πολεμοῦσιν, ἀλλ' ἀναστάσεως καὶ ἀνδραποδισμού τῆς πατρίδος. *Lucian (Merc. Cond.* 40) has πολλοὶ ἐς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδὲν ἄλλο χρεῖσμον εἰδέναι (= διὰ τὸ...). Somewhat similar is the use of εὐεκα in *Suppl.* 1017 μὴ πάθωμεν ὦν πολλὰς πόνοις, | πολλὰς δὲ πόνοις εὐεκα' ἡρόθῃ δορί ('to avoid which'). For the approximation to (or interchange with) *περὶ* see Kühner-Gerth 1. pp. 487, 548. The colloquial English 'trouble over' is analogous.

109 sq. κύμα περὶ πτόλιν κ.τ.λ. See crit. n. This fine figure, with its carefully chosen terms, is another illustration of the closeness with which Aeschylus had observed the sea. As the wind of Boreas or Zephyrus (*Ag.* 696) drives along a wave, over whose dark body a white crest of foam falls aslant, when it rushes against a ship and splashes and seethes around it, so the wind (= spirit or inspiration) of the War-god drives on a wave of men with slanting crests, and

ἀλλ' ὦ Ζεῦ <Ζεῖ>, πάτερ παντελές,
 πάντως ἄρῃξον δαίων ἄλωσιν.
 Ἀργεῖοι δὲ πόλισμα Κάδμου
 κυκλοῦνται, φόβος δ' ἄρῃων ὄπλων,
 διὰ δέ τοι γενύων ἱππέων <δετοῖ>
 κινύρονται φόνον χαλινοί
 ἑπτά δ' ἀγάνορες πρέποντες στρατοῦ
 δορυσσοῖς σάγαις πύλαις ἐβδόμαις

115

προσίστανται παλῶ λαχόντες.

111 <Ζεῦ> add. Hermann. M divides after πάντων. | See antistr. v. 125.
 112 Ἀργεῖοι δὲ M (with γάρ superscr. by m, cf. 55 c.n.). Ἀργεῖοι editors. †.
 114 φόβος Wakefield. The error would be natural (cf. Eur. *I. A.* 1308 φόβον (L), φόβον (P)), but φόβος would be as probable. †. κυκλοῦνται φόβος ἀρίων Enger. ἀρίων M, corr. Butler. †. 116 διαδέτοι γενύων ἱππέων M. διάδετοι π (margin). Corr. ed. †. ἱππίων Passow, διάδετοι δὲ τοι γενῶν ἱππίων Dind., διάδετοι τε δὲ γένους ἱππίων Herm. with too much change. 118 κινύρονται L. Dind. (led by Hesych.).

this breaks and seethes round the city.—ἀνδρῶν once more defines (64 n.).—δοχμολόφον. The crest (here obviously white) appears, like the white shield, to have been a special fashion with the Argives: cf. Soph. *Ant.* 114 λευκῆς χιῶνος πτέρυγι στεγανὸς | πολλῶν μεθ' ὅπλων | ξὺν θ' ἱπποσώμοις κορόμβισσι. It apparently does not stand erect nor fall straight behind, but is ἐκ πλαγίου (like the feathers of bersaglieri). Otherwise we may understand (with schol.) that they slant in the movement, but the expression is rather curt for the thought. [λευκολόφος (Eur. *Phoen.* 119), γερραλόφος (Ar. *Ich.* 567) might support the δοχμολόφον (rather δοχμολόφον) of Brunn. But there seems no reason why a form like λευκολόφος should not be used of a man as well as of a helmet (Ar. *Ran.* 1016 λευκολόφους τρυφαλείας), and it is intended that the word should be equally applicable to a wave.]

καχλῆα: cf. 743—746, Eur. *Hipp.* 1210 κάπειρ' ἀναδιδῆναι τε καὶ πέριξ ἀφρόν | πάλιν καχλῆων ποντίῳ φωσμήματι | χωρεῖ πρὸς ἀκτῆς.—πνοαῖς: cf. 63, but here the sense of ἐπίπνοια (330) is more prominent.

Ἄρεος, after the appeal to the friendly Ares of v. 102, shows how far the word has passed to the abstract (cf. 53 n.). For the position of γάρ see *Chs.* 1021 (n.). In comedy its place is often very much later: thus *Ar.* *Ath.* 3392 (Antiph.) ἐπὶ τὸ τέρχεται ἔστω ὕμνησις γάρ, 5592

(Menand.) εἴν' ἀλήθινον | εἰς τελαγὸς αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων, 571 A (Antiph.) 8th place. So in *Ag.* 105 we should punctuate ἀνδρῶν ἐκτελέων ἐπὶ γὰρ θεῶν καταπνοαῖς κ.τ.λ.

111 sq. πάτερ παντελές κ.τ.λ. The alliteration of π is probably purposed: cf. *Suppl.* 1017 sq. (n.).—πάτερ appeals to his care, παντελής to his might. The sense of the latter is 'of full authority': cf. τέλει (148), τέλειος (152), *Suppl.* 609 παντελῆ ψήφισματα, *Ag.* 1486 Διὸς | παντατίου πανεργάτα.

112 πάντως: not omnino, but = παντί τρόπῳ (*inf.* 288), παντί σθένει (*Suppl.* 153 παντί δὲ σθένει... ῥήσις γενέσθω), or πάσῃ μηχανῇ. So Eur. *Or.* 1299 ὦ Διὸς ἀνάκτορ κράτος | ἔλθ' ἐπικούρως... πάντων.—ἀρῃξον = αἰρεῖ; not a frequent use, but cf. Eur. *Herac.* 840 οὐκ ἀρῃξεῖ ἀλοχόντων πύλαι; *Med.* 1276 ἀρῃξαι φόνον... τέκνους, *Tro.* 771.

116 Ἀργεῖοι... Κάδμου: the antithesis of foreigner and native, a consideration involving their respective deities. The implication is that (the old and great) Cadmus' city should be inviolate.—ἐὶ is the δὲ ἐντὶ τοῦ γάρ of scholiasts, and γάρ is an adscript (of m) here as in 453. See *Chs.* 31 (c. n.). The true way of stating the case is that the connective particle is used for metrical convenience where the explanatory might be expected.

118 κυκλοῦνται κ.τ.λ. A new metaphor begins, derived from hunting. The—

Yet do thou, Zeus, Father whose will ends all, baulk the foeman—yea, baulk him—of his prey.

The Argives hem Cadmus' stronghold round, beaters with gear of war. Withal the bits, bound through the horses' jaws, pipe the shrill note of slaughter. And seven champions, pre-eminent of the host in spearman's harness, take stand, each at a seventh gate, as his lot fell.

φόβον recc. (cf. 124).

Cho. 22.) 118

matter of double and are written by m in an (but the notion would lacuna here, the sense these words would be

117 ἀγρότες M, corr. Dind. (See editor's Appendix to

αυσάσαις M. corr. recc. δαυσάσαις Blomf. (M is weak in the

(with the final of δαυσάσαις)

†. πύλων ἐξόδου Schwerdt

9 The antistrophe implies a

ποδεχθέντι πάλαι, although

is an error. †.

quarry is surrounded

φόβος δ' κ.τ.λ. could

by Aesch. in the feeble

are afraid of... Rat

373 κλάθουσι κώδωνες (

4 τῷ φόβῳ καταπλήσ-

sling) is the 'scare' use

formido, although the

the Latin 'scare' is not

ἐπλων is no idle periph

independent point. To

ments of peace the Chorus is

but these are the instruments of death

and destruction. Moreover the ἐπλω

of these beaters are not θηρατικά, but ἀρεία.

For a similar point in the epithet cf.

Xen. Ages. 1. 26 οἱ τέκτονες καὶ οἱ σιδη-

ρεῖς... πάντες πολεμικά ἐπλω κατασκευάζον,

[Hom.] Hym. 11. 2 ὅ σὺν Ἀργεῖ μύλοι

πολεμικά ἔργα (viz. Athena, whose ἔργα

are of two kinds). Shakespeare (K. L.

4. 2. 17) makes Goneril say *I must change*

arms at home, and give the distaff | Into

my husband's hands. For the expression

itself cf. [Hes.] Scut. 238 πολεμικά τεύχεα,

Bacchyl. 18. 33, Hdt. 8. 37. The form

ἀργῶν is epic and lyric: cf. Bacchyl. 1. 3,

Eur. Phoen. 832, Theogn. 557 ἔργων.

116 διὰ δὲ τοι κ.τ.λ. See crit. n.—

διαδέτοι γέντων ἱππέων makes neither

metre nor satisfactory grammar, and the

latter is still ignored if we emend with

διαδέτοι γέντων ἱππῶν. Greek would

require διδδεται γέντων ἱππῶν. To make

the gen. depend on χαλκοί is harsh. The

reading in the text implies the scansion

γενῶν (for which see Appendix) and the

open ἱππῶν (like Ἀργεῖοι of 113; cf.

Suppl. 61 Τηρεῖας, Ag. 127 Ἀτρεΐδας, Eur.

Tro. 521 Ἀχαιοί &c.). The metaphor

ere has been, like so many more in

Aeschylus, commonly overlooked. It is

so (n.), viz. of the playing of

of αἰολοί, when the head is

the φορβειά. The bridle and

μοί) answer to such musical

but here the players are

once the point of (πτελῶν).

(or. 456 c), speaking of Mar-

is φορβειά and περιστόμα,

an anonymous poet the

μοσεν... | ...στόμα λάβρον ἐπι-

μάσιν. The χαλκοί διὰ γέντων

δέτοι are the ἐπισθόδετοι ἱππῶν in this

instance. The tune which these strange

pipes are playing is the shrill order to

slay (φόνον). [It is highly probable that

in the actual beating of hunters the σύριγξ

was used, partly to increase the φόβοι,

partly for the working together of those

concerned.]

117 sq. ἀγρότες: used as a noun,

unless the lost words contained e.g.

λαχαῖοι. — πρέποντες (= *conspicuous*):

closely with σάγαι. Their panoply is

marked by special splendour. For this

use of πρέπον see Cho. 12 (n.). — στρατὸς

accompanies the superlative force in πρέ-

ποντες: cf. 57. In δαυσάσαις the metaph.

from hunting is still maintained. The

hunter has his σάγαι; but these bear that

of the warrior with his δόρυ, not of the

hunter with his δαυ. The application

of σάγαι is not necessarily military; cf.

Cho. 558 παντελή σάγην (of a traveller).

The quarry is shut in and the seven

leaders come up to seven openings in

the enclosure.

118 sq. ἐξδόμας cannot simply = ἐπὶ.

In Hom. Il. 8. 404 οὐδὲ κεν ἐς δέκατους

περιτελλομένους ἐνιαυτοὺς | ἔλας ἀπαλθ-

εσθον the sense is 'each till a tenth

year'; there is a δέκατος ἔτος in each

case, and Hom. uses the plur. of the

- ἀντ. α'. σύ τ', ὦ Διογενὲς φιλόμαχον κράτος, 120
 ῥυσίπολις γενοῦ,
 Παλλάς. ὁ θ' ἵππιος ποντομέδων ἀναξ
 ἰχθυβόλῃ <βαλῶν> μαχανᾷ Ποσειδᾶν
 ἐπίλυσιν φόβων ἐπίλυσιν δίδου.
 σύ τ' Ἄρης, φεῦ φεῦ, πόλιν ἐπώνυμον 125
 Κάδμου φύλαξον κῆδεσαί τ' ἐναργῶς.
 καὶ Κύπρις, ἄτε γένους προμάτωρ,
 ἄλευσον· σέθεν <μὲν> ἐξ αἵματος

121 ῥυσίπολις M, corr. recc. 122 ἵππιος | ποντομέδων M. 123 <βαλῶν> add. *ed. (see strophe v. 109). Emendations reported by Weckl. are here

peculiarly audacious (e.g. ἰχθυβόλῃ μαχᾶν ἀποσώβει κέντρῳ Merkel). μαχανᾷ M. 124 φόβων M (with bon superscr. by m), φόβων recc. (cf. 45, 113). † πόνων Dind. 125 φεῦ φεῦ | ἐπώνυμον Κάδμου | πόλιν M. Κάδμου ἐπώνυμον recc. Corr. *ed.

several cases just as with Hdt. a number of persons possess *μεγάλας* or as Xenoph. (*Hell.* 3. 2. 18) speaks of *τοὺς κρατίστους τὰ ἄθλ.* Here each stands at a seventh gate, and in the plural they stand 'at seventh gates.'—*προσίστανται*. The tense should be noted. The champions are as yet only approaching. The point of *πᾶλα λαχόντες* is that the approach is being made in orderly and complete fashion, for which pre-arrangement was needed. The words show that the Chorus had been informed of the news in 55 sq.

120 sq. *Διογενὲς*: in a special sense, since she was the child of Zeus without a mother: cf. Eur. *Hel.* 25 *Διογενὲς παρθένος*, *Cycl.* 350 ὦ Παλλάς...*Διογενὲς θεά*, Soph. *Aj.* 91. The appeal to Zeus is followed by that to Athena in her character as a war-goddess, and especially as *πολέας* or *πολεσούσα*. She possessed the title and function of 'guardian of citadel' not only at Athens but in various Greek states (see Farnell *Cults* &c., 1. p. 299, Jebb on Soph. *Ph.* 134, Preller *Griech. Myth.* 1. 219). Cf. Pind. *O.* 5. 10 *πολέαρχε Παλλάς* and the epithet *ἀκραία, πυλαίτις*. Hence *ῥυσίπολις* (according to your title). Cf. Hom. *Il.* 6. 305 *πόττι' Ἀθηναίη ῥυσίπολις*, *Hymn. Ath.* 1 *Παλλάδ' Ἀθηναίην ῥυσίπολιν*.—*φιλόμαχον*: Bacchyl. 14. 3 *Παλλάδος ὀρεσίμαχον*, Pind. *O.* 7. 43 *κόρη ἐγχειβρόμῃ*, *Hymn. Aphr.* 10 *ἀλλ' ἔρα εἰ πόλεμοι τε ἔδον καὶ ἔργον Ἄρης*, | *θεμῖναι τε μάχαι τε*, Cic. *N. D.* 3. 53 *Mineptam...quam principem et inventricem belli ferunt*. She

is *κράτος* as deciding the victory: cf. 148 *πολεμέεσσαν ἀγρὸν τέλει*.

122 ὁ θ' ἵππιος κ.τ.λ. The mention of Poseidon next after Athena would in this connection be natural to an Athenian. The two deities were associated in the Erechtheum as joint *πολιόχου*. At Thebes Poseidon was tutelary in a more special degree: [Hes.] *Scut.* 104 *Ἐννοσίγαιος, | δι' Ὀθήης κρήδεμον ἔχει ῥέεσθαι τε πόλιν*, *Et. Mag.* p. 547 ἡ Βουστρία δηλ. ἱερὰ Ποσειδῶνος (from Aristarchus). With the latter statement cf. the indications in Hom. *Il.* 2. 506, Pind. *I.* 1. 52.—*ἵππιος*. For the god of the sea as god of horses cf. [Hom.] *Hym.* 22. 4 *διχθὰ τοι, Ἐννοσίγαιε, θεοὶ τιμὴν ἰδέσσαντο, | ἵππων τε δμητῆρ' ἔμναι σωτήρ τε ῥῆν*, Soph. *O. C.* 713 *ἀναξ Ποσειδᾶν, ἵπποισιν τὸν ἀπαστῆρα χαλῶν* | *πρωταῖσι ταῖσδε κτίσας ἀγναῖς*, Ar. *Eq.* 551, *Anth. P.* 9. 90 *ῥῆν ὠκυπύρων δι' ἔχαις κράτος ἵππει δαίμων*. In the legends he is either the creator or the tamer of horses. See Farnell *Cults* iv. pp. 14 sqq., where the theory that the title is derived from 'theriomorphic suggestion in the waves' may be supported by such facts as that at Naples the larger racing waves are styled *cavalloni*. How Poseidon Hippios might be represented trident in hand may be seen in the illustrations in Farnell *l.c.* pp. 57, 66.—*ποντομέδων* is suggested by the sight of the trident. Although the god is not called upon to act in his capacity of sea-lord, it is part of prayer to magnify the deity by invoking him under various titles of power and greatness. Moreover there

Do thou too, Zeus-born Might, that lovest battle, Pallas, ^{1st anti-}prove Saviour of thy town! ^{strophe.}

And thou, Lord of horses, who dost sway the deep, Poseidon, smite with thy weapon that smites the fish, and give us deliverance, deliverance from our fears.

And thou, Ares—for pity!—shield the town whose name is the name of Cadmus, and make manifest thy kinship and thy care.

And thou, Cypri, for that thou art foremother of our race, give succour. 'Tis from thy blood we are; yet with

πόλιν Κάδμου ἐπάνυμον

127 ἐπε Μ. 128
Corr. *ed. (except for
form the common read

is the more likelihood of by the name he prefers *libentius audis*, and *Ag. φῶλον κελημένον*, | τοῦτι Hence the three titles *Ath. 3 παρθένω αἰδοίην εἶπας*, *Hymn. Ar. 1 βριστόρατι*, *χρυσέοσφι φέρασι* κ.τ.λ., Luc.

128 ἰχθυόει... μάχαν· i.e. τριάντη, but signifying more than that word, viz. 'smite them as men smite fish.' The trident of the sea-god is not grotesquely called his 'fish-smiting engine.' He bears the *τρίαινα* as his emblem of authority and as his weapon (*P. V. 957 τρίαῖναν, αἰχμήν τήν Ποσειδῶνος*, Hom. *Il. 12. 27*), but its object with him is not τὸ βάλλειν τοῖς ἰχθύσι. Men use the trident (or three-pronged harpoon) for that purpose (*Anth. P. 6. 38 κητοφόρον τε τρίαῖναν ἐν ὕδασι καρτερὸν ἔγχεσι*, Epicr. *ap. Ath. 699 ἐνάλιων θηρίων βέλος*, Callim. *Hymn. Del. 15 ἰχθυοβόλης = ἀλῆς*). The Chorus sees the trident in the hand of the ξένων (cf. *Suppl. 124 ὁρῶ τρίαῖναν τήνδε, σημείων θεοῦ*), and, strange weapon as it seems, being the instrument or device wherewith it is customary to slay fish, they implore the god to turn it to other purpose in slaying men.

124 ἐπὶ λουσον φόβον: cf. 126 λούσα πολέμων φόβον (n.). The objection to φόβων is not to the plural, which would mean 'slaughter after slaughter' (cf. *Plut. Mor. 577 ἅ πρὶν ἐμπελῆσαι τὴν πόλιν δὴν φόβων*), but to ἐπὶ λουσον with that word. The expression would be possible only if slaughter were proceeding. [Wecklein points out that repetition of the present

126 κήδεσαι Μ.

κ.τ.λ. λαταῖς σε | θεοκλύτοις Μ.
and λαταῖσι σε of Hermann

ured in dochmiacs: cf. Eur. κατὰ γὰρ θέλω τὸ κατὰ γὰρ excitement implied in the excuse, and the metrical is obvious.]

* Ἄρης φεῦ φεῦ κ.τ.λ. The are prompted by the feeling through his old tutelary re-

Thebes and his connection with Cadmus, should be the last to help the enemy. Cadmus had married Harmonia, daughter of Ares and Aphrodite. Hence the emphasis on Κάδμου and the use of κήδεσαι, which combines the two senses of κήδος, viz. *cura* and *affinitas*. Aesch. is fond of playing upon this double meaning: cf. *Ag. 702 κήδος ὀρθάνυμον* ('a κήδος rightly named'), *Cho. 86* (n.). Meanwhile it is not at all unlike the Greek fondness for paronomasia for κήδεσαι to glance at Κάδμου. The words ἐπάνυμον Κάδμου distinctly show that the town is not yet Thebes.—ἐναργῶς: as a θεὸς ἐναργῆς, *praesens deus*.

127 εἴπ. following naturally upon the mention of Ares. For a war-character of Aphrodite, as the oriental *Allat* and wife of Ares, see Farnell *Cults II. p. 635*.—προμάτωρ: in so far as the race is supposed to be descended from Harmonia (*στρατὸν Καδμογενῆ 289*).—σθέν * <μην> κ.τ.λ. is not only the easiest cure of the metre, but makes clear the thought and gives a proper value to θεοκλύτοις. 'Though of your own blood, we approach you with full sense of your godhead.'—σε: after ἀνθρώποις; cf. Hom. *Il. 3. 477 ἀεὶ δ' ἐταίρους*, Pind. *O. 1. 72 δύναν...ἐὶ τρίαῖναν*, Eur. *Hipp. 167 τὰν δ' ὀφθαλμῶν...δύναται*.

γεγόναιμεν· λιταῖς <δέ> σε θεοκλύτοις
ἀπύουσαι πελαζόμεσθα.
καὶ σύ, Λύκει' ἀναξ, Λύκειος γενοῦ
στρατῷ δαίῳ στόνων ἀντίτας.
σύ τ'; ὦ Λατογένει-
α κούρα, τόξον ἐκπυκάζου.

130

στρ. β.

ἔ ἔ ἔ ἔ,
ὄτοβον ἀρμάτων ἀμφὶ πόλιν κλύω,
ὦ πότνι' Ἥρα·
ἐλακον ἀξόνων βριθομένων χνόαι,
Ἄρτεμι φίλα·
ἔ ἔ ἔ ἔ.

135

130 ἀπύουσαι Seidler. †. *ἐπαύουσαι is possible. †. M proceeds with the division ...ἀναξ [...δαίῳ] [...ὦ]. 131 Λύκειος M, corr. m. 132 στόνων ἀντίτας M. I provisionally adopt Wecklein's ἀντίτας (from ἀδ τίτας of M. Schmidt), but I incline to *στρατῷ δαίῳ <γ'> ἀντὶ στόνων or ἀντὶ στόνων στρατῷ δαίῳ. †. ἀλλήτας Dind., ἀήτας Stanley, ἀπὸ Hermann. 133 ὦ Λατοίε Enger. τόξον ἐκπυκάζου M

130 ἀπύουσαι. The usual quantity is ἀπύουσαι, but the second syll. may very well be long. Moschus (2. 124) has ἡπύουσαι, and (1. 98) ἀνηπύουσαι, and he can hardly have lacked warrant. In Cho. 395 δαίῳ occurs (from Il. 11. 497). The quantity in δάω, λάω, θέω, φάω, κωλύω, φεύω, μυνέω is variable, and there seems no reason why δάω should not be added to the list. The anacrustic & is of course irrational.

131 καὶ...ὦ τ' κ.τ.λ. καὶ begins another appeal, to brother and sister deities, and the pair are joined by τ' of v. 133.

Δάω· ἀναξ. Apollo as destroyer is called by this title in Ag. 1256, Suppl. 693, Soph. O. 7. 203. In Soph. El. 645 he is to champion the one cause and injure the other. For an examination of the epithet see Farnell *Cults* IV. pp. 113 sqq., and cf. Jebb on Soph. El. 6 τοῦ λυκακτόνου θεοῦ | ἀγὰρ Λύκειος (Append.), Leaf on Il. 4. 101. The origin was apparently totemistic. To the Greek mind Apollo Lycus is equally the slayer of wolves (Plut. Mor. 966 A, Anth. Pal. 13. 22) or the king and protector of wolves (who are προσφιλεῖς to him, Plut. Mor. 400 A). Α θεὸς ἀπαλλύς is also a θεὸς σωτήριος in regard to the agencies which he controls. Artemis is not only the huntress; she is also the protectress of young animals (Ag. 139 sqq.). The

sender of plagues and the averter of plagues is the same ἐπιβόλος. Hence Λύκειος may protect from wolves or, as here, act the wolf.—Δάω· γενοῦ: 'prove (indeed) Wolf,' cf. 121 (n.), 9 (n.). Apollo is to put on that avatar or answer to that title, which may be chosen according to the principle stated in Plut. Mor. 385 B Πόλιος μὲν ἐστὶ τοῖς ἀρχαίοις μανθάνειν καὶ διαπυθέσθαι· Δάω δὲ καὶ Φαναῖος οἷς ἕδη τι δηλοῦται κ.τ.λ., but which is more probably suggested by some actual appearance with the ξάων (cf. the coin from Tarsus with wolves standing by an effigy of Apollo, *Hell. Joum.* 1898, p. 171).

[Wolves were common in ancient Greece (cf. Paus. 9. 13. 4).]

132 στόνων ἀντίτας. See crit. n. The emendation of Wecklein is not convincing, but is perhaps the best offered. Grammatically στόνων ἀντίτας is quite possible as gen. of price or equivalence. The construction is more frequent than is commonly supposed. See Cho. 145 (n.) and add to the examples there Eur. Med. 534 μέλιν γε μέντοι τῆς ἐμῆς σωτηρίας | αἰληφας ἢ δίδωκας, Rhes. 467 τοιαῦτα μὲν σοὶ τῆς μακρῆς ἀποικίας | πρῆξαι παρῖν, Neophron fr. 3. 3 τοῖα σε μοῖρα σὺν κακῶν ἔργων μένει, Soph. Tr. 287 εὐτ' ἂν ἀγὰρ θύματα | ῥέξῃ πατρὸς Ζηνὶ τῆς ἀλώσεως, Eur. Ion 1359 sq., Herond. 4. 25 Δαῖος εἴη | ...τοῖσδε...καλῶν ἔργων. A schol.

prayers that men make to Gods we cry upon thee and draw nigh.

Thou too, Wolf-king, prove wolf indeed to the foeman's host and pay back groan for groan.

And do thou, Leto's virgin child, unsheath thy bow.

Ah! the ringing of chariots—I hear it round our town! and O Hera Queen! The loud note from the naves of the heavy-strophe, laden axles! O Artemis benign!

(apparently), ἐντυκάδου m, εὐ τυκάδου recce. Corr. *ed. †. εὐτυκάδου L. Dind. (from Hesych.), εὐ τυκάδου confused with π in π where we should read (from v. 138), which

(εὐθυκαδου L. Dind. (from Hesych.), εὐ τυκάδου confused with π in π where we should read (from v. 138), which

seems, from his ἀνθ' ὧν μιν, to have construed. Yet, apart from the me is hard, if not impossible. The metre a transposition (cf. 87, title, viz. στρατὸν δαίη γ' having the force of adj.), i.e. 'the στρατὸν an army of your foes.' however, remains, and is satisfactory to read στρατὸν δαίη γ' ὡς στάνων 'with shrieks and groans.'

With ἀντίτας there is not merely a notion of 'avenging,' but of paying back like for like. The στάνων of the Cadmean women are to be requited with στάνων from the enemy, caused by the βέλεα στονόεντα (Il. 8. 159) of the god (cf. Il. 15. 451 πολύστονος ἰός, Theoc. 25. 213 ἰὸν ἐχέστονον). For the application of στάνων cf. Il. 19. 214 φόνος τε καὶ αἶμα καὶ ἀργαλέος στάνος ἀνδρῶν, 4. 445.

138 sq. σὸ τ', ὦ κ.τ.λ. See crit. n. The τόξον is present with the ξίφος. —ἐκτυκάδου: take from the bow-case (γυμνότης). Cf. Hom. Od. 11. 607 γυμνὸν τόξον ἔχων, 21. 54 αἰνυτο τόξον | αὐτῷ γυμνῷ, δὲ οὐ περικετο φαεινός. As the same case also held arrows (see illust. in Dict. Ant. 1. 171 A) both bow and arrows are here intended. The notion is thus that of Ant. P. 13. 12 οὐ σοὶ φάρτρη λυταὶ λυκοκτόνοι. L. Dindorf's εὐτυκάδου is taken from Hesych. εὐτυκάδου· εὐτυκον ἔχει, ἐταίμων. But the στ (which often = π) of M, and the tokens from schol. and recce. point to τ rather than τ. For the sense cf. τυκάδου.

139 sq. ἰ ἰ κ.τ.λ. A new section, further description of the course of The cries ὦ πότνι' Ἥρα and the

come as interjections from other of the chorus than those singing of the lines.—πότνι' Ἥρα. This is not addressed as φίλη, but of respect only. Hera was considered inimical to Thebes sending of the Sphinx and in of Semele and Dionysus, and Heracles). Her sympathies ally with her own special city of Iom. Il. 4. 50 ἡ τοι ἔμοι τρεῖς φιλοτάται εἰσι πόλεις, | Ἄργος τε Σπάρτη τε καὶ εὐρύαγμα Μυκῆνη. Nevertheless, as one of the παρῆγυροι (106) of greater gods, she is among the βρέτη, and Ion of Chios mentions her temple at Thebes (Sallustius Arg. to Soph. Ant.).

137 βριθομένων: with the weight of the men in heavy armour, a fighting man (παραιβάτης) and a charioteer (ἡνίοχος). Cf. Hom. Il. 5. 838 μέγα δ' ἔβραχε φήγινος ἄξων | βριθοσύνη (when Athena mounts beside Diomedes), Hymn. Ar. 1 Ἄρε...βριθάρματα.

χρύβας are variously interpreted as (1) the nave or box, (2) the end of the axle moving in the box. See Jebb on Soph. El. 745 ἔθραυσε δ' ἄξωνος μέσας χρύβας. It was natural that there should be some vacillation between meanings so close. Here it is the nave, regarded as a pipe. In [Hes.] Scut. 309 ἐπὶ δὲ πλῆμναι μέγ' ἄκουσιν it is the naves that scream. The actual pipe of the nave was called σύριγξ (Suppl. 187 σύριγγες οὐ σιγῶσω ἄξωνήλαται), and in view of the use of ἑτοβον (applied to a σύριγξ or αὐλός) and λακον, and of the similar terms in 186 sqq. (where see the note), it is clear that there is an allusion to such musical instruments.

δοριτίνακτος αἰθήρ δ' ἐπιμαίνεται. 140
 τί πόλις ἄμμι πάσχει; τί γενήσεται;
 ποῖ δὲ τί τέλος ἐπάγει θεός;

ἀντ. β.

ἔ ἔ ἔ ἔ,
 ἄκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται,
 ὦ φίλ' Ἀπολλων. 145
 κόναβος ἐν πύλαις χαλκοδέτων σακέων.
 καὶ Διόθεν <ὦ>
 πολεμόκραντον ἄγνόν τέλος, ἐν μάχαι-
 σί τε μάκαιρ' ἄνασσ' Ὀγκα ὑπὲρ πόλεως,
 ἐπτάπυλον ἔδος ἐπιρρύου. 150

140 δοριτίνακτος rec. δ' αἰθήρ M, corr. Herm. (cf. *Suppl.* 925 κάρβανος δ' ὦ for ὦ δ'). δ' om. rec. 142 ποῖ δ' ἐν M. Corr. *ed. †. ποῖ δὲ τὸ Blomf. 144 ἐπάλξει Heimsoeth. ἐπάλξει would be an obvious conjecture, but is needless. †. 147 καὶ Διόθεν | M. <ὦ> Lowinski. καὶ might be a corruption of ἦκε (imperat.). καὶ <σὺ> or καὶ <τὸ> G. C. W. Schneider, Διόθεν <δ>

140 αἰθήρ ἐπιμαίνεται. A vivid expression. The air 'maddens' with the brandishing of spears. The notion of the riot of a place filled (and over-filled) with movement appears in Soph. *Aj.* 143 ἱππομανῆ λαιμῶνα (= λαιμ. δι μαίνεται ἱπποῖς Jebb, who quotes ὀλομανεῖν, φύλλομανεῖν). The air can hardly hold the hurdling spears: cf. the curious expression in Plut. *Sull.* 16. 2 τῇ δὲ κραυγῇ καὶ ἀλαλαγμῶν οὐκ ἔστυγεν ὁ ἀήρ. So *inf.* 952 μαίνεται γόοισι φρήν. But here there is the further picture of the emotional participation of nature or inanimate surroundings in an action. This notion (which would appear very modern) is not rare in ancient literature: see Sikes-Allen on *Hymn. Apoll.* 118 μίθῃσθε δὲ γαῖα θέρθεν and quotations. So Aesch. (*fr. Lycurg.*) ἐνθουσιᾷ δὴ δῶμα, βακχεῖν στήνῃ (at the appearance of Dionysus) and Eur. *Bacch.* 726 πᾶν δὲ συνεβάχευ' ὅρος (on the boldness of which Longinus comments, c. 15). Homer (*Il.* 13. 339) has a boldness of another, but a cognate, kind in ἐφραζεν δὲ μάχῃ φθισίμβροτος ἐγγείρεω. For the participation of the air in particular cf. *Suppl.* 615 χερσὶ δεξιωνύμοις | ἐφραζον αἰθήρ τῶνδε κραυγόντων λόγων, Eur. *Ion* 1078 καὶ Διδοῖστέρωπιδι ἀνεχέροντο αἰθήρ, Ap. Rhod. 2. 569 πάντῃ δὲ περὶ μέγας ἔβρμεν αἰθήρ (round the Symplegades),

Shak. *Henry V.*, *Prol.* 13 the very casques | That did affright the air at Agincourt. [There may be some notion of τινάσσειν as used of the θύρσαι in a Maenad-procession. Here the mad revelling is that of the spear, cf. 485.] The force of ἐν- is 'withal,' not 'above us.' For the later position of δ' cf. *Cho.* 517 τὰ δῶρα μέλω δ' ἐστὶ τῇ ἀμαρτίας and note, where add Alex. *ap.* Ath. 28 F διὰ εἰς ἑτέραν λεγθῆ δ' ἀποστέλλων πόλιν as corrected by Porson from δι δ' ἂν... of MSS.

142 ποῖ *δὲ τί κ.τ.λ. There is no value in ἐνι of MSS. The double question is a common idiom. Hom. *Od.* 14. 187 τίς πόθεν εἰς ἀνδρῶν; Bacchyl. 18. 31 τίνα δ' ἔμμεν πόθεν ἄνδρα τούτων | λέγει; 5. 86, Soph. *Ant.* 401, Eur. *I. T.* 1360 τίνοι τίς ὦν; *Rhes.* 702, Eubul. *ap.* Ath. 25 C ἔχθδν δ' Ὀμηρος ἐσθλὸν ἀρῇαι ποῖ | τίνα τῶν Ἀχαιῶν;

144 ἄκροβόλων κ.τ.λ. The advance has come close. The part. gen. with ἔρχεται as with ἐφαικνύται and in general with verbs of hitting, missing, touching &c. This is less bold than that in e.g. Eur. *Phoen.* 451 τῶνδ' εἰσεδέξω τοιχείω, Soph. *Aj.* 1274 ἐρπίω... ἐγκακμήνους.— ἄκροβόλων (which is more probably passive, 'smitten along their tops') might be separated from ἐπάλξεων ('the stoning of the skirmishers'), but we cannot say

The air, hurtling with spears, maddens withal. How goes it with our city? What is to be? Whither and what the issue that Heaven brings on?

Ah! the rain of stones reaches our battlements and smites ^{and anti-}their tops. Apollo our friend! In the gateways is the clash of ^{strophe.}bronze-bound shields.

And thou, whom Zeus hath made a Power inviolate to decide war's issue, Onca, Queen blest in battle, who standest above our town, deliver thy seven-gated habitation.

Prien. καὶ Διὸς ὄθεν von den Bergh. 140 sq. ὁ μᾶχῃ, σὶ τε Hermann. †. 140 πρὸ πόλεως M, corr. Hermann, partly from gloss in rec. † ἐπὶ πόλεως ἱστορουμένη (ἱδρυμένη?). The quantity of the final in Ὀγκα is uncertain. If short,

Ὀγκα πρὸ πόλεως <ᾠ> is possible.

150 ἐπὶ πόλεως M, ἐπὶ πόλεως m.

λιθὰς ἐπάλξεων ('their stoning of the ramparts'), since λιθὰς can hardly possess so distinct a verbal sense. For the thought itself cf. Hom. *Il.* 9. 573 τῶν δὲ τάχ' ἀμφὶ πύλαις δμαδος καὶ δοῦπος δρώρει | πύργων βαλλομένων, Caes. *B. G.* 2. 6 *undique lapides in murum iaci coepti sunt, murusque defensoribus nudatus est*, Tac. *Hist.* 2. 22.

146 κόναβος κ.τ.λ. The κόναβος is not τυμπάνων χαλκοδέτων (cf. 137 n.), but σακίων.—χαλκοδέτων: see 43 (n.). The shield of hide is rimmed and barred with bronze.

147 sqq. Διόθεν...τέλος κ.τ.λ. Onca is the 'holy war-deciding authority by will of Zeus' (cf. Lamprocles fr. Παλλάδα περὶ πόλεων κλήζω πολεμαδόκων ἀγνὸν | παῖδα Διός). The expression is, however, more highly charged. ἀγνὸν combines the notions of (1) the inviolable authority, (2) the virginity of Onca (= Athena): τέλος is (1) one in authority (cf. 120 κράτος, *Cho.* 172 (n.), *Suhrb.* 534 τελῶν τελειότατον κράτος, and τὰ τέλη), (2) the 'end' or 'issue' in war: Διόθεν not only states the source of the authority (cf. 311 θεόθεν n.) but alludes to the parentage of Athena (120). There is thus a complete coalescence of 'inviolable end to war by appointment of Zeus' with 'pure power, deciding war, born of Zeus.'—πολεμὸ-κραντον: active, cf. *Cho.* 859 κοπάνων ἀνδροδακτύων, *Pers.* 106 πολέμου πυργοδακτύων.

In ἐν μάχαις τε κ.τ.λ. the τε is exegetic: 'yea, Queen blessed (*i.e.* successful, *felix*) in battles.' In ἀνασσ'

there is the notion of 'leader' (cf. *ἑναξ ἀνδρῶν Ἀγαμέμνων*) beyond the mere title. It is not unlike Greek poetry for the assonance in μάχαις...μάχαις to be deliberate in suggestion.

140 sq. Ὀγκα. That this (or Ὀγγα) was the name of a Phoenician goddess is scarcely open to doubt. Pausanias (9. 12. 2), as an argument that Cadmus came from Phoenicia and not from Egypt, uses this fact of the local name 'of Athena,' ὅτι Ὀγγα κατὰ γλώσσαν τὴν Φοινίκην καλεῖται καὶ ὁ Σάις κατὰ τὴν Αἰγυπτίαν φωνήν. Such a statement could hardly have been penned at that date, when Phoenician was a living language, if it had been without foundation. The tradition also is constant: cf. Steph. Byz. Ὀγκαίαι· πύλαις Θηβῶν...Ὀγκα γὰρ ἡ Ἀθηναῖα κατὰ Φοινίκας. Two scholia make the same assertion here. The identification with Athena is of course due to the similarity of functions or character between the Hellenic and the Phoenician goddess. Scepticism as to extensive 'Phoenician' settlement in primitive Greece is now upon the wane. See *Introd.* § 2 and *inf.* 474.

ἐπὶ πόλεως: see crit. n. The expression would recall to the audience the Athenian goddess who χεῖρας περὶ πόλεων ἐχει (200 sq. n.).—ἐπὶ πόλεων ἔσος. The whole city is regarded as a seat or shrine of the goddess, but ἔσος alone would have meant literally her temple. Hence the qualifying ἐπὶ πόλεων (v. 64), which not only thus defines, but implies the size and importance of the city which is here.

στρ. γ. ἰὼ παναρκεῖς θεοί· ἰὼ τέλει-
οι τέλειαί τε γᾶς
τᾶσδέ γε πυργοφύλακες,
πόλιν δορίπονον μὴ προδῶθ'
<ὦδ'> ἑτερόφροι στρατῷ.
κλύετε παρθένων κλύετε πανδίκως
χειροτόνους λιτάς.

155

ἀντ. γ. ἰὼ φίλοι δαίμονες, λυτήριοι
ἀμφιβάντες πόλιν
δείξα<τέ> θ' ὡς φιλοπόλεις,
μέλεσθέ θ' ἱερῶν δαμίων,
μελόμενοι δ' ἀρήξατε.
φιλοθύτων δέ τοι πόλεος ὀργίων
μνάστορες ἔστε μοι.

160

151 m writes λ over ρ in παναρκεῖς.

152 M divides ...θεοί· | ἰὼ τέλειοι

τέλειαί τε γᾶς.

153 τᾶσδέ γε M, τᾶσδε recc. (and editors generally).

154 δορίπονον recc.

155 ἑτεροφῶν στρατῷ M. Corr. *ed. f. ἑτεροφῶν

Headlam. I had previously thought of ἑτεροφῶν <κρατεῖν> στρατῷ. ἑτεροφῶν Pauw. [The confusion of -φρων and -φω is frequent: cf. *Suppl.* 625 πρόφρων ὦν (M) for προφρωνῶν, *Soph. O. T.* 72 φρονῶν (V.) for φωνῶν, *Aj.* 1230 (variants ἐφρώνεις, ἐφώνεις). Here also Par. C gives ἑτεροφῶν and Par. A γρ. ἑτεροφῶν

151 sq. ἰὼ κ.τ.λ. Here the παρθένου take up their part (156).—παναρκεῖς = ('able to meet all needs' i.e.) 'all-sufficing aid'.—τέλειοι: 'of full authority': cf. *τέλει* 147 (n.), *Ag.* 963 ἀνδρὶς τελείου δῶμ' ἐπιστροφόμενον, 964 Ζεὺ Ζεὺ τέλει, τὰς ἐμὰς εὐχὰς τέλει, *Cho.* 659 τελεσφόροι. Mankind are of less avail, and their aid of less warrant.

153 γᾶς τᾶσδέ γε κ.τ.λ. γῆ is *patheticum*. The word is not at all likely to have been interpolated. Its point is that their duty *here* is plain; it is to defend *this* land, whatever may be their function elsewhere.

154 sq. δορίπονον: either = δορίπονον ὄσων, 'now that it is amid toil of battle,' or proleptic 'betray it to suffer with the spear.' The latter appears preferable. The thought in προδῶθ' is more than that of mere abandoning; with πυργοφύλακες it alludes to the crime of προδοσία. A military crime specially banned was that of betraying a φρούριον: *Lys.* 31. 28 ei

μὲν τις φρούριον τι προδῶκεν ἢ ναῦν...ταῖς ἐσχάταις ἐν ῥημαῖς ἐξημιότο, *Ar. Ran.* 362, *Lycurg. c. Leoc.* 155. 59, *Poll.* 8. 52. —* <ὦδ'>: A natural assumption of terror and despair.—*ἑτερόφροι: i.e. ἑτερα φρονούντι (and not τὰ ὑμῶν). The appeal is based on the self-interest of the Gods (cf. 77, 161 n., 203). The invaders are of a 'different party' as regards the Gods whom they specially worship as tutelary, cf. 537 ὦν φρονέουσι (n.). ἑτεροφῶν can not be brought into the metre, nor is it sufficiently effective in sense. The difference of dialect is but little in point. It is true that the various parts of Greece fully recognised their differences in pronunciation, accent, and vocabulary: cf. *Sol. fr.* 32 (25). 10 γλώσσων εὐκέρ' Ἀττικῶν | ἰέντας (of exiled Athenians), *Soph. fr.* 178 χαρακτήρ Ἀέκωνος λόγου, *Cho.* 56 ἀμφω δι' φωνῆς ὁλομαι Παρονησίδα γλώσσῃς ἀντὶν Φωκίδος μινουμένη, and the examples in *Aristoph. Lys., Ach. &c.* Doubtless also such difference would

Hark, O ye Gods perfect in might! Ye Gods and Goddesses, 3rd
absolute powers, tower-warders of this land, betray not thus our strophe.
city in the toil of battle to a host of alien mind. Hark to
maidens, righteously hark, when they stretch out their hands in
supplication.

O deities benignant, bestride the city for its rescue, and show it 3rd anti-
your loyal love. bethink ye of a people's offerings, and when strophe.
ye think, deliver!

Be mindful, I
sacrifices.

poly rites and zealous

(sic). For $\omega\delta'$ lost after
158 $\iota\omega$ φίλοι δαίμονες
redivision removes the
in itself. 160
(cf. Ar. *Lys.* 316 λαμπρὸν
be right; see Appendix
corr. rec. $\delta\etaμίων$ M.
M, corr. Porson.

$\piανδίκως$ M, $\piανδίκου$ M^a.
 $\tauῆρι$ τ' Seidler, but the
the pause be not enough
error is of a common type
es M (which may possibly
th. 161 $\mu\lambda\epsilon\sigma\theta\epsilon$ δ' M,
Lowinski. 163 $\pi\acute{o}\lambda\epsilon\upsilon\varsigma$

imply a different preference
it is the latter notion which
the prominence.

158 sq. $\piαρθένων$: 107 (n.).— $\piανδίκως$: not merely = $\piάντῳ$ or $\piαντέλῳ$,
but 'as all right demands.' The $\deltaίκη$
(= recognised obligation) in the case is
clear. See 657 (n.), *Cho.* 677 (n.).

$\chiειροτόνους$: panoramic. The whole
= $\kappaλύετε$ $\piαρθένων$ $\chiείρας$ $\ἀνατεινουσῶν$
 $\kappaαὶ$ $\lambdaισσομένων$. The attitude was especially
that of women (*P. V.* 1037 $\gammaυναικο-$
 $\muίμοις$ $\υπτιόσασιν$ $\chiερῶν$), and belonged
to supplication in its most earnest and
piteous form.

158 $\lambdaυτήριος$: either generic title
(= $\ἀλεξητήριος$), or (better) proleptic with
 $\ἀμφιβάντες$ (for which cf. *Hom. Il.* 1.
37 $\delta\epsilon$ $\chiρύσην$ $\ἀμφιβέβηκας$, the notion
being originally that of standing astride
over a fallen friend, as in *Il.* 14. 277 &c.).

160 $\phiιλοπόλες$: 'patriotic.' Greek
has no objection whatever to the repetition
in $\piόλιν$ — $\piόλε\varsigma$. See note on *Cho.*
51 and add *inf.* 574 sq., *Ag.* 14 sq., 350
sq., 372—374, *Eur. I. T.* 336 sqq., *I. A.*
99 sq., *Hymn. Herm.* 352 sq., *H. Apoll.* 351
(173) sq., *H. Demet.* 171 sq., *fr. trag.*
adesp. 166. 1—3. See also Jebb on *Soph.*
O. C. 554, *O. T.* 517. The form $\phiιλο-$
 $\piόλε\varsigma$ may be right (115 *Append.*),
especially as lyrics appear to have affected
it (*Pind. P.* 2. 1, 7. 1 $\muεγαλοπόλε\varsigma$).

$\mu\lambda\epsilon\sigma\theta\epsilon$ * θ' κ.τ.λ. The
 θ' (the pronunciation being

very close (27 c. n.)) would not be necessi-
tated by the previous θ' (160) alone,
since $\tau\epsilon$ is occasionally answered by $\delta\epsilon$
(Jebb on *Soph. Tr.* 143, *O. C.* 432).
But if θ' ... δ' ... δ' were written, the two
latter particles would become coordinate
as against the first, whereas the sense
demands that the first two particles should
answer to each other while the third
is subordinate.— $\mu\lambda\epsilon\sigma\theta\epsilon$... $\muελόμενοι$ δ'
κ.τ.λ. For this use of the participle re-
peating and emphasizing the verb cf.
Eur. H. F. 33 $\kappaτείνει$ $\kappaρέοντα$ $\kappaαὶ$ $\kappaτανῶν$
 $\ἀρχεῖ$ $\chiθονός$, *Ap. Rhod.* 2. 232 $\iotaσχει$
 $\ἀνάγκη$ | $\muίμνειν$ $\kappaαὶ$ $\muίμνοντα$ $\kappaακῇ$ $\epsilonν$
 $\gammaαστέρι$ $\thetaεσθαι$. The notion is 'bethink
yourselves of them, and let that thought
lead you to help.'— $\mu\lambda\epsilon\sigma\theta\epsilon$: to be dis-
tinguished from $\muέμνησθε$. The care is
not for past sacrifices but for those to
come. For the principle of *do ut des*
(*Harrison Prol. Gk. Rel.* p. 3) cf. 76,
Cho. 126 (n.), *ibid.* 255 $\tauούτῳ$ δ' $\ἀποφθείρας$
 $\piόθεν$ | $\epsilonἴξε\iota$ $\acute{o}\mu\iota\omicron\lambda\omicron\varsigma$ $\chiειρὸς$ $\epsilonὐθου\omicron\nu\omicron$ $\gammaέρας$;

163 $\phiιλοθύτων$: $\phiίλο-$ denotes zeal
and is therefore more expressive than
 $\piόλιν$. Cf. *Cho.* 292 $\phiίλοσπόνδον$ $\lambdaιβέ\varsigma$,
Anth. P. 7. 22 $\phiιλορρώ\epsilon$ $\delta\mu\epsilon\tau\epsilon\lambda\omicron\varsigma$.—While
 $\iotaερά$ $\deltaῆμια$ are simply offerings, $\deltaργίων$
refers to festivals accompanied by sacri-
fices.

ΕΤΕΟΚΛΗΣ.

ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά,
 ἢ ταυτ' ἄριστα καὶ πόλει σωτήρια
 στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
 βρέτη πεσούσας πρὸς πολισσούχων θεῶν
 αὖειν λακάζειν, σωφρόνων μισήματα;
 μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ
 ξύνοικος εἶην τῷ γυναικείῳ γένει.
 κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
 δείσασα δ' οἴκῳ καὶ πόλει πλεόν κακόν.
 καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς

166 ἀρετὰ Dind., ἀρωγὰ Weil. †.

167 πυργηρουμένη(ς) M, -τη M^a.

-τη Verrall (-των might also be suggested).

168 πολλισσοῦχων M^a.

166 sqq. Eteocles has given general instructions in making his dispositions for the defence of the town. Hearing the tumult of the women he seeks them out upon the citadel and reproaches them in great anger. His speech bears an appropriate tone of the colloquial, and is true to life with a measure of that grammatical laxity which belongs to excitement. (See 172, 180.) Cf. the Nurse's speech in *Cho.* 730 sqq. (n.), and that of the Herald in *Ag.* 556—574.

166 ὑμᾶς. The pronoun is in the emphatic position of indignation, impatience or scorn. Cf. *P. V.* 976 σὲ τὸν σοφιστὴν, τὸν πικρὸν ὑπέρπικρον, Eur. *Med.* 271.—θρέμματ': contemptuous, as in Soph. *El.* 622 ὃ θρέμμ' ἀναιδές, Eur. *Andr.* 261.

166 ἢ. As the schol. observes, this might be either a question or a sarcastic statement. With the latter cf. 567 ἢ τοῖον ἔργον καὶ θεοῖσι προσφιλές (n.). Here, however, ἐρωτῶ leaves little choice.—ἄριστα is explained by the καὶ-clause, of which τε introduces a second part. 'Is this best? Is it (I mean) a help to the country and an assurance to our soldiers?' [καλ...τε are of course not coordinate.]

167 στρατῷ: either (1) 'our fighting men' or (2) 'our people' (=λαῶ). The latter use (cf. *exercitus*) is not rare: *Enn.* 569 κήρυσσε, κήρυξ, καὶ στρατὸν κατειργάθην (the Athenians in general), Pind. *P.* 2. 87 νόμα δικαίῳ πηδάλῳ στρατὸν, *N.* 1. 61, *O.* 10 (11). 17, Bacchyl. 15. 43 δεξιστρατον εἰς ἀγορὰν (=Simon. 91. 10 δημόδεκον), Soph. *El.* 749 στρατὸς

δ' ἐπιστῶντι νῦν ἐκπεπτωκότα (the spectators at the games). In Pind. *P.* 2. 87 ὁ λάβρος στρατὸς is opposed to οἱ σοφοί. A doubt arises, *inf.* 289. Here the former interpretation is the more in point.

πυργηρουμένη: an obvious correction of πυργηρουμένη (M^a). It does not, however, appear why the corruption occurred. πυργηρουμένης (sc. τῇ πόλει) is possible as gen. abs. Verrall reads πυργηρουμένη, taking it, rather harshly, as referring to πόλει, the intervening words being ignored in the construction.

168 βρέτη...πρὸς κ.τ.λ. For the position of the prepos. cf. *P. V.* 680 βουστράχει τε πρὸς πατρί, Simon. *fr.* 146. 10 ἄρμασιν ἐν χαρίτων, Pind. *fr.* 218 πελάγει δ' ἐν πολυχρύσει πλοῦτον, Bacchyl. 4. 6 ἀρετῇ σὺν ἱππῳ, Eur. *Or.* 94 βούλῃ τάφῳ μοι πρὸς κασιγνήτης μολεῖν; Soph. *O. C.* 126. More peculiar is *Hymn. Apoll.* 165 Δάκει μὲν Ἀπόλλων Ἀρτέμιδι ξέν.

Eteocles does not mean that these are not the proper deities to supplicate, but that supplication made in this manner should be a last resort (cf. 93, 95). They should put more quiet confidence in their πολισσοῦχα.

168 αἶαν λακάζειν: the asyndeton as in v. 60 (n.). αἶαν is onomatopoeic from αἶ (the howl of a dog). Cf. αἶαν, ὠῖαν, μῶῖαν, φοῖαν, ἄῖαν (=στενάειν, Hesych.), εἰῖαν (=εἰς ἰταλεῖαν ἰδ.), γρόῖαν, βαβῖαν.—σωφρόνων μισήματα might be vocative: cf. Hom. *Il.* 2. 235 ὦ πέπρεαι, κέκ' Ἰλῆγχεα, Soph. *Ph.* 991 ὦ μῖσοι, *El.* 289 ὦ δούθειον μίσμα, *inf.* 640.

ETEOCLES (*entering in anger*).

You I ask, creatures intolerable! Is this for the best to save the town? Doth it give courage to our beleaguered army, to cast yourselves upon the images of the country's guardian Gods and howl and shriek, and make sober folk abhor you?

Neither amid troubles nor when prosperity is kind may I be housed with your breed of women. Let her prevail, and she is bold past sufferance; but let fear seize her, and she makes the trouble worse for house or realm. So is it now. By these wild flyings to and fro ye have made weakness and faint-

171 φῶλψ (or φῶλψ) for γένει recc. τῷ γυναικείῳ φυτῷ Herm., πῶ γυναικείῳ φῶτλῃ Heimsoeth. 172 Schol. may have had ὁμίλητῃ.

In *Enn.* 73 the Furies are μῆστματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων. It is, however, more probably accus. in apposition to the verbal noun implied. Cf. Soph. *Ant.* 44 ἡ γὰρ ποιεῖ θάπτειν σφ', ἀπόρρητον πόλει; Bacchyl. 9. 13 τὸν...πέφνε...δράκων...|σάμα μέλλοντος φόβου. Their screams are a μῆστμα to sober minds.

170 εἴεστοι φῶλῃ. The adj. signifies 'prosperity as we would have it,' 'as it likes us.' So *Ag.* 920.

171 ξήνοικος: not necessarily in marriage, but more comprehensively. In point of fact Eteocles is unmarried (813 n.). —τῷ: contemptuous: cf. τὰ σήματα 385 (n.). So taken, the article seems preferable to τῷ, although the latter would stand with the sense 'any woman creature' (cf. Soph. *Aj.* 784 ὦ δατὰ Τέκμησσα, δύσμορον γένος).

172 κρατούσα: sc. ἡ γυνή, a natural laxity after γυναικείῳ γένει. Cf. Luc. *Dial. Mort.* 15. 2 τὸ δύστηνον ἐκείνο δοξάριον προετίμων τοῦ βίου, νῦν δὲ συνήμι ἤδη, ὡς ἐκείνη μὲν ἀνωφελὴς (sc. ἡ φαῦλη δόξα=δοξάριον), *Vit. Auct.* 14 οἰκτῖρω σφίεας (sc. τοὺς ἀνθρώπους, although what actually precedes is τὰ ἀνθρώπινα πρήγματα). κρατούσα is at first sight a peculiar antithesis to δέισασα, but the real opposition of the latter is with θράσος: 'when she has her way she is insufferably bold, but when she is alarmed...' For the terms of the antithesis in general cf. Xen. *Cyr.* 5. 2. 33 οἱ πολλοὶ ἀνθρώποι, ὅταν μὲν θαρῶσιν, ἀνυπόστατον τὸ φρόνημα παρέχονται· ὅταν δὲ δέισωσιν, ὅσα ἂν πλείους ὦσι, τοσούτῳ μείζω...τὸν φόβον κέκτηνται; and for the depreciation of woman in a house Semonid. *fr.* 7 (8). 96 sqq.

οὐχ ὁμίλητὸν θράσος: 'she is so bold

a thing that there is no living with her,' i.e. she dares to do things which men, accustomed to ὁμίλια, would not think of doing. Cf. Eur. *fr.* 276 τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβῆλοιτό τις. In women this quality was a special reproach; Eur. *Heracl.* 474 θράσος μοι μηδὲν ἐξέδοις ἐμαῖς|προσθῆτε. For θράσος=a bold person cf. *Ag.* 794 θράσος ἐκούσιον, Eur. *Andr.* 261 ὦ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος and see 148 τέλος (n.).

173 δέισασα δ' κ.τ.λ. It is very weak to understand this as 'but when affrighted, she is a greater trouble to house and country (than when she is bold)'; moreover ἐτι πλέον would be required. Rather 'she is to house and country an addition of trouble (to that which it already has).' If matters are bad she makes them worse, as in the present instance. This meaning has been overlooked, the common interpretation being 'she is a trouble to a house and greater (still) to a country.'

The antithesis of house and πόλις appears also in Eur. *fr.* 219 τὸ δ' ἐκλαοῦν...|κακὸν δ' ὁμίλημ', ἀσθενὲς δὲ καὶ πόλει, 239 οὐτ' οἶκον οὐτε πόλιν ἀνορθώσειεν ἂν (sc. ἀνανδρία).

174 sq. καὶ νῦν: a case in point: cf. 21.—πολίταις: dependent on διεπροθήσατ' κ.τ.λ.—θεῖσαι: not 'having caused' (which is untrue) but=φυγεῖν ποιησάμενοι=φυγεῖν. This use of the active cannot be denied: cf. Eur. *Med.* 914 ὑμῶν πατήρ|πολλὴν ἐθηκε σὺν τοῖς προμηθίαν, *Rhes.* 827 μή μοι κότον, ὦ ἄνα, θῆς, Ap. *Rhod.* 3. 708 ἀμφω ἐπ' ἀλλήλησι θέσαν γόνον. With διεπροθήσατ' cf. v. 7 πολυτρόθουσι.—ἄψυχον κακὴν is no pleonasm, since there are other special forms of κακῆ.

- θεῖσαι διερροθήσατ' ἄψυχον κάκην, 17.
 τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλεται,
 αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορβοῦμεθα.
 τοιαῦτά ταν γυναιξὶ συνναίων ἔχοις. 177.
 κεῖ μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
 ἀνὴρ γυνή τε χῶτι τῶν μεταίχμιον,
 ψῆφος κατ' αὐτῶν ὀλεθρία βουλευσεται, 18.
 λευστήρα δῆμου δ' οὐ τι μὴ φύγη μόρον.
 μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
 τᾶξωθεν· ἐνδον δ' οὔσα μὴ βλάβῃν τίθει.
 ἤκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;
 στρ. α'. ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- 18
 σασα τὸν ἄρματόκτυπον

176 ὀφέλλεται rec. 177 ὑπ' αὐτῶν rec. †. 177^a The verse is absent from M but appears in rec. (with τ' ἄν, γ' ἄν, or ἄν, corrected by Blomf.). τοιαῦτ' ἄν Wellauer. It may be an adscript quotation, but †. 178 M has τῆς above τῇ

177 ὑπ' αὐτῶν (of rec.) is probably preferable to ὑφ' αὐτῶν. See *Cho.* 110 (n.), where the point is discussed, and add *Ag.* 1135 ἀμφὶ δ' αὐτῆς θροεῖς | νόμον ἀνομιῶν (M).

177^a τοιαῦτά ταν κ.τ.λ. See crit. n. Though the line may be an adscript expressing some early reader's approval of the sentiments of Eteocles, it may possibly have fallen out of M through the somewhat similar combinations of letters in αὐτοὶ and τοιαῦτα at the beginning of their respective lines. In any case it is a natural summary of irritation, assisted in tone by the colloquial second person, and is sufficiently Aeschylean in style.

178 καὶ κ.τ.λ. καὶ belongs to the rapid thinking of excitement. '(I am resolved to stop this) and so, if...'—τῆς ἐμῆς: always more emphatic in tragedy than the simple ἐμῆς (*Cho.* 14, 17, 89 &c.); 'I am the person to direct.'

179 ἀνὴρ γυνή τε: 'be it man or woman.' Cf. *Cho.* 659 ἐξελεύεω τις θυμῶν τελευτήσας, | γυνή τ' ἐταρχος ἀνδρα τ' ἐπικρίσσειν, *Suppl.* 385 δρᾶσαι τε μὴ δρᾶσαι τε, *inf.* 414; but the absence of τε after ἀνὴρ here gives more point to the notion that not even a woman will be spared. For τῶν = τούτων cf. *Ag.* 7, *Eucl.* 137.

χῶτι τῶν μεταίχμιον is simply the comprehensive language, disregarding logic, of an angry man. Somewhat similar is

Soph. *El.* 305 τὰς οὐσας τί μιν | καὶ τί ἀπούσας ἑλπίδας διέφθορον (Plut. *Μο.* 228 D γυναικεῖς ἢ παιδοὶ ἢ τινας παρὶ πλοῦτον ἀνθρώπων is of course more direct intelligible). There is no need to form a definite meaning on μεταίχμιον, i.e. (1) sarcastically, a creature who is neither to be called man nor woman, or (2) one who is only partly on the way toward man or woman (i.e. persons of either sex not yet adult). The latter is possible in itself, since with words of the character of μεταξὺ one *terminus* may be unexpressed (e.g. Eur. *Hec.* 436 ἔσεν χρόν ἔξουσ | βαλεῖν μεταξὺ καὶ πυρὸς Ἀχίλλεος = 'before I reach the sword and pyre' but it would be distinctly far-fetched.—ἀνὴρ γυνή τε is comprehensive of the sexes as in Hdt. 2. 61 συμφοιτῶσι δέ, τὶ ἀνὴρ καὶ γυνή ἐσσι, πλὴν παιδῶν.—With χῶτι τῶν cf. fr. 70 Ζεὺς τὰ τὰντα χῶτι τῶνδ' ἐπείρεται.

180 ψῆφος...βουλευσεται: a forcible expression and quite sound. The emphasis lies on ὀλεθρία: 'it is the ψῆφος of death which shall decide their case. In other words, there will be no deliberating about it at all; the (immediate) award of death will be the only deliberation will receive. 'Obey me or die. There will be no trial and putting of pebbles into urns; the only pebbles will be the pebbles of stoning.' There is a gri play upon the ψῆφος of the courts as

ὄτοβον, ὅτε τε σύ-
ριγγες ἐκλαγξαν ἐλίτροχοι,
ἱππικῶν τ' αὐτῶν
πηδαλίων διὰ στόμα,
πυριγενετᾶν χαλινῶν.

190

ΕΤ. τί οὖν; ὁ ναύτης ἄρα μὴ 'ς πρῶραν φυγὼν
πρύμνηθεν ἤρεν μηχανὴν σωτηρίας,
νέως καμουσῆς ποντίῳ <π> κύματι;

187 ὄτοβον ὄτοβον rec. δι Μ, corr. rec. †. 188 μ' writes δ over the beginning of ἐκλαγξαν. ἐλίτροχοι rec. 189 ἀέπων Μ. Corr. Verrall (though not in his text). †. ἀέπων Lachmann, ἀέπων (or ἀέων) Paley. 190 διὰ στόμα Lachm., διὰ στόματα E. A. I. Ahrens; but neither metre nor sense require the change. †. 191 πυριγενετᾶν Dind. from a gloss in Hesych. †. χαλινῶν Μ' through echo of -ᾶν. 192 τί δ' οὖν or τῶι οὖν Blomf. †. ἄρα γ' εἰς

ἱππικῶν, which steer, not as do the πηδαλία of a ship, but διὰ στόμα.

188 sqq. τὸν: the art. is demonstrative (as always in lyrics). So 277, 293, 707, 720 &c.—ἀρματόκτυπον: 'sounded by a chariot.' κτύπος is quite appropriate to a musical instrument: cf. Bacchyl. fr. 46 (13). 11 σαλπύγων κτύποι, Eur. αὐλῶν κτύποι.—ὄτοβον: an appropriate word of the αὐλῆς or σύριγξ: cf. P.V. 596 ὄτοβῇ δόναξ.

The construction is most simply taken as ἀκούσασα τὸν ἀρμ. ὄτοβον...πηδαλίων τε, the clause ὅτε τε...ἐλίτροχοι being exegetic of ἀρμ. ὄτοβον: lit. 'when I heard the note sounded by the chariot—yes, when the pipes screamed—and (when I heard) the steering gear &c.' The change from accus. to gen. is correct, since ὄτοβον is a sound and πηδαλίων an instrument. [Less simply we might make πηδαλίων depend on ὄτοβον, with ὅτε τε κ.τ.λ. answering to πηδαλίων τε...; but the latter ὄτοβος is scarcely ἀρματόκτυπος.]

σύριγγες: defined by ἐλίτροχοι (cf. 64). They are σύριγγες with a difference, viz. in the sense of ἡ ὁπὴ τοῦ τροχοῦ (schol. on Soph. El. 716). Cf. Smyrl. 187 σύριγγες ἐξωφθαταί, Eur. I. A. 230 σύριγγας ἀρματελούς.—ἐλίτροχοι (cf. 129 θεόλεκτοις)='which whirl the wheels.'

189 sq. ἱππικῶν τ' ἀέπων κ.τ.λ. Verrall's ἀέπων, though not inserted in his text, is exactly the right word for both sense and metre. The conjecture is happier than he appears to have seen, when the whole passage is treated as double in meaning. Of the bits as un-

couth musical instruments it is suited to the harsh sound: cf. Hom. II. 12. 160 κέρυθαι δ' ἀμφ' αἶον ἀόττω, *ibid.* 13 καρφαλῶν δυνεν and Latin *aridus*. Of the breathing of the horses it suits the notion of hotness. ἀόττω is thus the contrary of *c.g.* ἀδιντῶν φωνῇ (Pind. I. 2. 25). For bits as *αἶλοι* see 450 (n.) and Pollux quoted there.—ἱππικῶν again defines: 'not of ships, but of steeds.' The metaphor is not merely from the fact that a rudder guides, but there is a picture of the reins (acting like our steering-ropes) to be pulled on either side. In the Greek ship there are two πηδαλία so worked. The comparison of horses and ships is frequent: cf. Pind. P. 14. 17 sq., Bacchyl. 5. 47 κυβερνήταν (of steeds), Pseudo-Plut. *de vit. et mos. Rom.* § 20 (from some unknown source) φέρεται δ' ἡλόχος τοῦ κναυτοπέρου.—διὰ στόμα: still expressing the differential. In a ship the steering would not be through the στόμα, which is the 'front' (cf. the στόμα of an army)=πρῶρα.

191 πυριγενετᾶν χαλινῶν: unlike the χαλινῶι, or steering-tackle, of a ship, these are of iron. For χαλινῶι of a ship cf. Plut. *Mor.* 767 E (quoting) πολλῶν χαλινῶν ἔργον οἰκῶν δ' ἄμα. Doubtless in a ship the χαλινῶι and πηδαλία 'sang.' In the case of the horses we are here to think, not of the reins, but of the actual metal bit (cf. Soph. O. C. 1067 τᾶς γὰρ ἀστράπτει χαλινῶι). Editors should not have changed the word to πυριγενετᾶν. It is true that Hesych. has πυριγενετᾶς ὁ χαλινῶς: Τιμαχίδας (the writer of glosses) δέ, φησι ὁ πυρὶ βρέμων ἢ διὰ πυρὸς βρέμων-

the chariots' ringing note—the ringing when the pipes shrieked in the whirling wheels—and the harsh-tuned gear that steers in the horses' mouths, the fire-begotten bit.

ET. What then? Doth the seaman by fleeing from poop to prow find means to save himself when the ship meets labour in a heavy sea?

recc. *πρώταν* M. 100 *εἶρεν* M, *εἶρε* m'. 104 *πρωτίην* + + *ματι* M with *ἐν κό* (m) in the erasure. *πρὸς κύματι* recc. I have made the simplest correction (†). *πυκνῶματι* M. Schmidt, *προσελθῶματι* Lowinski, *σαλεύματι* Wecklein. Other words of a similar form which might be suggested are *προσπρόματι*, *κυλῶματι*, *πυλῶματι* and (less plausible) *σποδῶματι*, *τι πῶματι*. I now regard *ἐν τρατήματι* (*Class. Rev.* 111. p. 103) as inappropriate (†), and should reject *ροδῶματι* for the same reason.

τοι γεγονώς. But the form in which Hesych. quotes shows that he is not referring to the present passage. As applied to iron the notion is frequent. Cf. 925 *ἐκ πυρὸς σιδεῖς* [...*σιδαροι*], Eur. *Hipp.* 1223 *αἱ δ' ἐνδακοῦσαι στόμα πυργωνή γνάθους*. In Eur. *Or.* 820 *πυργωνεῖ τέμνειν παλάμη* the Schol. explains by *ἀπνεῖ*, a connotation which is perhaps present here also. The thought that iron is made by fire is due to the manner of producing and working it from the ore. Moreover the fact that it can become red-hot suggested that it was itself fire condensed. Such a suggestion would be helped by the mystery of meteoric iron, which was probably the oldest form in which the metal was known. Similarly Dionysus was said by some to be *πυργωνῆς* because vines sprang from volcanic soil (Strabo 13. 4. 11). In epic times the wonder of iron was still fresh. We may be satisfied (for Aesch.) to understand the word as meaning 'produced by the agency of fire.' Cf. Ath. 468 E *τινὲς δὲ ἀπύρωτον φιάλην τὸ κέρας· οὐ γὰρ γίνεταί διὰ πυρός*. So an earthenware vessel is *πυρόκτιτος* (Timoth. *ap.* Ath. 455 F). Critias (*ap.* Ath. 28 c) has *γαλας τε καμίνου τ' ἐκγονον ἦρε* [...*κέραμον*]. For the form *πυργωνέτης* cf. Hom. *Od.* 5. 296 *Βορέης αἰθηργενέτης*, Timoth. *ap.* Plut. *Mor.* 177 b *γγηγενέταν ἀργυρον*.

102 *τί οὖν*; The final semi-vowels *i* and *u* were naturally capable of pronunciation with an 'on-glide' before a vowel, i.e. *τί ἰ οὖν*, *εὐ ἡ οἶσθα*. (Hence in much of the later prose observation will show that hiatus is only allowed after *-i* and *-u*, where in reality it is no hiatus at all.) In tragedy we have *τί οὖν*; here and *inf.* 691, *Suppl.* 310, *Eum.* 903, *Soph. Ph.* 100, *Aj.* 873; *τί ἔστιν*; *Soph. Ph.* 733; *τί εἶπας*; *Tr.*

1203; *εἰ ἰσθ'* O.T. 959, Eur. *fr.* 946. It will be observed that the following vowel is (in tragedy) always in a long syllable (Smyth *Gk. Med. Poets* p. 196).

ἐς πρώταν. Paley says 'to the gods there.' But the gods were in the stern (Eur. *I. A.* 109), and supplication to them is made from the *πρόμα*: cf. *Hymn. Diosc.* 8 *οἱ δ' ἀπὸ νηῶν | ἐρχόμενοι καλῶνσι Διὸς κόβροισι μεγάλους* [...*ἐν' ἀκρωτήρια βόες* | *πρόματι*]. The thought is simply that of aimless running from the post of direction (*πρόματι*); cf. 2 n., Hdt. 1. 24) and leaving the ship to look after itself.

103 *ἦδραν*: the active is used not only for 'found,' but for 'got.' Cf. *Soph. El.* 1305 *μέγ' εὐρεῖν κέρδος*, Pind. *P.* 2. 64 *δόξαν εὐρίην*, Eur. *I. A.* 1026, *Heracl.* 303, *O.* 7. 89, *I.* 7. 4. So *ἔπραξε* (*P.* 2. 40, *I.* 4. 8), *δρέπειν* (*P.* 1. 48), *κομίζω* (*Soph. O. C.* 6, 1411), *φέρω* (*O. T.* 590, 764).

104 *καμώσης*: not 'has given in,' since Eteocles would not acknowledge that parallel, but gnomic (with *ἦδρε*).—*ποντίην* + *τι κύματι*. See crit. n.—*ποντίην κύματι*=*πόντιον κυμαίνοντι*: cf. 677 *κύμα Κωκυτοῦ*=*'Cocytus at flood'*, Eur. *Suppl.* 473 *κυμάτων ἄτερ πόντων | σὴν ναυστολήσεις*=*'without a swollen sea'*. The large number of possible verbals in *-μα* makes certainty of restoration impossible. The reading offered in the text is not merely technically the easiest, in view of the variants *ἐν κύματι* (n.), *πρὸς κύματι* (recc.), which indicate that *κύματι* is correct and that some loss had occurred before it; but also *τι* adds that touch of depreciation of the danger which Eteocles would naturally impart. The ship of the state merely *καμνεῖ* *τι*. [*πρὸς κύματι* (recc.) is possible in itself: cf. *P. V.* 911 *θολεροὶ δὲ λόγοι παλούς* *εἰς* | *στύγητι*]

ἀντ. α'. ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- 195
χαῖα βρέτη πίσυνος θεοῖς,
νιφάδος ὅτ' ὀλοᾷς
νειφομένας βρόμος ἐν πύλαις·
δὴ τότ' ἤρθην φόβῳ
πρὸς μακάρων λιτάς, πόλεως 200
ἦ' ὑπερέχοιεν ἀλκάν.

ΕΤ. πύργον στέγειν εὐχέσθε πολέμιον δόρυ.
οὐκουν τάδ' ἔσται πρὸς θεῶν; ἀλλ' οὖν θεοὺς
τοὺς τῆς ἀλούσης πόλεος ἐκλιπεῖν λόγος.

στρ. β'. ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν 205
ἀδε πανάγυρις, μῆδ' ἐπίδοιμι τάνδ'

195 sq. ἦλθον | ἀρχαῖα βρέτη M.

196 θεοῖσι πίσυνος Seidler, but the metrical

flaw may be in v. 186 (c.n.).

198 νειφομένη; M. The older editions (unaware of Ablaut-relations) naturally write νειφομένας.

200 πόλεως Wellauer, πόλει

Bothe.

208 sq. οὐκουν M, οὐκούν m. m' assigns οὐκούν...θεῶν to the chorus

πρὸς κύμασιν ἔτης. Other restorations might introduce various notions. (a) σὺν χεῖματι (cf. Plut. *Cer.* 31 καθάπερ ἐν χεῖματι πολλῷ καὶ κλύδωνι τῆς πόλεως) might be suggested, but *συντίγ* is then somewhat idle. (b) A word expressive of the shaking or rolling of a ship would be possible, though nearer than Wecklein's *σαλεύματι* would be *κυλίσματι* (cf. Theogn. 619 πῶλλ' ἐν ἀμυχάνισσι κυλίσδομαι and context, *Orac.* ap. Plut. *Mor.* 399 c φθισίβροτον' ἔτι κύμα κυλινδομένου πολέμοιο). (c) The notion might be of shock or collision, whether with waves or reef or enemy (e.g. Pind. *O.* 12. 11 ἀνιαιαῖς ἀντικρούσασθαι ῥέλας). In this sense *προσπρούματι* would be very close to the reading of recs. (d) It might be of the striking of 'a sea' which threatens to swamp (Plut. *Mor.* 206 D *συνκλυζομένου τοῦ πλοίου*), and for this, since Eteocles would only acknowledge the blow and not the taking on board, we might have *προσκλύσματι*. But the reading given above is preferable.)

The simile itself is of the commonest: cf. Eur. *Phoen.* 859 ἐν γὰρ κλύδωνι κελμεθ'... | δόρυ Δαναϊδῶν, Soph. *Ant.* 161, [Eur.] *Rhes.* 246, 322, and see *inf.* 743 sqq.

198 sq. ἀλλ'... The point of the

reply is 'Nay, I came to the gods because I trusted in them.'—*πρόδρομος*: cf. Soph. *Ant.* 107 *φυγάδα πρόδρομον* ('in headlong haste' Jebb). The sense of *προ-* is 'forward,' not 'before.' Cf. Eur. *Phoen.* 297 *τόττια, μόλε πρόδρομοι*, and *προφυγεῖν*. In *Supp.* 352 *λείτω φυγάδα περίδρομον* we have a different picture. Here there is a destination.—*ἀρχαῖα*: and therefore with more claim to their protection.—*θεοῖς*: stressed. That the power lies with the gods is insisted upon throughout: cf. 205, 212, 219.

197 sq. νιφάδος...ἀλκᾶς. Once more the adj. defines (64, 188). The simile is expressed in full in Hom. *Il.* 12. 278—289 τῶν δ', ὥς τε νιφάδες χύδρος πίπτῃσι θαμνίαι | ἤματι χειμερίῃ... | ὅς τῶν ἀμφοτέρωσιν λίθοι πωτότοσθι θαμνίαι |... τὸ δὲ τεῖχος ὅπερ πᾶν δοῦπτος ὁράει; cf. *ibid.* 156, Eur. *Andr.* 1129 *πυκνῇ δὲ νιφάδι παντόθεν σποδοόμενος* (of stones), *Anth. Pal.* 6. 84. 3 *ἀκούεισι λάρυμβός τε χαλάζῃ | χειμᾶς*, Verg. *Aen.* 12. 284 *ferrens...imber*.

νειφομένας: not *νιφοδόγη*, since Zeus *νείφει* (Weckl.).

199 δὴ τότ': epic, and occasionally lyric, e.g. Pind. *fr.* 65. 3 (Bgt.). Here, however, the sense of δὴ is rather more prominent 'naturally, then...'—*ἤρθη*:

CHO. Nay, when to the ancient images of the high powers I came in headlong haste, 'twas trusting in the Gods, at the rattle of the deadly sleet that was snowing in the gates. Yes, dread stirred me then to turn to the blessed ones in prayer, that they might hold protection o'er the town.

ET. Pray that the wall hold firm against the foeman's thrust. Will that not be in the Gods' behalf? 'Tis said, Gods of a taken town quit their abode.

CHO. Never in days of mine may these assembled Gods so

and the rest (with ἀντιλαβή unexampled for Aeschylus) to Eteocles. Misconception of the sense has produced numerous alterations. The only error of M is in the absence of the question mark (*Class. Rev.* III. p. 103). 204 πόλεως M, corr. recc. ἐκλείπειν M, ἐκλείπειν M^a. 205 ἐμην recc. (ἐμὰν is possible, cf. Eur. *Phoen.* 1488 σκορίαν αἰώνα, Pind. *P.* 4. 186). λείποι M, corr. recc.

of various forms of excitement, cf. Soph. *O. T.* 914 αἶρει θυμὸν Οἰδίπου... | λύ-
παισι.

200 sq. πόλεως: their motive was patriotic.—ὑπερέχον: the expression is taken from the holding of a protecting shield. The usual phrase has χεῖρα for ἀλκάν: cf. Hom. *Il.* 4. 249 ὄφρα ἴδῃτ' αἶ-
κ' ὅμῃν ὑπέρσχευ χεῖρα Κρονίων, 24. 374, Theogn. 757 Ζεὺς μὲν τῆσδε πόλῃος ὑπερ-
έχει...χεῖρα. So at Athens Παλλὰς Ἀθη-
ναίη χεῖρας ὑπερθεῖν ἐχει (Solon 2 (13). 4).

202 πύργον στέγειν κ.τ.λ. There is no depreciation of the Gods in this. Eteocles means that this is the right and practical form of prayer. It is also one which it will be to the interest of the Gods to grant. For this insistence on πύργοι see *Introd.* § 18. In δόρυ there is doubtless a play upon the sense of 'ship' (*Suppl.* 141 δόρυς ἄλα στέγειν δόρυς, Bacchyl. 17. 90 ἔτο δ' ὠκύπομπον δόρυ, Eur. *Cycl.* 19 ἀνεμὸς ἐμπνεύσας δόρυ). The city has been repeatedly regarded as a ship, and the attack of the enemy is their ἐμβολή: hence στέγειν. The parallel meanings are (1) 'withstand the spear' (cf. Thuc. 4. 34 οὔτε γὰρ οἱ πῆλοι ἔστεγον τὰ τοξεύματα, Ar. *Vesp.* 1295 τὰς πλῆγὰς στέγειν), (2) 'prove water-tight against the (charging) ship.'

203 sq. οὐκὸν τὰς ἔσται κ.τ.λ. See *crit. n.* 'Will not this be to the interest of the Gods?' Cf. Eur. *Alc.* 57 πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθει, Soph. *O. T.* 1434 πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω. The sense proceeds with 'At any rate the saying goes &c.'—ἐκλείπειν:

gnomic. He does not use the stronger ἐκπεσεῖν, which would be offensive to deity. For the notion of the migration of the Gods in such cases cf. *Hdt.* 8. 41 οἱ Ἀθηναῖοι...ἐξέλιπον τὴν πόλιν ὡς καὶ τῆς θεοῦ ἀπολελοιπούσης τὴν ἀκρόπολιν, Eur. *Trö.* 25 λείπω τὸ κλεινὸν Ἴλιον βω-
μοὺς τ' ἐμοῖς' | ἔρημα γὰρ πόλιν ὅταν λάβῃ κακὴ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶ-
σθαι θέλει, Verg. *Aen.* 2. 351 *excessere omnes adytis arisque relictis | di, quibus imperium hoc steterat*, Liv. 5. 21 sq., Tac. *H.* 5. 13 *audita maior humana vox, excedere deos* (at Jerusalem). The schol. refers also to the Ζοανηφόροι of Sophocles.—ἐκλείπειν, like other verbs of abandon-
ing, requires no object. Cf. *Cho.* 268 οἱτοὶ προδώσει Λοξίου μεγασθενῆς | χρῆσ-
μός, *Eum.* 64, *Suppl.* 525 ἄλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ, Eur. *Hel.* 595 οἱ φιλτάτοι λείπουσιν.

206 πανάγυρις. The word expresses the number and strength of the Gods represented. That all these should depart is too terrible a thought. That there is a 'full assemblage' of the greater Gods is shown by the previous invocation of Zeus, Hera, Poseidon, Ares, Aphrodite, Athena, Apollo and Artemis (111—150). If others in the (varying) list of the Pantheon were present, their omission from the invocation would be explained by the natural absence of warlike emblems from their βρέτη. A similar grouping of images appears in the *Supplikes* (where cf. 228 πάντων δ' ἀνάκτων τῷδε κοινοβωμίαν).—ἐπίδοιμι: 'live to see.'

ἀστυδρομουμέναν πόλιν καὶ στρατεύμ'
ἀπτόμενον πυρὶ δαΐφ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλευέου κακῶς·
Πειθαρχία γάρ ἐστι τῆς Εὐπραξίας
μήτηρ, γυνὴ Σωτήρος· ὧδ' ἔχει λόγος.

210

ἀντ. β. ΧΟ. ἐστὶ· θεοῦ δ' ἔτ' ἰσχυρὸς καθυπερτέρα·
πολλάκι δ' ἐν κακοῖσι παναμύχανον
κακ' χαλεπὰς δύνas ὑπερβ' ὁμμάτων
κρημναμενᾶν νεφελᾶν ὁδοί.

215

207 στ of *στράτευμ'* is in an erasure. 207 sq. *στρατοῦ δαπτομέναν πυρὶ δαίον* Prien. Schol. has γρ. *τυφόμενον*. Other corrections of the text assume ὁρθοί of v. 215 to be correct. 211 γύναι rec. γυνῆς *σωτήρος* Hermann. §. *δοσιδωρος* Heimsöeth. 212 m writes *οὐ* over *θεοῦ*. Marcellinus (*Vit. Thuc.* § 5) quotes with *θεοῦ*. *θεοὺς δέ* γ' Blomf. The punctuation of M is perhaps preferable to *ἐστὶ θεοῦ* κ.τ.λ. 218 ἐν κακοῖσι τὰν ἀμύχανον M. Marcellinus (*l.c.*) also has τὰν. τὴν Canter (from schol.).

207 sq. ἀστυδρομουμέναν πόλιν. A πόλις ('realm') is wider than its ἔστυ. A πόλις may be overrun in its surrounding country, but it is only in extremes that its ἔστυ is in the hands of the enemy.—καὶ στρατεύμ' ἀπτόμενον: sc. αὐτῆς (or, more closely to the sense, τοῦ ἔστυς). There is no difficulty in rendering 'and an army (*i.e.* a foreign enemy, under orders and in concert) laying hands upon it with foeman's fire.' ['Setting ablaze' would of course require ἄπτον.] There are other sorts and occasions of fire, but here it is the fire of a *στράτευμα* and intended for nothing else but to create destruction.—ἀπτόμενον possibly contains the same notion of 'attacking' as in Pind. *N.* 8. 22 ἀπτεται (sc. φλόνοι) ἐσλὼν δελ, a sense derived from the grip of wrestling.—πυρὶ δαΐφ: the epic phrase, but not necessarily with the adj. understood in precisely the epic sense, which is that of 'burning' (*e.g.* *Il.* 6. 331, 2. 415 πρῆσαι δὲ πυρὶ δολίῳ ὄρετρα, and so apparently Alcman *fr.* 51 χεῖμα πῦρ τε δαίω). For Attic of the 5th cent. the meaning 'cruel' or 'hostile' (*infestus*) was the more recognised: cf. *Cho.* 428 (n.). The common element of sense is destructiveness. For δαίος=πολέμιος note the equivalence of *e.g.* Eur. *fr.* 360. 23 πόλιν τε πολέμια κατεῖχε φλόξ with *e.g.* *Hel.* 106 Ἰλίου κατακαφὴν | πυρὶ μέλυνεν δαΐφ. The picture of devastation by fire recurs *inf.* 329.

208 βουλευέου κακῶς: the emphatic words. The sense almost amounts to 'Heaven helps those who help themselves.' Demosthenes (*Aristocr.* § 113) describes as the two blessings τὸ εὐτυχεῖν and τὸ καλῶς βουλευέσθαι: cf. the version of Longinus (2 § 3), who says of τὸ εὐβουλευέσθαι that οἱς ἂν μὴ παρῇ συνανταρεῖ καὶ θάτερον.

210 Πειθαρχία...Εὐπραξίας: personified. Cf. Theogn. 384 sq. πενίην | μητρί' ἀμχανίης, Crates *fr.* 2. 2 ἐδελίη, κλειυῆς ἔγγωσι σωφροσύνη, Alcman *fr.* 73 (65) πενία...ἀμαχανία σὺν ἀδελφεῶ, poet. incert. *ap.* Plut. *Mor.* 34 E τῆς δειλίας γὰρ ἀσχερὰ γίγνεται τέκνα, *ibid.* 644 D τὸν τῆς τύχης παῖδα ἀλῆρον, *Ag.* 760, Alcman 62 <τόχα> ἐδομίας <τε> καὶ πεθῶσι ἀδελφά | καὶ προμαθείας θίγα-
τερ, Dionys. *fr.* 4 ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἐφύ, Soph. *fr.* 839, Eur. *fr.* 474 πόνος γάρ, ὡς λέγουσιν, ἐδελείας πατὴρ, Shak. *Macb.* 4. 3. 114 *This noble passion, | Child of integrity.* The personification is made the more pronounced by the article: cf. *P. V.* 1069 ἀνωγει γὰρ σε τὴν αὐθαδῆαν | μηδέρ' ἐρευνᾷ τὴν σοφὴν ἐδ-
βουλαν. Εὐπραξία was one title of Artemis, but that consideration is not in point.—Πειθαρχία is emphatic: 'It is Obedience (loyalty) that is the mother of Well-being.'

211 γυνὴ Σωτήρος: rightly retained by Verrall as 'wife of the Goodman Σωτήρ' (not Zeus, but generically). The

do; nor may I live to see this realm with its town o'errun, and soldiers lay hands on it with desolating fire.

ET. Come! What use to call on Gods, and act with folly? The mother of Well-being is Loyalty, wife of Upholder. So goes the saw.

CHO. E'en so! Yet the Gods have a strength of higher warrant, and often when a man is all-helpless in distress, it guides him even from misery's worst straits where the clouds hang o'er his eye and anti-strophe.

τιν' would be unsatisfac

have come from mispla
μάχανον (*ed. after κα
G. C. W. Schneider (mi.
Marcellinus. 215 κρι
corr. Hermann. ὀρθοί

notion is that anyone
σωτήρ (or ὁ σώων) in
πειθαρχία (Soph. *Ant.*
μένων | σφίξει τὰ πολλὰ
χία). The words ὡς
that an old proverb is being quoted,
though not necessarily in the exact words.
The meaning is not 'such is my order'
(like ὡς ὁ μῦθος ἐστίν, or the εἰρηται
λόγος of *Eum.* 713), but 'so goes the
saw': cf. *Cho.* 519, *Eur. I. A.* 72 ὡς ὁ
μῦθος ἀνθρώπων ἔχει. [Hermann's γονῆς
σωτήρος adds nothing to the sense of
εὐπραξίας. Moreover it is not εὐπραξία
which σφίξει. There would, of course,
be no objection to the fem. σωτήρος
(713 n.).]

212 θεοῦ: stressed (cf. 194, 205).
—καθυπεριτέρα: viz. than mere πειθαρχία,
or than all that we can do by τὸ βουλευέσθαι
καλῶς.

213 πολλάκι: the same form (lyric)
occurs in *Suppl.* 126, *Soph. Ph.* 1456.
—παναμάχανον: see crit. n. Apart from
the greater strength of the word the pas-
sage gains in another way by this reading.
It is more desirable to join ἐν κακοῖσι
closely with ἀμάχανον than with ὁδοῖ.
This could not be done with τὸν ἀμάχανον,
since the article is wrongly placed.

214 sq. καὶ χαλεπὰς κ.τ.λ.: καὶ
belongs to χαλεπὰς, 'even when grief
is stubborn.' It would be very weak and
also harsh to make it connective (i.e.
'conducts the helpless in his troubles and
out of the mist'). The picture is that of a

of Marcellinus the a might

ἀμήχανον, but κακοῖσι παρα-
hmidt) is better. †. τ' ἀν
124 καὶ χαλεπὰς δόας θεοῖς τε
with κρημ-, m' and Marcell.),

rendered helpless by darkness
seeing his way nor knowing
like Ajax in *Hom. Il.* 17. 645.
sage Longinus (9. 10) writes

Ἕλλήνων ἐπέχει μάχην· ἐνθα δὲ ὁ Ἄϊας
ἀμήχανῶν κ.τ.λ.—χαλεπὰς: 'severe'
in the sense of hard to cope with. Cf.
Suppl. 172 χαλεποῦ γὰρ ἐκ πνεύματος εἰσι
χειμῶν. For the expression in general
cf. *Ap. Rhod.* 2. 580 ὑπὲρ κεφαλῆς γὰρ
ἀμήχανος ἦεν ὀλεθρός, *Pind. O.* 7. 24 ἀμφὶ
δ' ἀνθρώπων φρασὶν ἀμπλακίαι | ἀναριθμη-
τοὶ κρέμανται· τοῦτο δ' ἀμάχανον εὐρεῖν
κ.τ.λ.; and for the metaphor in νεφέλῃ
cf. *fr. mel. adesb.* 139. 7 τὴν δ' ἀμαχανίαν
πόρον εἶδες ἐν ἄλγεσιν, | καὶ λαμπρὸν
φάος ἀγαγεις ἐν σκότῳ, *Dem.* 18. 291
τὸν κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ
νέφος, *Bacchyl. fr.* 20, *Il.* 18. 22 ἄχεος
νεφέλη. Similar in notion are *Cho.* 804
δὸς ἀνιδεῖν δόμον ἀνδρός, | καὶ νιν ἐλευθερίως |
λαμπρῶς ἰδεῖν φίλοις | οἷγμασι δροφερᾶς
καλύπτρας, *Eur. Ion* 1466. [It is a matter
of indifference whether κρ. νεφέλῃ be
treated as gen. abs. or as dependent on
δύνας, 'grief (consisting) of mists'.]

ὁδοῖ: see crit. n. Except for the
metre, ὀρθοί would stand, in the sense
'leads on the right path': cf. *Soph. Aj.*
1254 ὀρθὸς εἰς ὁδὸν πορεύεται. But ὀρθὸν
ἀγειν εἰς ὁδὸν can be compressed into a
more Aeschylean ὁδοῖν. ὁδοῖ clarifies the
metaphor, which appears also in *Pind. N.*
7. 97 ἀμαχανίαν δυσβάτων.

ET. It is for men to do service to Gods with victim and sacrifice, when at grips with the foe; but your part is to hush and stay at home.

CHO. 'Tis through the Gods that we dwell in an unconquered^{3rd} land, and that the wall keeps out a horde of enemies. How can^{strophe.} our acts bring anger and abhorrence?

ET. I mislike not that ye pay honour to beings of higher power; but, for fear ye make our burghers craven-hearted, be calm, nor let your terror master you too far.

CHO. 'Twas that in fright a

223 τιθεῖς M, τιθεῖς ἀνάμγα rec. Corr. ποτίφατον κλύουσα π ἐτ σκοπᾶν (or σκοπία

on 510).—φθονῶ with Od. 19. 348 τῇ δ' οὐκ ἀφασσάι ἐμείω.

223 πολλῆς (σπλάγγχους: cf. σπλάγγχους and Ariste (of fear) σπλάγγχους μένοισι.

224 μηδ' ἄγαν. an expression would imp., a glance at the proverbial μηδὲν ἄγαν (Theogn. 401). So P. V. 72, 343, Suppl. 1072 τὰ θεῶν μηδὲν ἀγάξεν.—ὑπερφοβοῦ: there is emphasis, but no real tautology, with ἄγαν. ὑπερ- means either (1) 'on behalf of (us, or the city)': cf. 279 ὑπερδίδουκεν (n.), or (2) 'greatly,' i.e. 'do not carry your great fear too far.' The second is preferable, not only from the difficulty of supplying ἡμῶν or τῇ πόλει, but in view of e.g. Pers. 796 ὑπερπύλλους ἄγαν, Eupr. 824 ὑπερθύμους ἄγαν, Soph. Aj. 951 ἄγαν ὑπερβριθεῖς ἄχθος.

225 ποταίνιον: pronounced ποταίνιον. Cf. 115 γενῶν and Appendix to that line. The sense is 'new (or sudden) and strange,' and it was this strangeness which frightened them. Cf. Bacchyl. 16. 51 ὕφαινε τε ποταίνιον ἡμῶν, Soph. Ant. 849.—πάταγον is not the rattle of the enemy's spears and armour, since it would be manifestly untrue for the Chorus to say that it only fled to the Acropolis upon hearing that sound (see 78 sqq.). Their hurried flight for refuge took place before the enemy came near. The πάταγος is the rattling of arms going on about the town when Eteocles gave his first orders. This rattling may well be described as μγάς.

f the mingled rattling,^{3rd anti-} citadel and sanctuary.^{strophe.}

15 κλύουσα πάταγον ἀνάμγα M, P. Prien, Lowinski, Oberdick. 16 ἀκρόπολιν M, corr. Porson. Hermann.

ἄρβουσίν φέβω. τάρβος was ally identical in meaning with φέβω in Homer still means 'fear,' The one word expressed the other the movement: cf. Il. δ' οὐ ποτε κυδάλιμον κῆρ | τάρβειται. It is not, indeed, likely tragedians were alive to the

distinction (which Aristarchus was compelled to point out); but they felt some difference between the words, and Aesch. at least could not have regarded himself as simply writing the equivalent of φοβεῖν φόβω or τάρβουσίν τάρβει. It was, however, inevitable that no consistent discrimination would be maintained between words whose values overlapped, and poets freely availed themselves of the pair of terms for the species of emphasis which appears in the English 'fear and dread.' Hence e.g. Suppl. 744 περίφοβόν μ' ἔχει τάρβος, Soph. Tr. 176 φόβω ... τάρβουσιν, Eur. H. F. 971 τάρβουσιν φόβω, Phoen. 361 οὐτω δὲ τάρβουσιν ἐτ φόβον τ' ἀφικόμεν, Or. 312 τὸ τάρβουσιν κάκφοβόν, I. A. 1535 τάρβουσα τλήμων κάκπεπληγμένη φόβω. Similar are Or. 56 ἀλαιοι πλαγχθεῖς, I. A. 1350 λευσθῆναι πέτροισι. In e.g. Soph. O. T. 65 ὕπνῳ εἰδοῦτα, Verg. Aen. 1. 680 sopitum somno, 'in slumber and sleep' is an expression emphasizing the fact that the 'slumber' is 'real sleep,' i.e. deep. The intensification is here of a similar kind: the fear is overpowering.

227 τίμιον ἔδος: i.e. where the gods ἱδρύνται ἐν τιμῇ. The adjective doubtless also implies that it is the place which would be longest held in respect in a siege. The apposition to ἀκρόπολιν

- ΕΤ. μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους
πύθῃσθε, κωκυτοῖσιν ἀρπαλίζετε.
τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν. 230
- ΧΟ. καὶ μὴν ἀκούω γ' ἱππικῶν φρναγμάτων.
ΕΤ. μή νυν ἀκούουσ' ἐμφανῶς ἀκού' ἀγαν.
ΧΟ. στένει πόλισμα γῆθεν, ὥς κυκλουμένων.
ΕΤ. οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλευεῖν πέρι.
ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται. 235
- ΕΤ. οὐ σίγα μῆδεν τῶνδ' ἐρεῖς κατὰ πτόλιν.
ΧΟ. ὦ ξυντέλεια, μὴ προδῶς πυργώματα.
ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆση τάδε;
ΧΟ. θεοὶ πολῖται, μὴ με δουλείας τυχεῖν.

228 μὴ νῦν M. †. θνήσκοντας M. Helmssoeth should not have proposed θανόντας.

presents the two aspects of the refuge, one as a stronghold, the other as a sanctuary. The poet is doubtless thinking of the Athenian Acropolis, which was 'wholly dedicated' (Dem. *Fals. Leg.* 428 διὰς ὁσῆς ἱερᾶς τῆς ἀκροπόλεως). Cf. Ar. *Lys.* 482 ἄβατον ἀκρόπολιν, | ἱερὸν τέμενος.

228 μὴ νυν: νυν in comedy is long, and it is but a school tradition that in tragedy it must be short. The sense here and in v. 231 plainly demands νῦν rather than νῦν. We might indeed render '(well, whatever you may have done until now) from this time onward....' But in 231 it is impossible to force a temporal value upon the word.

229 ἀρπαλίζετε: sc. the news. The sense is of eager appetite, which will not wait. Cf. *Eum.* 982 τῶνδ' ἀντιφύλους ἄρας ἀρπαλίσαι. As δέχεσθαι is used with λόγον, ἀγγέλιον &c., so ἀρπαλίζομαι is explained as ἀσμένως δέχεσθαι (Hesych.). Paley understands ἀφ' αὐτοῦ ('carry them off'), but the sense is incorrect and would be inapposite.

230 Ἄρης βόσκεται. The War-God is φιλαιματος (cf. 45) and it is for warriors αἵματος ἔσαι Ἄρησιν (Hom. *Il.* 22. 267). He is fed on human blood (cf. *Il.* 5. 31 Ἄρει Ἄρει βροτοδαρύει), and that offering cannot be withheld. The notion was once quite literally held, since all sacrifice was regarded as food, whether it ascended in smoke or sank into the earth. Here βόσκεται is seen on its way to the metaphorical, fully reached in *Cho.* 26 (n.), Pind. *P.* 2. 25 Ἀρχιλόχων βαρυλόγους ἔχθεσιν | πταινόμενον. The remark might seem small encouragement to the Chorus,

but the thought is that the War-God is fighting on the Cadmean side. His strength will be thus maintained.—Ἄρης: cf. 331, Soph. *Ant.* 139.

231 καὶ μὴν...γ'. This group of particles has two uses, (1) as drawing attention to new matter for consideration (*Cho.* 204 καὶ μὴν στίβοι γε, δέστερον τεκμήριον), especially a new arrival upon the scene (see 359 n.), (2) as confirmatory of the preceding thought (e.g. here, that there is good cause for dread). It is not always easy (nor is it so in the present place) to separate these senses, which both arose from a phraseological or expletive application of 'yes, and indeed...' or the colloquial 'and, more by token....'

232 μὴ νυν: see 228 (n.).—ἐμφανῶς: with what follows. The thought is 'If you hear, pray do not hear too clearly,' i.e. either (a) 'do not make too much demonstration of what you hear' (but conceal it), or (b) 'do not hear more than there is to hear' (through imagination in your panic). For the former (which is the better) cf. *Hymn. Herm.* 92 καὶ το ἰδὼν μὴ ἰδὼν εἶναι καὶ κωφὸς ἀκούσας, and the monostich of Menander δ μὴ προσέχει μὴ' ἀκουε μὴθ' ἔρα.

233 στένει: cf. [Hes.] *Scut.* 344 περισπενέχρει δὲ γαῖα (in a fight), *Pers.* 685 στίβοι, κίκεται καὶ χαράσσεται πέδον.—πόλισμα regards the town as a structure, while πόλις is more abstract. The 'groaning' is not only to be taken literally of the rumbling noise, but also as a sound of omen or prophecy.—ὡς κυκλουμένων: ὡς implies that, from their position at the images, they do not actually

ET. Come! If ye hear of men dying or wounded, do not seize on the news with shrieks. For this is the Wargod's meat—the blood of men.

CHO. Ah! there I hear snorting of horses!

ET. Nay, do not hear too plainly what ye hear.

CHO. The stronghold groans from out the ground! They compass it about!

ET. What then? If I deal with it, it is enough.

CHO. I am afeared! The crashing grows louder at the gates.

ET. Silence! No talk of this about the town!

CHO. O ye who share with us! betray not our strong walls!

ET. Can ye not hush—plague on you!—and find patience?

CHO. Gods of one realm with us! keep from me the fate of slaves!

222 μὴ γὰρ M. 223 δῆθεν rec. γέρθεν Nauck. κυκλομένω rec. 224 ὦ. οἴκων with question? 225 φέων M, corr. m'.

see the encompassing, but gather it from the nature of the sound. Dramatically this is intended to describe the nearer progress of the enemy.—κυκλομένων is middle. For the passive sense, 'as if we are being surrounded,' κυλούμενοι would be more natural.

225 δδουκ': still pleading the excuse of 185, 225.—δ' (which scholiasts usually in such cases explain by γὰρ) gives the circumstance of their fear, amounting to its reason (*Cho.* 32 c. n., 57, 238 &c.).—ὀφθαλμοί is the emphatic word. The noise in the gates has been heard before (146), but it is growing.

226 οὐ σίγα κ.τ.λ. For a discussion of such uses of οὐ μὴ see Gildersleeve *A. J. P.* III. p. 205, *Class. Rev.* x. 150 sqq., 239 sqq., xi. 109, Jebb Append. to *Soph. Aj.* 75, Goodwin *M. & T.* § 299. That the expression was regarded as an assertion and not as a question appears from the indirect use in *Eur. Phoen.* 1590 σαφῶς γὰρ εἶπε Τειρεσίας οὐ μὴ ποτε | σοὶ τήνδε γῆν οἰκούντοι εὐ πράξειν πόλιν. This also makes οὐ σίγα μὴ ἐρεῖς the more simple for e.g. σίγα ἀνέειπ.

227 ξυντέλεια. The πατήγυρις of deities (206), while forming a συντέλεια relatively to each other (i.e. as sharing in the τέλος or office of defending the πυργώματα), are also in a συντέλεια with the citizens, as having a common interest, and the sense is rather this ('our partners' = σὺν ἡμῖν τελούντες εἰς πολίτας: cf. 239 θεοὶ πολίται).—ξυντέλεια thus becomes collective concrete: cf. 502 προσφιλία

δαίμωνων (n.), *Cha.* 21 ἦδε προστρεφὴ ('band of suppliants'), *Suppl.* 38 πατρα-δελφίαν τήνδε, 273 δρακονόμιλον δυσμενῆ ξυοικίαν, *Pers.* 544 ἀνδρῶν | τοδούσαι ἰδεῖν ἀριγύλιαν, *Eur. Or.* 1233 ὁ συγγένεια (of a person), *Phoen.* 291. [The associations of the word were not yet rendered prosaic by its use in connection with the trierarchy. This dates only from the middle of the 4th cent. Gilbert *Gk. Const. Ant.* p. 372 (Eng. tra.).]

228 οὐκ ἐς φέρον ... ἀνασχέση; ultimately a combination of οὐκ ἐς φέρον; with οὐκ ἀνασχέση; but ἐς φέρον has virtually become expletive (like Latin *malum*). Cf. *Ar. Ran.* 607 οὐκ ἐς κόρακας μὴ πρόσιτον (where the reading and punctuation are correct; see note there), *Nicophon* (Mein. *Com.* Fr. II. p. 848) οὐκ ἐς κόρακας τῷ χεῖρ' ἀπολαύσει ἐκποδῶν; For the colloquial expression cf. *Soph. O. T.* 1146 οὐκ εἰς δλεθρον; οὐ σιωπήσας ἔση; *ibid.* 430. *Epicharm.* (ap. *Ath.* 63 c) has the art. ἀπαγ' ἐς τὸν φέρον. The use of φθέρεισθαι = εἶρρει is also tragic (*Eur. Andr.* 707 εἰ μὴ φθέρῃ... τῆσδ' ἀπὸ στέγης, *Heracl.* 284). So in other serious poetry *Theogn.* 833 πάντα τὰδ' ἐν κοράκεσσι καὶ ἐν φέροισι.

229 θεοὶ πολίται: our fellow-citizens: cf. 237 ξυντέλεια (n.). The appeal = 'do not see us, your humbler fellow-citizens, enslaved.'—μὴ με... τυχεῖν: a familiar and old construction in a prayer (with εἰχομαι, δότε or the like understood). Cf. *Hom. Il.* 7. 179 Ζεῦ πάτερ, ἡ Δάστυ λαχεῖν ἢ Τυδείας υἱόν, 2. 412, *Od.* 17. 354

- ΕΤ. αὐτὴ σὺ δουλοῖς κάμει καὶ πᾶσαν πόλιν. 240
 ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.
 ΕΤ. ὦ Ζεῦ, γυναικῶν ὅλον ὥπασας γένος.
 ΧΟ. μόχθηρον, ὥσπερ ἄνδρας, ὦν ἀλφὶ πόλις.
 ΕΤ. παλινστομεῖς αὖθιγγάνουσ' ἀγαλμάτων;
 ΧΟ. ἀψυχία γὰρ γλῶσσαν ἀρπάζει φόβος. 245
 ΕΤ. αἰτουμένῳ μοι κοῦφον εἰδοῖς τέλος.
 ΧΟ. λόγοις ἂν ὥς τάχιστα, καὶ τάχ' εἶσομαι.
 ΕΤ. σίγησον, ὦ τάλαινα· μὴ φίλους φόβει.
 ΧΟ. σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
 ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν. 250
 καὶ πρὸς γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων,

240 κάμει καὶ εἰ καὶ πόλιν recc. (a manifest piece of editing). αὐτὴν Butler, αὐτὴν
 σε Paley (αὐτὴν σὺ is also possible). καὶ εἰ καὶ πᾶσαν Wunderlich. πόλιν M,
 πόλιν recc. 243 ἄνδρες recc. 244 παλινστομεῖς Blomfield. †. 246 γρ.

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ἐλθῆναι
 εἶναι, Soph. O. T. 190, fr. frag. ἀκείρ.
 151 ὦ Ζεῦ, γένεσθαι τῆσδε μ' ἐξάντη
 νόσον, Cho. 306, Ar. Ach. 816, Ran.
 885 Διμήτερ ... εἶναι με τῶν σῶν ἔξω
 μυστηρίων.

240 δουλοῖς: i.e. by causing faint
 heart among the troops (cf. 175, 223).
 The pres. is conative, 'you are doing
 your best to enslave.'—κάμει should cer-
 tainly be retained; the irritation (self-
 regarding) is a true touch. For the whole
 expression cf. Eur. Phoen. 437 παύσαι
 πόνον με καὶ εἰ καὶ πᾶσαν πόλιν, a line
 which strengthens an otherwise natural
 suggestion, αὐτὴν σὺ δουλοῖς κάμει κ.τ.λ.
 (for αὐτὴν = σεαυτὴν see 181 n.).

241 τρέψον...βέλος. In the βέλος
 Zeus is to be understood as represented
 with his thunderbolt (cf. 103, 123, 134).
 The thought is exactly that of v. 123.

242 ὦ Ζεῦ: sarcastically and irritably
 echoing their invocation.—ὥπασας: 'at-
 tached,' 'added' (to man). The word is
 connected with ὀπαδός, ὀπάω. Cf. 479.
 The addition was made at the creation of
 mankind, as in the legend of Pandora.
 For the taunt cf. Semon. 7 (8). 96 Ζεὺς
 γὰρ μέγιστος τοῦτ' ἐποίησεν κακόν, |
 γυναῖκας.—γένος: see 171.

243 μόχθηρον: rather than μοχθηρόν,
 since the meaning is ἐντίκρον (Cho. 748
 c. n.).—ὦν ἀλφὶ πόλις: Hom. Il. 9. 591
 ἀντίλαξεν ἅπαντα | κῆρ' ὅσ' ἀνθρώποις
 πόλις τῶν ἔστιν ἀλώφ.

244 παλινστομεῖς: referring not to
 their retort, but to their ill-timed ὦν ἀλφ

πόλις, which is a δυσφήμια. The sense is
 not 'talk back' (with which αὐθιγγάνουσ'
 ἀγαλμάτων has no special point), but
 πόλιν = 'away' (Hom. Il. 21. 415 πόλιν
 τρέψεν ὅσσοι φαεινῶ) i.e. 'away from the
 right manner,' 'perversely': cf. 1031 (n.).
 παλινστομεῖν is thus the opposite of
 εὐστομεῖν (= ὁρθῶς λέγειν). Cf. παλινγοῖς
 ('cross-grained'). In Pind. I. 6. 24
 παλινγλωσσος is combined with βάρβαρος
 in respect of 'strange' speech (see Bury's
 note to N. 1. 58). In Bacchyl. 11. 53
 ταῖσιν δέ... | ἐπὶ δέσσει παλιντροπὸν ἐμβαλεῖν
 νόημα answers to *ibid.* 45 παραλῆγι
 φρένας κ.τ.λ. So Ar. Rhod. 3. 1155
 παλιντροπῆσιν ἀμύχανος ('perverseness').
 This also appears to be the correct sense
 in Eur. Ion 1096 παλινφάμοι δοῖδά | καὶ
 μοῦσ' εἰς ἄνδρας ἔγω δυσκλῆδος (= δόσ-
 φημοι, βλάσφημοι). The schol. is there-
 fore so far right in explaining by δυσφήμει,
 if δυσ- be understood of utterance out of
 keeping with the time and place. The
 notion that the word tends to evoke the
 thing dates from a pre-civilised 'magic'
 period. [The other sense, which is the
 more ready to suggest itself, would find
 support in e.g. Il. 9. 55 ὅς τις τοι τῶν
 μύθων ὀνόσεται, ὄσσαι Ἀχαιοί, | οὐδὲ
 πόλιν ἔρει, 'contradict.']

αἶ: not 'again,' but an expletive
 (which deserves more notice) in indignant
 questions, cf. P. V. 67 σὺ δ' αἶ κατακτείς;
ibid. 769 σὺ δ' αἶ ἐκτραγὰς κἀναμυχθίγῃ;

245 ἀψυχία: cf. 175 ἀψυχὸν ἀέκω.
 The Chorus is growing repentant.—
 ἀρπάζει: like a runaway steed (674 n.).

ET. 'Tis yourselves that are making slaves both of me and all the realm.

CHO. Almighty Zeus, turn thy bolt upon the foe!

ET. Zeus, what a breed didst thou bestow on us in women!

CHO. A miserable one, like men, when their country is made captive.

ET. What! use wrong words, with your hands on the forms of Gods?

CHO. 'Tis fear and faint heart; it carries my tongue away.

ET. I beseech you, let my authority be gently used.

CHO. Say on forthwith, and forthwith I shall know my answer.

ET. Be silent, unhappy women; cease frightening your own.

CHO. I am silent. I shall suffer but my fate, as others will.

ET. This change of talk is better to my liking. But do more still. Leave the images, and make the better prayer

λέγων schol. 247 καὶ τὸν Μελνεκ. †. εὐρίμαι rec. I no longer propose καὶ ταχέως (Class. Rev. III. 103). 248 σπείσεται M, corr. m. 251 αἰσχυρῶς M. Schmidt. ἀλαγμάτων might be offered as more in the tone of Eteocles; but †.

Cf. Ar. Ran. 993 ὅπως | μὴ σ' ὁ θυμὸς ἀρπάζας | ἐκτὸς εἰσὶ τὸν δαῖτα.

246 αἰσχυρῶς: not merely = *ere* as a formula (Cho. 2, 478), but he changes his tone with theirs. He will put his command as a request.—κοῦφον αἰ εὐλῆς τῆλος: either (1) 'grant easy fulfilment' (i.e. one which will cost you no effort), or (2) 'let my authority lie lightly upon you' (or 'find gentle course'), i.e. do not make me lay it upon you in a more severe shape (βαρὺ). The former may look the easier, but it is less suited either to the word κοῦφον (cf. Isoc. 199 B ἡγεόμενοι κουφοτέρην καὶ νομιμωτέραν εἶναι τὴν εὐαγόρου βασιλείαν) or to the king's attitude, which now combines gentleness with firmness.—τῆλος includes the sense (inseparable from the Greek) of an end to the discussion. In point of grammar αἰ originally implies a suppressed apodosis: 'if you would give my request an authority which sits lightly (it would be well, or, I should thank you).' In practice it is used, like εἰ γὰρ or εἴθε, to introduce a wish. Cf. Hom. Il. 10. 111, 24. 74, Soph. O. T. 863 εἰ μοι ξυρίη... μοῖρα, Eur. Hec. 836 εἰ μοι γένοιτο φθόγγος ἐν βραχίονι.

247 τάχ' εἰσάμα. The expression, like the English 'I will see,' is virtually a promise, but is saved from the colloquialism of the English phrase partly by τάχ', partly by the sense of εἰσάμα (= 'shall be able to tell,' cf. Eur. Heracl.

269 περιέμενοι δὲ τοῦτο γ' αὐτῶν εἰσάμα). —τάχ' after δὲ τάχιστα should be observed in the rendering.

248 σὺν ἄλλοις: emphatic, as is τὸ μέριμνον; 'I shall be in no worse plight than others, and I can only suffer my fate.' Cf. Suppl. 1058 δ τι τοι μέριμνον ἔστω, τὸ γένοιτ' ἐν, | ... μετὰ πολλῶν | δὲ γάμων ἔδε τελευτὰ | προτερῶν πέλει γυναικῶν, Pind. fr. 107. 17 ἀποφύρομαι οὐδέν, δ τι πάντων μετὰ πέλομαι, Eur. Phoen. 894 εἰς γὰρ ὦ πολλῶν μετὰ | τὸ μέλλον, εἰ χρῆ, πέλομαι, Hipp. 834, Thuc. 7. 75. 6. Greek frequently substitutes stress for μένον ('only fate'): cf. 180 (n.).

250 sqq. The whole of the following speech of Eteocles is quite sound, but has suffered much from misinterpretation. It is hoped that the translation will sufficiently defend the text.

250 τοῦτο... τοῦτος: 'that utterance,' not merely 'word' (viz. σιγῇ), cf. Cho. 46 (n.), 92, and inf. 566 (n.).—σθέν: as in τοῦτο σὺν ἐπαιῶ, θαυμάζω, μέφομαι &c., rather than merely possessive.

251 ἐκτὸς οὗδ' ἀγαλμάτων: a device for getting the Chorus back into the δρχήστρα. The phrase with ἐκτὸς treats the ἀγάλματα as forming a place (e.g. κύκλος ἀγαλμάτων). So οἱ ἐπώνυμοι in the Athenian Agora, and the familiar use of the names of articles (οἶνοι, χύτραι &c.) for the parts of the market in which they

εὔχων· τὰ κρείσσω, ξυμμάχους εἶναι θεούς.
 κάμῶν ἀκούσας· εὐγμάτων, ἔπειτα σὺ
 ὀλολυγμὸν ἱερὸν εὐμενῇ παιώνισον,
 Ἑλληνικὸν νόμισμα θυστάδος βοῆς;
 θάρσος φίλοις, λύουσα πόλεμιον φόβον·
 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
 πεδιονόμοις τε ἀγορᾶς ἐπισκόποις,
 Δίρκης τε πηγαῖς, οὐδ' ἀπ' Ἰσμηνῶν λέγω,

255

255 ἀκούσας M. 254 ἱερὸν Dind. Headlam suggests ἐμμελῆ for εὐμενῇ. παιώνισον M, which m. would correct to παιώνισον. The conflict of evidence is frequent (cf. MSS at Xen. An. 6. 1. 11). †. 256 πολέμιον rec. A former suggestion θάρσος φίλοις κλύουσι, πολέμιον φόβον is here withdrawn, although schol. (q.v.)

are sold. For εἶναι ἐκτός cf. Hom. Od. 16. 267 ἀμφὶ ἐσσεσθαι | φυλότιδος κρατερῆς, 19. 389 ἴσω ἀπ' ἐχαρήφην.

252 εὔχων τὰ κρείσσω: 'make the better prayer,' i.e. put it into its better shape, with more confidence and words of better omen. It is wrong to use in prayer such expressions as imply that the Gods may 'betray' us (237) or that the city may fall (239). The notion is the same as in 266 sq. Cf. Soph. O. C. 1419 ἐπεὶ στρατηγέδου | χρηστοῦ τὰ κρείσσω μὴδ' ἄνδρα λέγειν, Theoc. 24. 73 μολόντων δὲ τὸ λώιον ἐν φρεσὶ θέσθαι.—ξυμμάχους εἶναι is emphatic. The Chorus is not merely to pray μὴ προδόντας εἶναι τοῖς θεοῖς, but that they may be more, viz. ξυμμάχους. [We should not render 'make the better boast,' as a brachylogy for 'put your prayers into better shape and boast that the Gods are on our side.' In the next line εὐγμάτων are 'vows,' not simply prayers.

254 ὀλολυγμὸν ἱερὸν κ.τ.λ. The intention is to impress both friend and enemy. The ὀλολυγμὸς (or ὀλολυγή) is the women's jubilant cry at the smiting of the victim, and, being taken to imply auspicious sacrifice, it would inspirit the Cadmeans and discourage the enemy, who would recognise its meaning (hence v. 255). For the use of the word see Hesych. (ὀλολυγή), Hom. Od. 3. 449 πέλκετι δ' ἀπικοῖσι τέκοντες | ἀχαιούς, λίσσιν δὲ βοῶσι μένοι, αἱ δ' ὀλόλυξαν | θυγάτερες, Ag. 509 ὅμοι δ' ἔθνον, καὶ γυναικεῖν νόμον | ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν | Πασκον εὐφημοῦντα, Cho. 385 (n.), Xen. An. 4. 3. 19. It was part of the summons or invocation of the Gods: cf. Eur. fr. 351 ὀλολύξτε, ὦ γυναικεῖ, ὡς Πῶθι θεῶ | χροῖσιν ἔχουσα Γοργὸν ἐπικουροὶ πάλλει.

See also Monro on Od. 22. 408 (p. 288). Its rejoicing tone appears again from e.g. Eur. Med. 1176 ἀντιμαλτων ἦκεν ὀλολυγῆς μέγαν | κικιντόν. To this παιώνισον is suited, since a παιών is used either in thanks for deliverance or in confidence of appeal (Soph. O. T. 5, 186 and see Smyth Gk. Mel. Poets p. xxvii). It therefore naturally accompanied prayers: cf. Eur. I. T. 1403 ναῦται δ' ἐκτενέησαν εὐχαῖσιν κόρη | ταιῶνα. According to schol. on Thuc. 1. 50 the pæan before battle is addressed to Ares, that after battle to Apollo. In any case it is εὐφημοί (Hesych. ἀπαιώνιστον· δόσημων). For the spelling with -ω- see Cho. 342 (n.) and Phot. παιωνίσειν· τὸ ἀλαλέσειν.

ἱερὸν: in its earliest meaning, 'strong.' The sense is that of Cho. 385 ἐφομῆσαι... | πικρότερον ὀλολυγμὸν (= πανηγυρικόν, λαμπρόν schol.). Cf. Plut. Mor. 768D λαμπρόν ἀνυλόλυξε.—εὐμενῇ: 'loyal and hearty.'

256 Ἑλληνικόν = 'Panhellenic' (and therefore understood by the enemy): Eur. I. T. 10 στέλιν | Ἑλλανοῖν σιγήταγ', Hipp. 1016 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλλανοῖς | πρώτοις θέλωμ' ἔν. (A Greek may further emphasise the notion with Παν., e.g. Eur. Suppl. 526 τὸν Πανελλήνων νόμον | σφίξω, Pind. I. 2. 38.) Hence νόμισμα: the ὀλολυγμὸς is 'current coin of sacrificial shout' among all the Greeks alike. The gen. θυστάδος βοῆς defines or limits the metaphor precisely as in 64 (n.).

256 θάρσος φίλοις: rather in apposition to the notional contents of ὀλολυγμὸς... παιώνισον (cf. 169) than to ὀλολυγμὸς itself.—λύουσα πολέμιον φόβον: 'by curing war-fear.' He does not say πολέμιον φόβον, since he would not acknowledge such alarm even if it existed. With

'May the Gods fight for us.' Listen also to my vows, and then do thou raise with high and hearty zest the jubilant chant that passeth in all Greece for the shout of sacrifice. 'Twill hearten our friends and rid them of battle-fright.

I vow to the country's guardian Gods, whether they watch the fields or keep eye upon the mart, to Dirce's streams—yea,

might support it. †. φλοις φλόουσα Wakefield. 259 πηγῆς recd. Ἰσμηνοῦ M. Ἰσμηνοῦ m. Corr. Abresch. ὕδατι τ' Ἰσμηνοῦ Geel, ὕδατ' τ' Dind., χῶδατ' Kirchhoff. I formerly suggested λουτρὰ τ' (comparing Eur. *Phoen.* 341 ἀνυμένα δ' Ἰσμηνός ἐκπεύθη λουτροφόρου χλιδᾶς), but have now no doubt of the true correction. †.

λύουσα cf. Eur. *Or.* 104 σὺ νῦν χάριν μοι τὸν φόβον λύσασα δός, fr. 573 καρδίας ἔλυσε τοῖς ἄγαν πόνοις, Soph. *El.* 939 τῆς νῦν παρούσης πημονῆς λύσεις βάρος, Epinicus *ap.* Ath. 432 C πῶμα, καύματος λύσειν, Hom. *Od.* 23. 343 (ὄντοι) λύων μελεδήματα θυμοῦ. In Euphron *ap.* Ath. 7 E ἔλυσε τὴν ἐπιθυμίαν should not be altered (with Porson) to ἔκλυσε.

257 sqq. ἐγὼ δὲ κ.τ.λ.: resuming 253, 'Well, my prayer is...' The local deities addressed are (1) the πολιισσοῦχοι θεοί, divided in the next line into πεδινόμοι and ἀγοραῖοι, (2) the κοιροτρόφοι δαίμονες, Dirce and Ismenus; τε (after Δίρκης) joins these two classes. Hence the position of χώρας, which prefaces all and belongs to all, as if χώρας δαίμοσι πᾶσι was to be the expression.

To distinguish the former class into three subdivisions, viz. as gods of the Acropolis, the country, and the agora, is less good. In one sense πόλις is the realm, in another it is the ἀστυ (or, again, the acropolis of that ἀστυ). The senses of πολιισσοῦχοι may be correspondingly wide or narrow. Thus in *Suppl.* 1030 πολιισσοῦχοι | τε καὶ αἱ χεῖμ' Ἐρασίνου | περιβαίνουσιν παλαιὸν the gods of city and country are contrasted. Such variation must be discerned from the context. Here the article τοῖς is unduly strained if we are to treat πολιισσοῦχοις as distinguished from, instead of comprehending, those in the next line. The construction is πᾶς. τε καὶ. ἐπισκόποις (οἷσιν), with τε καὶ = 'be they...or' (cf. 414 sq.). Little help can be obtained from the doubtful *Ag.* 88 πάντων δὲ θεῶν τῶν ἀστυνόμων | ὑπ' αὐτῶν χροῶμεν | τῶν τ' οὐρανίων τῶν τ' ἀγοραίων, but, if ἀγοραῖοι be right for οὐρανίων, the ἀστυνόμοι there answer to the πολιισσοῦχοι here and are similarly distinguished. So Plutarch (*Sull.* 7. 6) contrasts τὸν ἀστυνόμον βχλὸν καὶ ἀγοραῖον with the ἀγοραῖον.

259 Δίρκης...Ἰσμηνόν: female and male, nymph and river-god. In Callim. *Hymn. Del.* 76 Dirce is called daughter of Ismenus (Δίρκη τε Στροφίη τε μελαμψηφίδος ἔχουσαι | Ἰσμηνοῦ χεῖρα πατρός). For the topography see *Introd.* § 15. These streams are the κοιροτρόφοι of Thebes. For the reverence paid to them as such cf. Hom. *Il.* 23. 142 (Achilles and the Spercheus), *Cho.* 6 (n.). In Hes. *Th.* 347 the fountain-nymphs ἀνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτι | καὶ ποταμοῖς. The deification is of a frequent kind: cf. Soph. *O. C.* 1333 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων (Polyneices to Oedipus), *Suppl.* 1035 sqq., *Eum.* 27 Πλειστοῦ τε πηγὰς...καλοῦσα (the προφῆτης at Delphi), and the ἐμμετρος ὄρεος of Demosth. (Plut. *Dem.* 9. 4) μὰ γῆν, μὰ κρήνας, μὰ ποταμούς, μὰ νάματα. Plutarch (*Comment. in Hes.* § 75) gives as an explanation that the ἀέναιοι ποταμοὶ resemble τὴν ἀνέλευσεν τῶν θεῶν ὁδόν. Doubtless these streams played in the Theban epic a part as conspicuous as Scamander and Simois in the Trojan. Dirce (cf. *inf.* 204) was more important to Thebes than Ismenus, and hence the Theban Pindar (*I.* 1. 19) uses *πέτραισι τε Δίρκης...καὶ παρ' Εἰρώης* as parallel references to Thebes and Sparta. Hence also *Dirceus* = 'Theban' (Verg. *Ecl.* 2. 24, Hor. *Od.* 4. 2. 25). This will account for the form of mention of Ismenus here.

πηγαῖς: not = κρήναις, but the 'flowings'.

οὐδ' ἀπ' Ἰσμηνὸν λέγω. The corruption to Ἰσμηνοῦ was almost inevitable. So *Ag.* 1599 ἀπὸ σφαγῆν ἐρών (Auratus) became σφαγῆς. The proper correction would doubtless have been accepted more generally if scholars had not been under the misapprehension that in such cases there must be 'tmesis' of an established compound verb (viz. ἀπολέγω). This is

εὖ ξυντυχόντων καὶ πόλεως σεσωμένης, 260
 μήλοισιν αἰμάσσοντας ἐστίας θεῶν,
 ταυροκτονούντας θεοῖσιν, ὧδ' ἐπεύχομαι
 θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα.
 "λάφυρα δάων δουρίπληχθ' ἀγνοῖς δόμοις 265
 στέψω πρὸ ναῶν, πολεμίων δ' ἐσθήματα."
 τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
 μηδ' ἐν ματαίοις κἀγρίοις ποιφύμασιν·
 οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
 ἐγὼ δ' ἐπ' ἄνδρας ἕξ ἐμοὶ σὺν ἐβδόμῃ.

260 σεσωμένης M. 261 αἰμάσσοντας τὶδ' Ritsch. †. 262—265 Through missing the living tone of the speaker (†) critics have needlessly rearranged these lines with various omissions and alterations (see Weckl. Append.). Weckl. would abbreviate them to λάφυρα δάων δουρίπληχθ' ἀγνοῖς δόμοις | στέψω πρὸ ναῶν, πολεμίων ἐσθήματα, Hermann to θήσειν τροπαῖα, δάων δ' ἐσθήματα | στέψω πρὸ ναῶν δουρίπληχθ' ἀγνοῖς δόμοις, but these offer no account of the supposed interpolations. Some of the later copies omit v. 265; others omit πολεμίων δ' ἐσθήματα only. 266 τροπαῖα M.

to reverse the chronological order. In reality compound verbs grew out of expressions like this, in which the so-called preposition is a full adverb (cf. *inf.* 1019). οὐδὲ λέγω 'Ismenous out.' See *Cho.* 954 (n.). In *Soph. fr.* 618 τὸ γὰρ | γυναῖξιν αἰσχρὸν σὺν γυναίκα δὲ στέγειν should be corrected to σὺν γυναίκα κ.τ.λ.

260 εὖ ξυντυχόντων: the condition attaching to the vow. The participle is neuter, cf. *Suppl.* 129 πολομένων καλῶς, *Eum.* 775, *Cho.* 79 βία φερόμενων (n.), where add Herond. 2. 85 ὡς ἀμαρτῶν ἐθνῶν, *Soph. El.* 1344 τελομένων, *Eur. Alc.* 88 ὡς πεπραγμένων.

261 αἰμάσσοντας: with the accus. is understood τοὺς πολέτας (or comprehensively τῶνας). The vow is a proclamation or order for the thing to be done, not simply a declaration that he himself will do it (= αἰμάσσειν).—ἐστίας θεῶν = βωμοὶ (Soph. *O. C.* 1495 βούθυρον ἐστία).—θεῶν defines, as against human ἐστίας. The repetition of the word θεοῖσιν in the next line would not in any case offend Greek ears (*Cho.* 52 n.), but it is here deliberate, the vow being made in slow and unequivocal terms and tones. ταυροκτονούντας αὐτοῖς would be less solemn and insistent. Moreover θεοῖσιν helps to make clear the notion that the slaying is really for sacrifice, not for feast.

262 ταυροκτονούντας: implying no niggardly sacrifice, 'no less than bulls.' Cf. *Paus.* 9. 3. 8 αἱ μὲν δὲ πόλεις καὶ τὰ

τέλη θήλειαν θέσαντες τῇ Ἑρμῇ βοῶν ἕκαστοι καὶ ταύρων τῇ Δι... τοῖς δὲ οὐχ ὁμοῖς δυναμένοις τὰ λεπτότερα τῶν προβάτων θέων καθέστηκε. The asyndeton as in v. 60.—265: i.e. 'in the following set terms do I vow...'

263 πολεμίων δ' ἐσθήματα: 'yea, the raiment of the foe.' δ' explains, defines, or gives an alternative expression for τροπαῖα. Cf. *Cho.* 189 (n.), 709. [If ἐσθήμασι were right it would be instrumental, and we should construe (rather awkwardly) 'I vow that we will set up trophies—slaying sheep and bulls the while—yes, with (i.e. making the trophies out of) the raiment.']

ἐσθήματα do not include the armour (466). Garments formed a valuable portion of spoil in antiquity: cf. *Xen. Hell.* 2. 4. 19 τοῖς δὲ χιτῶνας οὐδανὸς τῶν πολιτῶν ἐσκόλευσαν, *Plut. Mor.* 230 π θαυμάζοντες τῶν ἐν τοῖς λαφόροις τῇ πολυτέλειαν τῇ ἐσθῇ. The importance attached to 'changes of raiment' in the Bible, and the derivation of 'robe' (from 'reave' = 'spoil') illustrate the point. Agésilas (*Ath.* 550 π), seeing that the Asiatics were richly dressed but feeble in body, γυμνοὺς πάντας ἐπέειπε τοῖς ἀλλοκομένοις ἐπὶ τὸν κήρυκα ἄγειν καὶ χωρὶς πωλεῖν τὸν τοῦτον ἱματισμὸν, ὅπως οἱ σύμμαχοι γιγνώσκοντες διότι πρὸς μὲν ἄλλα μεγάλα πρὸς δ' ἄνδρας εὐτελεῖς ὁ ἀγὼν σιστέσθαι κ.τ.λ. To give up this spoil (about which there is none of the modern sordidness) to the gods was a large sacri-

and to Ismenus no less—that if good befall and the realm be saved, men shall steep the hearths of the Gods in blood of sheep, and slay them bulls, while we set up trophies—the raiment of the foe. These are my words 'With the spear-rent spoils of the enemy will I bedeck your hallowed abodes before your shrines, even with the raiment of the foe.'

In such wise make your prayers to heaven, not with a passion of groans, nor in wild and frenzied blurtings; they can help you nothing to escape from fate. Meanwhile I will go, and at the

ἰσθήμασι M (σ in a smc

δουρὶ ληφθ' Porson. †.
M, ποφ**γμασιν M^a. ca
caused some embarrass
cf. *fr. trag. adesp.* 223
262 μᾶλλον M, καλλαν

fice. The annexing of
appears also in another c
El. 267 θταν θρόνους A
ἰδω | τοῖσιν πατρώοις, εἰ
φοροῦντ' ἐκείνῳ ταῦτά
taken literally). Raimen
in epic times: cf. *Od.* 1. 11
Herm. 181 (where it is paid
of the temple at Delphi).

264 sq. λάφυρα κ.τ.λ. Here begins
the formal vow (*verba concepta*) promised
in 258'. For the vow and the practice
itself cf. *Soph. Aj.* 92 καὶ σε παγχρόσοις
ἐγὼ | στέψω λαφύροις τῆσδε τῆς ἄγρας
χάρι, *Hom. Il.* 7. 81 εἰ δέ κ' ἐγὼ τὸν
ἔλω, δῶν δέ μοι εὖχοι Ἀπόλλων, | τεύχεα
συλῆσας ὁσων ποτὶ Ἴλιον ἴρην, | καὶ
κρεμῶσι ποτὶ τῆνδ' Ἀπόλλωνος ἐκάτοιο, *Eur.*
El. 6, *Rhes.* 180, *I. T.* 74 θρηγκοῖς δ' ὅτ'
αὐτοῖς σκῦλ' ὄρεῖς ἡρημμένα.

δουρὶ πλῆχθ' : i.e. bearing the marks of
the spears with which the owners were
slain. This would not enhance their
value to the human spoiler, but it would
not reduce it in the eyes of the Gods. For
the word cf. *Hom. Il.* 19. 25 χαλκοτόπους
ᾠτειλάς. [Porson's δουρὶ ληφθ' would
answer to σκόλοις...δοριθηράτοις of *Eur.*
Trö. 573, while the variant δουρὶ πλῆχθ'
would mean 'fastened with spears' (which
serve as πᾶσσαλοι : cf. *Eur. Andr.* 1123
κρεμαστά τεύχη πασσάλων καθαρτάσας
and the πεπηγμένα σκῦλα of *Joseph. Ant.*
5. 14 quoted by Stanley).]

ἀγροῖς : the gifts are to be inviolable
because the temples are so. The dat. is
that of the recipient, not local.

στέψω : cf. 50, but there is also the
sense of honour paid to the God (cf.

264 δουρὶ πλῆχθ' Dind.

(m). 267 ποφόνιγμασιν
of pronunciation of α and ν
curried in adjoining syllables:
ποφόνιγμασιν for κλόντ' οἰμωγῆ.
anon. (marg. Ald.). †.

ανος). The word seems to
special recognition in this con-
t. *Trö.* 573 σκόλοις...οἰσιν...
).—πρὸ νῶων defines; i.e. in
or προστώων, where dedicated
are often kept. The perishable
could naturally not be hung,

outside under the θρηγκοῖς or
on the triglyphs (*Meleager Anth. Pal.* 6.
163, *Eur. Bacch.* 1212 ὡς πασσαλιῶν
κράτα τριγλύφους τότε | λείποντες).

πολεμίων δ' ἰσθήματα : as in v. 263
and with the same construction. He
must necessarily repeat in the actual
words of his vow the terms which he has
promised to employ.

266 τοιαῦτα : emphatic.—μὴ φιλο-
στένωσι : i.e. not as in 237, 239, but as in
254. For φιλο- preferred to πολυ- cf.
163 (n.).—θεοῖς : added with the thought
(especially implied in the next line) that
'groans and wild blurtings' are no de-
corous way of approaching deity.

267 ἐν : modal; cf. *Soph. Ph.* 60
ἀσ' ἐν λιταῖς στελιαντες κ.τ.λ. Kühner-
Gerth 1. p. 266.—ματαιοῖς : combines
the notions 'foolish' and 'reckless.' Cf.
inf. 425 (n.), 429.—ἀγροῖς : the opposite
of 'civilised'; the conduct of ἀπειθεῖναι.

268 οὐ γὰρ...μὴ. For the separation
of οὐ μὴ cf. *Soph. Aj.* 560 οὐτοι ο'
Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ, *Ant.* 1042
οὐδ' ὡς μίσημα τοῦτο μὴ τρίσας ἐγὼ |
θάπτειν παρήσω.

269 ἐπ' cannot mean 'to fetch,'
since τέρω and not εἶμι is the verb. But
there is no objection to regarding it as an
adverb (as in *ἐπὶ δέ*), 'and, in addition...'
Cf. *Hom. Il.* 13. 800 ὡς Τρώεσσι πρὸ μὲν

ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατειχεῖς ἐξόδους τάξω μολῶν,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἰκέσθαι καὶ φλέγειν χρείας ὑπο.

270

στρ. α'. ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσκει κέαρ·
γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῇ λεών,
δράκοντας ὥς τις τέκνων

275

272 ἐπὶ τείχεσσι (*Class. Rev.* 111. 104) is not required (†). It is, I find, recorded as a conjecture in one rec. 273 ἀγγέλων rec., γρ. ἀγγέλων rec. †. 275 χρείας M, but with *pe* by *mi* in an erasure. 274 ὑπνώσει M, corr. *mi*. 275 Dind.

ἄλλοι ἀρηρῶτες, αὐτὰρ ἐπ' ἄλλοι κ.τ.λ., Soph. *O. T.* 181 ἐν δ' ἄλοχοι παλαιὰ τ' ἐπιμαίρεται... ἐπιμαίρεται ἐπιστενάχουσιν. Similarly *Ag.* 1644 οὐκ αὐτοὶ φράμειν ἀλλὰ σὺν γυνή, 1358, and frequently πρὸς (Eur. *Phoen.* 610 καὶ κατακτενῶ γε πρὸς). It should be noted that Eteocles here simply undertakes to be one of seven, and it is only circumstances which bring him directly face to face with Polyneices. He is not even aware as yet that Polyn. is to be one of the Argive seven.—ἐπὶ δὲ σὺν ἐβδόμῳ is the ἐβδόμοι αὐτοὶ of prose.

270 ἀντηρέτας ἐχθροῖσι: cf. *Pers.* 1023 θησανρὸν βελέσσιν, Cho. 979 δεσμὸν ἐβλίμω πατρὶ, Nicander *ap.* Ath. 370 Α ἦν μάντιν λαχάνουσι παλαιόγονοι ἐνέπουσαν.—τὸν μέγαν τρόπον: with ἀντηρέτας (with the verbal force of ἐναντιωσμένους, ἐνστυγνομένους).—By τὸν (unless the phrase is proverbial) is meant 'in their great manner' i.e. in the great style corresponding to theirs (as described in vv. 42—51). These words are almost a preface to the subsequent descriptions of the several champions. For τρόπον cf. 453 οὐ μικρὸν τρόπον, [Eur.] *Rhes.* 599 μολόντα Ῥῆσον οὐ φαδμὴν τρόπον.

271 εἰς ἑπτατειχεῖς ἐξόδους. This cannot mean 'the seven outlets of our walls.' Such a phrase as λευκοπῆχεις χεῖρες is no parallel, since this = 'hands attached to white fore-arms,' or (with χεῖρες of the whole arm) 'arms with white pῆχεις.' The sense can only be 'outlets belonging to seven forts' (Hdt. 3. 14). τείχεσσι is here used, not of the whole circuit of the walls, but of a part. There was a tower at each gate, and the gateway itself was an elaborate structure in the old 'Cyclopean' or Tirynthian style. In

Eur. *Phoen.* 1058 τὰ δ' ἐπτάπυργα κλῆθρα γὰρ the precise meaning is uncertain, but this, together with the very similar passage *ibid.* 748 ἐλθὼν ἐπτάπυργον εἰς πόλιν | τάξω λοχαγοὺς πρὸς πόλεισιν κ.τ.λ. might suggest that the original epic contained some expression which produced both ἐπτάπυργος and ἐπτατειχεῖς as synonymous. 'Seven-fortressed outlets' is good Greek for 'outlets at seven fortresses.' See the much more difficult adjectives cited on v. 610.

272 sq. πρὶν ἀγγέλους κ.τ.λ. The construction is πρὶν σπερχνούς τε καὶ ταχ. λόγους ἰκέσθαι ἀγγέλους κ.τ.λ.: '(I will go and make the preparations) before hurried and impatient rumours come (to our men) as messengers and set them ablaze under stress (of the situation),' i.e. before they take their orders from such rumours instead of from disciplined instructions of mine. Eteocles must go to arrange the scheme of defence; otherwise his men will have nothing to depend upon for their orders except hasty rumours (of what the enemy is doing), and these will excite them (to act under feverish impulse) through the apparent urgency (to do something). The proper ἀγγέλαι are the aides-de-camp.—φλέγειν recalls the use of θερμός, and is opposed to 'cool' action.—σπερχνούς and ταχυρρόθους are not synonymous. The former expresses the ill-considered nature of the news, the latter the swiftness with which it spreads (cf. 175 διεπρόσθενται).

[Others take ἰκέσθαι as meaning 'reach us,' i.e. before words come as messengers and prevent our acting coolly. But this is surely without point for λόγους. Well construes ἀγγέλων τε σπερχνόν τε καὶ

seven fortified outlets I will post six men, with myself for seventh, to match the enemy in right gallant style. Else will they take their cue from clamorous and impatient rumours, which fire them by urgency.

[Exit ETEOCLES (to right).]

CHORUS (*now supposed to be again on the level which represents the Agora*).

My will is good, but my heart is sleepless with fear. Dismay ^{1st} dwells nigh and sets it on fire with dread of the folk around the ^{strophe}.

writes *κάρφας* when the pronunciation is disyllabic. But see note to v. 225. 276 *ταρβῶ* rec. (to make a construction). 277 *Qu. τὸν ἀμφὶ τείχη?* 278 *δράκονταδ'* M, corr. Bothe. *δράκοντά γ'* Heath. †.

κ.τ.λ., with *ε.γ.* τὰ πράγματα as obj. to *φλέγειν*.]

274 *μῆλαι*: sc. *μοι τούτων τῶν λόγων*. The Chorus would fain obey. Cf. *Pers.* 1060.—*οὐχ ὑπνώσκει κέαρ*: i.e. I cannot lull it (*κοιμᾶν*) to quiet (cf. *εὐκλος* 224). In a normal state the heart is unfelt, and may be said to sleep; when excited, it *ἐξεγίρεται*. The same half-personification of the heart in *Hom. Il.* 10. 93 *αἰνῶς γὰρ Δαναῶν περιδείδια, οὐδέ μοι ἦτορ | ἐμπεδον, ἀλλ' ἀλαλκτῆμαι, κραδίη δέ μοι ἔσω | στηθῶν ἐκθρῆσκει*, *Od.* 20. 13 *κραδίη δέ οἱ ἐνδον ὑλακτεῖ*, *P. V.* 907 *κραδία δέ φόβῳ φρένα λακτίζει*, *Cho.* 164 *ὀρχεῖται δὲ καρδία φόβῳ*. For the notion of *ὑπνώσκει* = 'at peace,' cf. *Eur. Suppl.* 1148 *οὐπω κακὸν τὸδ' εὐδαι*, *Soph. Ph.* 827 *ὄν' ὀδύνας ἀδαῖς, ὅτε δ' ἀλγέων*, *Simon. fr.* 37. 15 *εὐδαι βρέφος, εὐδῆτω δὲ πόντος, | εὐδῆτω δ' ἄμετρον κακόν*.

275 *γείτονες δὲ καρδίας*. For the cognate *καρδίας* after *κέαρ* cf. *Ag.* 962 *ψύχοι ἐν δόμοις τελεῖ | ἀνδρὸς τελείου δῶμ' ἐπιστροφωμένου*, *Eur. Or.* 1324 *ἦντι' ἐν δόμοις | τηλοῦρὸς οὐσα θυμάτων κλύω βοήν, and ἦτορ...κραδίη* in *Il.* 10. 93 (quoted in the last note). For *καρδίας* cf. 225. So *Suppl.* 74, 807.—*γείτονες*. The choice of this word, together with *ζωντροῦσι*, may suggest an allusion to the habit of neighbours coming to borrow fire (*ἐναεσθαι*) and stirring up the slumbering flame (cf. *Xen. Mem.* 2. 2. 12 *τῷ γείτονι βούλει σὺ ἀρῆσκειν ἵνα σοι πῦρ ἐναύῃ*). It would be unlike Aeschylus to use two such specialised words as if they were colourless.

276 sq. *ζωντροῦσι τάρβος τὸν ἀμφι- τεύχῃ λέων*. For the construction after the combination (= *ποιούσι με ταρβεῖν τὸν κ.τ.λ.*) cf. *Suppl.* 575 *χλωρὸν δαίματι*

θυμὸν | πάλλοντ' ὄψιν ἀήθη, *Ag.* 183 *Ζῆνα δέ τις...ἐπινίκια κλάδων*, (probably) *ibid.* 805 *Ἰλίου φθορὰς...ψήφους ἐβεντο*, *Soph. El.* 123 *τὴν δὲ τάκεις ὥδ' ἀκρόστον οἰμωγὰν | τὸν πάλαι...ἀλόντ'...* *Ἀγαμέμνονα*; *O. C.* 1120 *τέκν' εἰ φανέντ' ἀέλπτα μηχανῶ λόγον*, *Tr.* 207, *Eur. Bacch.* 1289 *λέγ', ὡς τὸ μέλλον καρδία πῆδῃμ' ἔχει*, *Tr.* 58, *Dem.* 4. 45 *τεθνᾶσι τῷ δέει τοῖς τοιούτοις ἀποστόλοις, and (with another case) Simon. fr.* 37. 14 *καὶ κεῖ ἐμὸν ῥημάτων λεπτόν ὑπέχεις οὐας (= ἤκουες)*.

It is doubtful whether we should read *ἀμφιτεύχῃ* or *ἀμφὶ τείχη*. The former might equally mean 'walled round' (the fear being for the besieged) or 'round (i.e. outside) the walls' (cf. *ἀμφιβόμοις, ἀμφίβοτον σάκος, and ἀμφίβολον ἀνέγκων* of *Cho.* 74). But the parallel with *δράκοντα* clearly indicates the latter. Moreover (1) the adj. would be rather one of assurance if applied to the besieged, (2) the construction of the accus. is more difficult, (3) *τὸν* in lyrics = 'that'—*ἀμφὶ τείχη* would be without ambiguity.

278 sq. *δράκοντα κ.τ.λ.* See crit. n.—*δράκοντα δ'* was due to a mistaken desire to supply a connecting particle, and when *δράκοντα δ'*...*δυσεννάτορας* had resulted, an emendation would take

the form of *δυσεννάτορας*, of which *δυσεννάτορας δ'* is the outcome. [The objections to reading *δράκοντα δ'*...*δυσεννάτορας* are (1) the position of *δέδοικεν*, which must have *τις* for its subject, and not *καρδία*, (2) the article *δ'* after *τις*.] The picture of snake and bird is first found in *Hom. Il.* 2. 308 sqq., where the anxiety is for *νήπια τέκνα, φίλα τέκνα*. Cf. *inf.* 490, *Hor. Epod.* 1. 19 *ut adsident implumibus pullis avis | serpentium allap-*

ὑπερδέδουκεν λεχάι-
ων δυσεννότορας 280
πάντρομος πελειάς.

τοὶ μὲν γὰρ ποτὶ πύργους
πανδαμεὶ πανομιλεῖ
στεύχουσιν· τί γένωμαι;
τοὶ δ' ἐπ' ἀμφιβόλοισιν 285
ἰάπτονσι πολίταις
χερμάδ' ὀκρίεσσαν.

πάντῃ τρόπῳ, Διογενεῖς
θεοί, πόλιν καὶ στρατὸν
Καδμογενῇ ῥύεσθε. 290

ἀντ. α'.

ποῖον δ' ἀμείψεσθε γαίας πέδον
τᾶσδ' ἄρειον, ἐχθροῖς
ἀφέντες τὰν βαθύχθον' αἶαν
ὔδωρ τε Διρκαῖον, εὐ-
τραφέστατον πωμάτων 295

279 ὑπερ δέδουκε M (the final ε by m'). λεχάων M and schol., corr. Lachmann.

280 δυσεννότορας (superscr. by m') M, corr. Bothe. M divides with ἀνάν | τρέμος, with ἡ over ἀ (m') and φ over μ (m). δ om. recc. πάντρομος as well as πάντρομος

sus times.—ὑπερδέδουκεν or ὑπερ δέδουκεν? In Hom. *Il.* 10. 93 ἀνάν γὰρ Δαναῶν περιδείδια the rule of caesura requires the compound verb (cf. 13. 51), whereas *ibid.* 23. 159 γὰρ δ' ἀμφὶ πανομήμῳ is necessary. ὑπερ might seem more natural (Eur. *Trö.* 829 οἶον δ' ὑπὲρ οἰωνὸς τακτῶν βοᾶ hardly supports it), but Eur. *Alc.* 155 τίς δ' ἐν μᾶλλον ἐνδελταῖό τις | πόσιν προτιμῶν ἢ θέλων' ὑπερθεαίν; *Suppl.* 344 χυπερορρωδοῦν' ἔμοῦ make distinctly for the compound. The same question often arises as to πρὸς: cf. *Cho.* 300 (n.), Wayte on Dem. *Androt.* § 617. So Eur. *fr.* 360. 18 ἐξὸν προπύτων μίαν ὑπερδοῦναι θανάτῳ (or ὑπερ?).

280 sq. δυσεννότορας: 'cruel visitors of a bed.' The words are perhaps so chosen that there may be (as applied to the enemy) an allusion to the sense of 350 sqq. As taken literally of the serpents the meaning is that they creep into the bed for a strange and cruel purpose, viz. to devour. In v. 490 the thought is slightly varied.

πάντρομος = the familiar τρήμων τέλεια. For the alternative πάντροφος Hermann cites Soph. *Ani.* 1282 γυνὴ τέθνηκε τούτου

παμήτωρ τέκεν ('true mother,' Jebb). Here the word would apparently imply that she will go through all risks for their sake. But this makes a somewhat heavy demand on the Greek and in no way suits the application to the Chorus.

282 sqq. τοὶ μὲν...τοὶ δ'. It is disputed whether these are two parties of the besiegers, one closely attacking the fortifications and the other acting as more distant artillery, or whether τοὶ μὲν refers to the citizens and τοὶ δ' to the enemy. The arguments for the former view seem conclusive: (a) the ejaculation τί γένωμαι; is called forth by the danger, not by the defence; (b) the emphasis in πανδαμὰ πανομιλεῖ should rather indicate confidence, if it referred to the defenders; (c) πολλοῖσιν loses any value as antithetic to πύργους, and would rather be ἀνδρῶν if it referred to the persons described as τοὶ μὲν; (d) ποτὶ...στεύχουσιν is a less fitting expression of the hastening of the citizens to the ramparts than of the march of the enemy toward the walls; (e) the citizens are not now approaching the ramparts, since they went long ago (30 sqq.); (f) τοὶ μὲν

wall, as for her nestling brood's sake some ever-trembling dove fears the snake's cruel visit to their bed.

See! yonder they march upon our walls in full array, in every sort! What must become of me? And yonder they shower their jagged stones upon our citizens, assailed from every side! O Gods of race divine, spare ye no means to save the city and the men begotten of Cadmus!

What ground more worth than this will ye take in place of^{1st anti-} it, if ye give up to the foe our deep-soiled land and the^{strophe.} water of Dirce, m. f all that Poseidon,

was known to scholl. (q. (1602. 7). †. *δυσεινάτορ* πανδημί Ald. πανδαμί Bk owes its *εἰς* to m (after a *ἀμειψέσθε*. 294 *εὐτρα*

(Lycoph. 87) and Eustath. 283 πανδημί πανομιλεί M. corr. m'. 288 διαγενεῖς M, corr. m'. Schol. had

too cold a manner of de fellow-citizens.

πανδαμί πανομιλεί = 'in and in all arms.' Cf. 59 πᾶν is no contradiction between and the statement that th (τοὶ δ'). The sense is th which would be used in t vancing; the skirmishers a a body.—τί γένωμαι; In this e-pression, as in τί πάθω; there is properly nothing deliberative. The uses (phraseological) are survivals from the date when the sub-junct. was scarcely distinguishable from the future. Cf. Hom. *Od.* 5. 465 οἶμαι ἐγὼ τί πάθω; τί νό μοι μέγιστα γένηται; [In Thuc. 2. 52 ὑπερβαιομένου τοῦ κακοῦ οἱ ἄνθρωποι οὐκ ἔχοντες δ τί γένηται κ.τ.λ. the deliberative sense may be recognised as 'not knowing what to make of themselves.']

285 sqq. ἀμφιβάλλουσιν: 'doubly assailed,' viz. by the storming party and by the slingers. The adj. is proleptic. So in English we might say 'they are between two fires,' when an attack is double, without pressing for the strict meaning 'fore and aft.' The word was in military use (Thuc. 4. 32, 36).—ἀμφι- as in ἀμφιπύρρον.—ἀκριβεσσαν: a natural touch, particularly with women, who picture the cruel wounds from the 'jagged' stones. Cf. Hom. *Il.* 4. 518 *χερμαδίη γὰρ βλήτο παρὰ σφυρὸν ἀκρίβεντι* (where the painful effects are described, from which death results).

288 sqq. παντὶ τρόπῳ = πάσῃ μηχανῇ, τέχνῃ. Cf. 111 πᾶσι.—Διογενεῖς: a magnificatory appeal to their power (cf. 122).—στρατὸν: ambiguous in meaning,

For Καδμογενεῖ see 127 (n.). n of the word here is to Gods of the old dignity of his *affinitas* to themselves. v... γάλας πέσον: rather than *γαῖας πέσον* forms one notion asidered as soil'). Cf. *Cho.* *κειοῖς πυλῶν* (n.), *Soph. Aj.* *ἐστίας βάθρον* &c.—δ' in-

roduces a question of remonstrance: cf. *Cho.* 86 τί φῶ δ' ἔχουσα τάδε κηλείους γῆρας; (n.), Kühner-Gerth II. pp. 262 sq.—ἀμειψέσθε: 'get in exchange': *Soph. Tr.* 736 *λόφου φρένας | τῶν τῶν παρουσῶν τῶνδ' ἀμειψέσθαι πέσον*, *Cho.* 788 *δίδυμα καὶ τριπλά... ἀμείψῃ*, *Ap. Rhod.* 4. 1761 *ἀμειψάτο δ' ὄνομα θήρης | ἐξ ἰθὺν*.

292 sq. ἐχθροῖς: i.e. yours as much as ours.—τῶν is demonstrative (cf. 186): 'that well-known....'—βαθύχθον' αἶαν κ.τ.λ. No soil is so fertile (*inf.* 580 n.) and no waters are so nutritious. The *πεδία* of Thebes were of rich soil, unlike that of Attica, which was *λεπτόγυνος* (Thuc. 1. 2). Cf. *Eur. Phoen.* 64 *Δίρανη βαθυστέρους γῆας*, *Hymn. Apoll.* 228 *θήρης ἐμ πεδίων πυρροφόρον*, *Ar. Lys.* 87 *ὡς Βουρρία, | καλὸν γ' ἔχουσα τὸ πέδιον*. Low-lying 'food-bearing' lands of some extent and a constant water-supply account for the rise of the larger communities in early Greece, and also for the great epic struggles.

294 sq. ὕδωρ... Διρκαίων: 259 (n.).—εὐτραφέστατον. Local waters enjoyed various reputations, not only according to their abundance or permanence, but also according to their nutritive quality as *κουροτρόφοι*. Cf. *Sapph.* 867 *ἀλφειοβόων ὕδωρ, | ἐνθεν ἀεζόμενον | ἰσχυρὸν αἶμα βρο-*

ὄσων ἱησιν Ποσει-
δάν ὁ γαιάροχος
Τηθύος τε παῖδες;
πρὸς τὰδ', ὦ πολιοῦχοι
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
καταρίψοπλον ἄταν
ἐμβalόντες ἄροισθε
κῦδος τοῖσδε πολίταις,
καὶ πόλεως ῥύτορες <ἐστ'>
εὐεδροί τε στάθῃ
ὀξύβοις λιταῖσιν.

300

305

στρ. β. οἰκτρὸν γὰρ πόλιν ὦδ' ὠγυγίαν
'Αἶδα προῖάφαι δορὸς ἄγραν

299 sq. Written as one verse in M. 302 καταρίψοπλον M, καὶ τὰ μύθοπλον m. †
κάρτα μύθοπλον M. Schmidt, κῆρα, μύθοπλον Lowinski. 305—307 Written in M

οἰοί θάλλει (of the Nile), *Pers.* 33 πολυ-
θρέμῳ Νεῖλοι, which is best explained
from Plutarch (*Is.* 5) as referring to the
πολυσαρκία which it produces. The locus
classicus on the subject is *Ath.* 41 F sqq.—
παρά τινος: *Suppl.* 1038 ποταμοὶ δ', οἱ δὲ
χάραι: θελαμὸν πᾶμα χέουσιν πολύτεκνοι.

300 ὄσων ἱησιν κ.τ.λ. Euripides
(*Bacch.* 520) calls Dirce 'Ἀχελφῶν θύγατερ.
Poseidon is regarded as the supreme lord
of all water, and in any case, since rivers
are the children of Ocean, he is overlord
of them as well as of the sea.—γαιάροχος
comes from γαιάροχος (so in Laconian)
rather than from γαιά(σ)ροχος, but it was
commonly interpreted in the latter sense
(‘lord of the land’). Hence e.g. *Anth.*
Pal. 6. 70. 1 ὦ πόσιος βασιλεῦ καὶ κοίρανε
γαίης. It is of course as ὁ γαιάροχος that
the god would supply the fountains in-
land. Hence the article here. [Ety-
mologically Ποσειδῶν (Ποσειδῶν) may be
related to ποτίω, ποταμός (Ahrens *Phil.*
23. 1), but there is no need to suppose
that Aesch. is thinking of such a con-
nection.]—Τηθύος τε παῖδες. Tethys
was the wife of Oceanus (*Ov. Fast.* 5.
81 *duxerat Oceanus quondam Titanida
Tethyn*). Her children are the streams
and fountains, or the powers identified
with them. In *Hea.* 72. 365 there are
3000 Ὀκεανίδαι and as many ποταμοί... |
λέλει' Ὀκεανὸς, τοὺς γένεσθαι πότνια Τηθύς,

ibid. 337, 346 τίστε δὲ θυγατέρων ἱερὸν
γένος, αἱ κατὰ γαίαν | ἄνδρας κουρίζουσι.
Cf. *Hom. Il.* 21. 195 Ὀκεανοῖο | ἐξ οὔτε
πάντες ποταμοὶ καὶ πᾶσα θάλασσα | κα
πᾶσαι κρήναι καὶ φρεάτα μακρὰ ῥέουσιν
P. V. 137, *Soph.* fr. 248.

300 πρὸς τὰδ': cannot mean τῶνδε
χάρων, but = ‘and so.’ Cf. *Enn.* 541
and, more fully, *Pers.* 173 πρὸς τὰδ' ὦ
οἷσιν ἐχέουσιν.

300 sqq. τοῖσι μὲν ἔξω. The answer
to μὲν appears in καὶ (305). Cf. *Cho.* 97:
σιμῶν μὲν ἦσαν ἐν θρόνῳ τῶν ἡμεῶν
φίλοι τε, καὶ νῦν κ.τ.λ., Kühner-Gerth II.
271.—ἀνδρολέτειραν καταρίψοπλον. The
two notions are those of death and flight,
and the picture is of slain men and
abandoned shields. For the latter notice
cf. *μύθοπλον*, ἀσπίδα ποσὶ, and *Anacr.*
fr. 26 ἀσπίδα μὲν ἐν ποταμῷ καλλάρῳ
προχέουσι, *Archil.* fr. 58 ἀσπίδα μὲν Σαῖαν
τις ἀγέλλεται, ἦν παρὰ θάλασσαν | ἔντος ἀμύ-
μητον κάλλιπον οὐκ ἰθὺλον, *Hor.* *Od.* 2.
7. 9 *celerem fugam | cuncti relicta non dem
parumula*. Alcæus makes the same con-
fession (*Strab.* 13. 600), which seems to
have been a convention of lyric bravado.
For the single -p- cf. *Suppl.* 856 πάλ-
ρυτον, *Pind.* P. 6. 37 ἐπὶ οὐκ ἀνέμψεν,
Herond. 6. 48 Κέρδων ἔραψεν.

305 ἄροισθε: from ἄρονται (*Jebb* on
Soph. Aj. 75, Kühner-Blass II. p. 350).—
τοῖσδε πάλαισι: either (1) ‘in the minds

Upholder of the earth, and the children of Tethys pour forth for drink?

Therefore, O guardian Gods, upon them without the walls hurl destruction, with slaughter of men and casting away of shields, and so win glory with the people of our realm. Be saviours of the city and stablish firm your seats at our shrill laments and prayers.

Sore pity were it to send down thus to doom a city imme-^{2nd}
strop

as two verses, divided at ἐθέροι |. 305 ῥυτορες M, with ῥ over ο (m'). Corr. Headlam. 306 τε M, but with ε by m'. 309 διδα M, corr. m. 'Αἰῖα rec. (recalling Homer).

of us citizens,' or (2) 'for these, your fellow-citizens.' For the former cf. Hom. *Il.* 4. 95 πᾶσι δὲ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο, 9. 303 ἣ γὰρ σφι μάλα μέγα κῦδος ἄροιο. The dat. is the same as in Soph. *O. C.* 1446 ἀνάξεια γὰρ πᾶσιν ἔστε δυστυχεῖν, *Ant.* 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, *Eur. Hec.* 309 ἡμῖν δ' Ἀχαιῶν δέξιαι τιμῇ. For the latter view cf. Hom. *Il.* 16. 84 ὡς ἂν μοι τιμὴν μεγάλην καὶ κῦδος ἄρῃαι, 22. 217 νῦν δὲ νωί γ' ἔολπα... | οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας (where see Leaf), *Od.* 14. 370 ᾧ παῖδι μέγα κλέος ἦρατ' ὀπίσσω. There is undeniable ambiguity, but the former rendering is commonly assumed and is probably correct.

306 sq. σταθῆναι: not = *estare*, but 'establish yourselves' (at this crisis). The tense is that of an act, not of a state. 'Make your stand as beings of happy seats' = 'ensure the safety and well-being of your seats.'—τε thus expresses a consequence of ῥυτορες ἔστ'.

ῥυτοροῖς: ῥε- denotes the shrill tones regular in lament: Soph. *El.* 243 ῥεῦρό-ων γόων, *inf.* 905, 1014, *Cho.* 818 (n.), *Ath.* 174 F ῥεῦ καὶ γοερόν. The dat. is conveniently styled 'causal,' though in origin it is here the same as the dat. of recipient or dat. commodi ('responsive to our prayers'). For the causal use cf. *Cho.* 30, 51, 633, *Synchr.* 517 καὶ δὲ σφε λείπω χειρὶ καὶ λόγῳ σέθεν, *Ag.* 1100 ἐπαργέμοισι θεοφάτοις ἀμυχανῶ, Soph. *Aj.* 531 φόβοισι γ' αὐτὸν ἐξελευσάμην, *Eur. Andr.* 247.

308 οἰκτρόν: the antistrophe (320) replies with κλαυτρόν.—δδ' belongs to the sentence, not to ὠγυγίαν: 'in the way now threatened.'—ὠγυγίαν = ἀρχαίαν, but with more strength. The sense is practically 'immemorial,' 'pre-historic.' Cf. *Pers.* 978 τὰς ὠγυγίους... Ἀθάνας, Hes.

Th. 806 Στυγὸς ἀφθιτον ὄδωρ | ὠγύγιον, Soph. *O. C.* 1769 Θήβας... τὰς ὠγυγίους, Callim. 4. 160 ὠγυγίην... Μεροπηίδα ρήσαν, Soph. *Ph.* 141 σέ δ', ὦ τέκνον, τόδ' ἐδήλυθεν | πᾶν κράτος ὠγύγιον. The origin of the word was lost in antiquity, and it was almost inevitably derived by Greek fancy from an eponymous ὠγυγος, a name which suggests a connection with Γόγγης. According to Pausan. 9. 5. 1 γῆρ τὴν Θηβαῖδα οἰκῆσαι πρῶτον λέγουσιν Ἐκτενας, βασιλέα δ' εἶναι τῶν Ἐκτενῶν ἀνδρα αὐτόχθονα ὠγυγον· καὶ ἀπὸ τούτου τοῖς πολλοῖς τῶν ποιητῶν ἐπικλήσις ἐς τὰς Θήβας ἐστὶν ὠγύγια. The Ectenes were followed by Hyantes and Aones, and these were overcome by Cadmus and his Phoenicians. Similarly Strab. 9. 18 τῆς Βοιωτίας... καλονόμενης τότε ὠγυγίας (viz. in the time of Cecrops). But Ogygos appears also (Paus. 1. 38. 7) as father of Eleusis, the eponymus of the town in Attica. Moreover Aesch. (*Pers.* 37) calls the Egyptian Thebes ὠγυγίον, and a wide and general use of the word is seen in the quotations given above, together with Hom. *Od.* 1. 88 (of the island of Calypso), *Eum.* 1037 γὰς ὑπὸ κέθεσιν ὠγυγίουσιν, *Pind.* *N.* 6. 43 Φλοῦντος ἐπ' ὠγυγίοις ὄρεσιν. A comparison of the various passages points to the notion of immemorial age combined with some mystery, as in the 'Druidical remains' of modern times. One of the gates of Cadmea was called ὠγύγια (Introd. § 16), and this was probably the most ancient.

309 Ἀἰῖα προΐδψαι: from the well-known epic phrase (Hom. *Il.* 1. 3): cf. *ibid.* 5. 190 Ἀἰδωνῆι προΐδψεν. Since here it is a city and not a human life that is in question, Aesch. is treating Ἀἰῖα as = 'destruction,' with an eye to its supposed connection with α- ἰδεῖν (as in Soph. *Aj.* 608 τὸν ἀπώτροπον αἰδῆλον

δουλιαν ψαφαρᾷ σποδῷ
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομένην ἀτίμως·

310

τὰς δὲ κεκηρωμένας ἄγεσθαι,
ἔ ἔ, νέας τε καὶ παλαιὰς
ἱππηδὸν πλοκάμων, περιρ-
ρηγνυμένων φαρῶν.

315

βοᾷ δὲ <κα> κκενουμένα πόλις,
λαϊδὸς ὀλλυμένας μειξοθρόου.
βαρείας τοι τύχας προταρβῶ.

ἀντ. β.

κλαντὸν δ' ἀρτιτρόποις ὠμοδρόπων
νομίμων προπάρειθεν διαμεῖψαι
δωμάτων στυγεράν ὁδόν.
τί; τὸν φθίμενον γὰρ προλέγω
βέλτερά τῶνδε πρᾶσσειν·

320

§10 δουλιαν M, corr. rec. ἄγραν δουλιαν, ψαφαρῶν would be no improvement. §11 πεδόθεν Heimsoeth. †. §12 m' writes α over η of κεκηρωμένας. †. §15 ἱππηδὸν M. περιρρηγνυμένων M, corr. m. §17 γοῇ Pauw. †. δ' ἐκκενουμένα M. (For metre see v. 319.) δὲ καὶ κκενουμένα Hermann, but καὶ lacks point. I have written δὲ κακα—(i.e. κατα—). (Cf. Theogn. 431 κκαὸδ for κκα κακοῦ.) §18 λαϊδὸς M, with η over α (m). μειξοθρόου M. §20—§22 ἀρτιτρόποις M, with Δ over the second τ (m).

ἄιδαν) and the sense of nothingness or annihilation (cf. 846 ἀφανῆ χέρσων and note on the passage there).

προ-: as in προβάλλειν, προῖμι, προῖ-
ερε, not with a temporal notion.—βορῶς
ἄγραν: a favourite metaphor: cf. Ag. 369.

§10 ψαφαρᾷ σποδῷ: modal or circumstantial dative, joined either (1) to what follows; the city is sacked 'with crumbling dust,' i.e. it is both burned and sacked, or (2) to what precedes, i.e. προϊάψαι ψαφ. σποδῷ. The latter appears preferable. The total thought is 'to make it fall conquered (βορῶς ἄγραν), enslave it (δουλιαν), burn it (σποδῷ), and sack it (περθομένην), and all with the consent of the gods!'

§11 sq. Ἀχαιοῦ: cf. 28. The Achaean is a foreigner in the eyes of Thebes.—διδοῖς is added not only where there is compliment but where there is dislike, fear or contempt.—θεόθεν: 'by the will of Heaven': cf. Cho. 38 (n.), Pers. 102. Similarly Διδοῖν (Cho. 305). Sometimes the word means by actual 'prompting' of the gods (Ag. 107).—ἀτίμως describes the manner of the sacker, 'with no scruple or regard': cf. P. V. 194 πολὺν λαβὼν σε Ζεὺς ἐπ' αἰτιάματι | ὅπως ἀτίμως καὶ πικρῶς αἰεῖσται;

§12 τὰς δὲ κεκηρωμένας κ.τ.λ. The picture is that drawn by Priam in Il. 12. 61 sqq. υἷας τ' ὀλλυμένους ἐλασθείσας τε θύγατρας, | καὶ θαλάσσης κεραϊζομένους, καὶ νήπια τέκνα | βαλλόμενα προτὶ γαίῃ ἐν αὐτῇ δημοτῇ, | ἔλκομένας τε νουοὶ ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν. Cf. *ibid.* 9. 590 ἄνδρας μὲν κτείνουσι, πόλιν δὲ τε πῦρ ἀμαθύνει, | τέκνα δὲ τ' ἄλλοι ἄγονσι βαθυ-
ζώνους τε γυναῖκας, Eur. *Phoen.* 563. An excellent comment on the passage may be seen in the destruction of the German village represented on the column of Marcus Aurelius.—κεκηρωμένας: the reference here is to the married women; the unmarried are dealt with in 320 sqq.

§14 ἔ ἔ: the exclamation at this particular point is forced from them by the painful vision.—νέας: monosyllabic. Cf. *Eum.* 957 and the pronunciation in Eur. *Cycl.* 28 (νεανίας), *I. A.* 612 (νεανίδει), Ar. *Vesp.* 1067 (νεανικτῆρ), and see Cho. 86 (n.).—νέας τε καὶ παλαιάς: not merely a rhetorical division. Each age deserves its αἰδώς, the one for its modesty, the other for its years.

§15 ἱππηδὸν πλοκάμων: cf. *Suppl.* 436 ἀπὸ βρότειων... | ...ἀγομένων | ἱππηδὸν ἀμύστων, 895 ὀλεῖ γὰρ σὲ τοὶ πλόκαμοι σὸδάρ' ἔσται, Eur. *Andr.* 401 αὐτῇ δὲ

morial, made slave and booty of the spear, crumbling in ashes, sacked with Heaven's will by the Achaeans as of none account: sore pity that, bewidowed, the women, young and old, should be led like horses by the hair, and their garments rent about them.

Loud is the clamour when a city is made empty and the captives go to their doom 'mid mingled cries. Grievous truly is the lot my dread foresees.

'Tis woeful for modest maids to travel in hate the road to new homes after no nuptial rites. Nay, the dead, I vow, are happier in their lot. 2nd anti-strophe.

ὠμοτρόπων rec. The text is sound. †. Many changes have been attempted, e.g. ἀρι-
τρώπους Schneider, ὠμοδρόπους Lowinski, ἀριτρώπων ὠμοδρόπους Ritschl, ἀριδρόπων
ὠμοδρόπους Prieen &c. Peculiarly eccentric is Wecklein's ὁμφάκων τρυγερῶν δρόσον (322).
323 πρὸ λέγω Hoelzlin (cf. schol.). τί γάρ; φθιμένον τοι Blomf., τί γάρ; φθιμένον τὸν
πρὸ Burgard. Possibly τί τὸν φθ. γάρ πρὸ λέγω; with the next line for answer to the

δοῦλη ναῖς ἐπ' Ἀργείων ἔβην, | κόμης
ἐπισπασθεῖσα.—περιρρηγνυμένων: not of
the rending of garments in grief (limited
among the Greeks to the funeral cere-
mony, *Cho.* 27 sqq.), but the robes are
torn in the rough handling of the soldiery,
the result being τὸ ἀσχημονεῖν (*Eur. Hec.*
569 sq.).

317 sq. βοῶ: the present tense realises
the imaginary scene. The meaning of βοῶ
is explained in μεξοθρόν. Cf. *Eur. Tro.*
28 πολλοὶς δὲ κωκυτοῖσιν αἰχμαλωτῶν |
βοῶ Σκάμανδρος δεσπότης κληρονομήων.—
λαῖδος ὀλλυμένας: 'as the booty goes to
its ruin.' λαῖς comprehends both chattels
and enslaved persons. To the former
ὀλλυμένας is applied in the sense of
being 'lost,' i.e. taken in plunder; to
the latter in the sense of φθειρομένης =
ἐρροῦσης. Paley quotes *Eur. Hec.* 914
μεσονύκτιος ὀλλύμαν. For λεία of persons
cf. *Eur. Tro.* 610 ἀγόμεθα λεία (*Androm.*
loq.), *Hec.* 881 τὰς αἰχμαλώτους εἶπας,
Ἑλλήνων ἄγραν. In *Phoen.* 564 δῆη δὲ
πολλὰς αἰχμαλωτίδας κόρας | βίβη πρὸς
ἀνδρῶν πολεμίων πορθομένας a v.l. is
λελησμένας (so here schol. has πορθου-
μένας).—μεξοθρόν. There are (1) the
different speeches of Cadmeans and
Achaeans (cf. ἀλλόθρονος and *Hom. Il.*
4. 435 οὐ γὰρ πάντων ἦεν ὁμῶς θρόος, οὐδ'
τα γῆρυς, ἀλλὰ γλῶσσ' ἐμμεικτο), (2) the
different sorts of cry of the exulting con-
querors and the lamenting victims (called
in *Ag.* 333 βοὴν ἀμεικτον).

319 βαρείας: with emphasis; hence
τοι. They realise all that it means to
them.—προταρβῶ: 'fear in prospect.'
Cf. *Suppl.* 1005 πολέμονι αἰμαίνεσθαι
προφοβοῦμαι. [*βαρ. τύχας* is accusative.]

320 κλαντόν: antistrophic to οἰκτρὸν
(308). They now turn to the fate of the
παρθέναι. The reading of M yields an
unimpeachable sense: 'It is lamentable
for modest (maidens), before the rites for
gathering the maidenhead, to journey a
loathed way to a home.' The sense of
ἀριτρώπους ('right-mannered') answers
to that of ἀριφρων, ἀρίστοις.—νόμιμα
ὠμοδρόπα are the ceremonies (betrothal
and wedding ceremony) which go with,
or lead to, the consummation of marriage,
in which ὁ ἀνὴρ τὴν παρθέναν δρέπεται.
The captors drag off the maidens to their
homes (δωμάτων) without such νόμιμα
(= νομιζόμενα, *iusta*), and, whereas the
ὁδὸς or 'journey' of the bridal procession
should be one of joy, accompanied by the
hymeneal chant, this 'bringing home' (*in*
domum deductio) will be sullen and hateful
(στυγερά). The gen. δωμάτων ὁδόν (cf.
le chemin de...) can hardly be objected to.

For the thought cf. *Eur. Hec.* 949
ἐξέκισεν τ' οἰκῶν γάμοι οὐ γάμοι (of the
captive chorus). With ὠμοδρόπων cf.
Sappho fr. 93 (of the μαλοδροῦντες and
the maidens) and the imitation in *Catull.*
62. 39. In *Suppl.* 1009 the virgins are
ὁπώρα. Compare also the use of ὁμφάξ
for a young girl (*Anth. Pal.* 5. 20).
More common than the metaphor from
fruit is that from flowers (*nos virginita-
tis*). With νομῖμων cf. *Eur. Phoen.*
344 οὐτε σοι πυρὸς ἀήψα φῶς | νόμιμον
ἐν γάμοις κ.τ.λ.

διαμείψαι contains a point which ἀμεί-
ψαι would lack. The way seems long
and bitter, and δια- helps this thought.

323 sq. τί; apparently like *Quid?*
(*'Is it not thus?'*). But this abrupt use

πολλὰ γάρ, εὔτε πόλις δαμασθῆ, 325
 ἔξ, δυστυχῇ τε πρᾶσσει.
 ἄλλος δ' ἄλλον ἄγει, φονεύ-
 ει, τὰ δὲ πυρφορεῖ.
 καπνῷ δὲ χραίνεται πόλις μ' ἅπαν·
 μαινόμενος δ' ἐπιπνέει λαοδάμας 330
 μαιίνων εὐσέβειαν Ἄρης.

στρ. γ'. κορκορυγαὶ δ' ἀν' ἄστν, πρόλιφ' ὀρκάνα
 πυργῶτις· πρὸς ἀνδρὸς δ' ἀνῆρ

question. 325 πόλις M, corr. rec. 326 πᾶσσει rec. The gloss is by
 no means rare: cf. Soph. *El.* 1026 πᾶσσειν (Γ) for πρᾶσσειν (cett.), *ibid.* 1103
 πρᾶσσειν, falsely quoted by schol. to *O.C.* 1676 as πᾶσσειν. 327 δ' om.
 Heimsoeth. M writes the whole of φονεύει in the line. 328 τὰ δὲ καὶ
 πυρφορεῖ rec. (scanning φᾶρην in v. 316). πυρφαλεῖ Heimsoeth. †. 329 καπνῷ

requires support, and the true text may
 be τί τὸν φθίμενον γὰρ πρὸ λέγω; 'Nay,
 what am I to say of him who dies before
 (meeting with such a fate)?' This
 question would be answered by the next
 line. For πρὸ as adverb cf. *Ag.* 164
 πρὸ χαίρειν. For the position of γὰρ
 see 109 (n.). It would appear that the
 scholiast so interpreted πρὸ. Otherwise
 φηλόγω = 'declare (openly)'.—τῶνδε: the
 fate which I describe. With the sense
 cf. Eur. *Phoen.* 1654 ὡς εἰ στενάξω τῶν
 τεθνηκότων τῶν.

325 πολλὰ γάρ. γάρ = 'yes.' It
 would perhaps be best to assume that
 another portion of the Chorus joins in,
 expressing agreement with the picture
 drawn by the previous speaker and giving
 another description. Hence the apparent
 lack of due sequence in the events, which
 has caused some perplexity.—πολλὰ...
 δυστυχῇ τε is not strictly equivalent to
 πολλὰ καὶ δυστυχῇ, but τε is exegetic.
 [Soph. *Ph.* 584 should not be quoted,
 since πολλὰ... χρηστέ θ' is not the reading
 of the MSS, but is due to Dobree.]

327 ἄλλος δ'. For δ' in place of γὰρ
 cf. 235 (n.).—ἄγας: as prisoner (313).—
 ἄγας, φονεύει = ἔχει ἢ φονεύει. For the
 asyndeton cf. 60 (n.), 169, and for the
 matter Thuc. 2. 92 τοῖς μὲν ἀπέκτειναν,
 τοῖς δὲ καὶ ἐβόησαν.

328 τὰ δὲ πυρφορεῖ. The verb is
 intrans. and τὰ is contained or adverbial
 accusative. It is not right to supply τὰ
 μὲν previously with φονεύει. The sense
 is simply 'and in other cases one bears
 (and applies) fire.'

329 καπνῷ δὲ χραίνεται. The thought
 is not merely of the destruction but of the
 fair buildings all defiled. Cf. Eur. *Hec.*
 911 κατὰ δ' αἰθέλου | κηλὶς ἐκτροπῶν
 κέχρωσαι (Troy), Pind. *P.* 5. 84 καπνο-
 θέσαν πάτραν ἐπὶ Ἰδῶν | ἐν Ἄρει, *Ag.* 809,
 Plut. *Mor.* 587 C καπνῷ συμμελανθῆναι.

330 μαινόμενος κ.τ.λ., i.e. the Spirit
 of Havoc masters a whole army with his
 madness.—ἐπιπνέει λαοδάμας should be
 joined, like πνέει πολὺς, λαμπροὶ &c. In
 λαοδάμας the notion is of a contagious or
 epidemic frenzy, affecting all the victors,
 not an individual here and there. Under
 ἐπιπνέει there also runs the sense of a
 wind strengthening a conflagration.

331 μαιίνων εὐσέβειαν: i.e. his breath
 pollutes all sense of reverence in the con-
 querors; but the expression is in effect
 brachylogic for 'make the conquerors
 outrage all εὐσέβεια.'—εὐσέβεια is half
 personified. She is the fair pure female
 spirit who prompts to right and pious
 acts, while Ἄρης is the licentious male
 (μάχλος Ἄρης of *Suppl.* 644) who defiles
 her in his madness (cf. *Suppl.* 231
 μαινώτων γένος, where the reference is
 sexual). The language of Aesch. is, as
 usual, extremely condensed, the words
 being selected to convey parallel mean-
 ings. Thus μαιίνων contains the above
 sexual allusion while on the surface its
 sense is that of Eur. *Suppl.* 378 ἀμυνε...
 νόμους βροτῶν μὴ μαιίνων, fr. *adesp.* 486
 εὐ γὰρ τις... | νόμον μαιίνων ἀσφαλῶς γρη-
 σσαι. So ἐπιπνέει combines the notion
 of the hot breath of madness (Soph. *Ant.*
 135 μαινομένη ξὺν ὀρεῖ | βαλχεύων ἐπένει |

Great and grievous are the sufferings when a city is overcome. Man seizes man, makes prisoner, or slays. Yonder he carries fire, and all the town grows foul with smoke. The spirit of Havoc o'ermasters a whole people and pollutes all piety with his mad breath.

Tumult fills the town; the screen of bulwarks fails; man ^{3rd} strophe.

M, corr. m. Bruck omits δὲ to suit v. 317 as given in M. 330 δὲ πινεῖ recc. 332 sq. ποτὶ πτόλιν δ' ὀρέκνα πυργῶντος | M. πρὸ τί recc. Corr. *ed. προλι- created both ποτι- (or προτι-) and πτολι-. †. Forms like ελιφ' were objected to by transcribers (cf. Eur. *El.* 14 οὐδ' ἐν δόμοισιν ελιπες δτ' εἰς Τροίαν ἐπλεῖ for ελιφ') and the absence of the augment created further perplexity. Hermann omits πτόλιν, reading πρὸτι δ' ὀρέκνα. πυργῶντος Pauw, παναργῶστος Weil. For the division of the lines contrast 344 sqq. (in M).

ῥιπαῖς ἐχθίστων ἀνέμων) with that of sexual passion (*Suppl.* 17 ἐπιπνοῖα, Plat. *Symp.* 181 C οἱ ἐκ τοῦ ἔρωτος ἐπίνου).

εὐσίβειαν is to be understood in connection with 328 sq. The conqueror should respect temples and altars: see 569, 1001 and cf. *Ag.* 350 εἰ δ' εὐσεβοῦσι τοὺς πολιτισσοῦχους θεοὺς | τοὺς τῆς ἀλοσύης γῆς θεῶν θ' ἰδρύματα, | οὐ τὰν ἐλόντες αἰθῆς ἀνβαλοῖεν ἄν κ.τ.λ.

332 sq. κορκορυγαὶ δ' κ.τ.λ. Another presentation of the scene (cf. 325 n.), not a sequel to that already described. For the repeated δὲ cf. *Cho.* 325 φαίνει δ' ὑστερον ὄργας | ὀτοτύζεται δ' ὁ θῆσκων, | ἀναφαίνεται δ' ὁ βλάπτων, *ibid.* 643—645.

The text of M and its antistrophe are difficult to relate metrically, and the difficulty is increased by the somewhat doubtful meaning of ὀρέκνα. In Eur. *Bacch.* 611 Περθέω | ὡς εἰς σκοτεινὰς ὀρέκνας πεσοῦμενοι the sense is commonly taken as 'nets,' but 'enclosure' (=prison) is at least as probable. Here the schol. says τὸ θηρατικὸν δίκτυον, δ καὶ σαργάνη καλεῖται, but the very attempt to identify these words indicates a guess. According to Photius a meaning is ὁ περιέχων τοῖχος οἰκισμῶ ἢ χωρίων· λέγεται δὲ ἀπὸ τοῦ ἔρκος, δ ἐστὶ περιβολὸν φράγμα; also he gives περιφραγμὰ τι ἀκαθώδεις. The connection of ὀρέκνη and ἔρκος is etymologically sound, and, since ἔρκος can be used either of an enclosing net or an enclosing wall of defence, it is entirely probable that ὀρέκνη can possess the same two meanings. Here πυργῶντος at once suggests a 'fortified' wall of defence. The ὀρέκνη is constructed of πύργου (in the

sense of that word throughout this play): cf. Eur. *Hec.* 910 ἀπὸ δὲ στεφάνων κέκασται | πύργων. That there should be meant a 'net of towers' approaching the city for its capture is in the highest degree improbable (even if we allow the anachronism). No mention is made of any attack upon the walls except by ladder, and the sudden and speedy advance (79—119) puts such enquiries out of the question. The metaphor of a net 'of doom' encompassing a city is natural enough (*Ag.* 370 γάγγαμον ἀτης παναλώτον), but a tower brought up here and there would hardly be called a net.

The ὀρέκνα πυργῶντος being therefore = τὸ ἔρκος τῶν πυργωμάτων, the error lies (where it is always suspected on grounds of metre) in ποτὶ πτόλιν. The emendation *πρόλιφ' (cf. κέλλιφ' Hom. *Il.* 6. 223) accounts for the corruptions. See *crit. n.* The augment is absent as in 83 *El.*, *Cho.* 938 *ἔλασε* &c. This would be encouraged by the frequent Homeric omission with λυπεῖν (e.g. *Od.* 22. 119 *ἀντάρ ἐνελ λυπὸν τοι*). The aor. is correct among the presents, since the failure of the wall occurs once for all, while the other incidents are continuous or repeated. For the absence of an accus. see 204 sq. (n.), and for the word itself (=προβόλαι) Thuc. 7. 75, Ar. *Theam.* 927 *ἢ μὴ προλίπω* αἱ μυρία με μηχαναί, *Hdt.* 8. 52 τοῦ φρυάγματος προδεωκότος.—πυργῶντος: cf. Eur. *H. F.* 790 *δενδρότι πέτρα*.

333 πρὸς ἀνδρὸς δ' ἀνὴρ: i.e. in close individual fight, which can only occur after the wall has fallen. The schol. quotes Hom. *Il.* 4. 472 *ἀνὴρ δ' ἀνδρ' ἐδυστάλετο*.

- * *δορί κλίνεται·*
βλαχαὶ δ' αἱματόεσσαι 335
τῶν ἐπιμαστιδίων
ἀρτιτρεφεῖς βρέμονται.
ἀρπαγαὶ δὲ διαδρομῶν ὁμαίμονες.
— ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ 340
ξύννομον, θέλων ἔχει
οὔτε μείον οὐτ' ἴσον, "λελειμμένοι
τίς, ἐκ τῶνδ' εἰκάσαι, λόγος πάρα;"
ἀντ. γ. παντοδαπὸς δὲ καρπὸς χαμάδις πεσῶν
ἀλγύνει κυρήσας· πικρὸν δ' 345

334 sq. *τὸς ἀνδρὶ δ' ἀνὴρ δορί κλίνεται* (as one verse) M. *κλίνεται* m' (by superscription). This may be mere conjecture, or may be an old variant dating from uncial script (cf. Diphil. *ap. Poll.* 10. 18 *καὶ νῦν* for *κλίνων*, Soph. *Ant.* 1342 *καὶ θῶ* for *κλιθῶ* &c.). *†* < *νῦν* > *δορί* Robertello, < *ἀμφι* > *δορί* Hermann. We might also suggest < *ἀγχι* >. *δορί* G. C. W. Schneider, *δοῦρατι* Enger (*δόρατι* would suffice). *κατακαίνεταί* Paley. 335 *βλαχῆ* Verrall. *†*. 337 *ἀρτιτρεφεῖς* Blomf., *ἀρτιβρεφεῖς* recce. 338 *διαδρομῶν* M, corr. m'. *διαδρόμων* Schütz. *†*. 339 *ξυμβολεῖ* M. *ξυμβάλλει* (i.e. *ἀλλοῦ* over *αὐ*) m'. 340 sqq. The usual punctuation is ...*καλεῖ*, | *ξύννομον θέλων ἔχει*, | *οὔτε μείον οὐτ' ἴσον λελειμμένοι* | *τίς κ.τ.λ.* Corr. *ed. †*. 341 *ξύννομον* M, corr. recce.

334 *κλίνεται*: 'is laid low.' Cf. *Pers.* 933 *ἐπὶ γόνυ κίλνεται*, *Anth. Pal.* 7. 493 *ὕπὸ θυμῶν δόρατι κεκλμένα*. It is strange that anyone should prefer the colourless *κλίνεται*.

335 *βλαχαὶ δ' αἱματόεσσαι* κ.τ.λ., 'and there resound the bleedings of young mothers, dabbled in blood, for their sucklings.' This, apparently, is the most defensible interpretation of the passage. The alternative is 'and the bleedings of the new-born babes at the breast, dabbled in blood, resound.'—*βλαχαὶ* is appropriate to either the mothers or their young, the cry and the *πίθος* being reciprocal. Thus, on the one side, [*Plat.*] *Erig.* 24. 2 *βλαχὴ πλουμυγῆς τοκάδων* (cf. Hom. *Il.* 4. 435 *διε...ἄρχεται μακύναι, ἀκούσσαι ὅσα ἀνῶν*) and, on the other, Eur. *Cycl.* 48 *βλαχαὶ τέκνων*, 58 *ποθοῖσι σ' ἀμρόκοιτο | βλαχὰ σμικρὸν τέκνω*.—*ἀρτιτρεφεῖς*, again, may of course be either active or passive in sense. But if we look at thought rather than language it should be seen that the cries will naturally come from the mothers. *ἐπιμαστιδίων* and *ἀρτιτρεφεῖς* are meant to make clear that the reference is to the fate of new-born babes. Older children may be useful as slaves, but these are only an embarrass-

ment to the conquerors, who incontinently despatch them (cf. *Psalms* cxxvii. 9 *he that taketh and dasheth thy little ones against the stones*). The babes are dead and utter no *βλαχῆ*; the mothers, stained with the blood of their (τῶν) little ones, cry for them.

The language which says *εὐχὴ θεῶν, λόγος* or *βᾶσις τυτῆς* and *ποίου κέρρατος ἀνδρός*; can readily say *βλαχαὶ τῶν ἐπιμαστιδίων*, especially with its general freedom of the objective genitive (Kühner-Gerth 1. p. 335).

The adjectives may appear strained with *βλαχαὶ*, but see 610 (n.): cf. Soph. *Ph.* 695 *στῆναι...βαμβρότ' ἀπολαύσαν αἱματηρῶν*, where Jebb quotes *Rhes.* 260 *κατόγαμβρον ... γόνυ* (= *γόνυ περὶ κακοῦ γαμβροῦ*). In Herond. 8. 74 *τὸν ἀπὸν κώρυκον πατρῶντων* = the κώρυκος which causes ἀπνοία.—With *βρέμονται* cf. Pind. *N.* 11. 8 *λόρα δὲ σφι βρέμεται καὶ ἀειδέ, Ar. Ran.* 680 *ἐπιβρέμεται...ἀνδρῶν*.

338 *ἀρπαγαὶ* κ.τ.λ.: 'the ὁμαίμονες fall a prey to the scattering pursuit' (Verrall). But a better sense is 'and those who are of one blood are the prey of different plunderers, running this way and that,' i.e. members of the same family are carried off by chance bodies of men in chance directions and so divided from

meets man and lays him low with the spear. Bloodstained the mothers of newborn babes cry plaintively for their sucklings. Harrying bands tear kin apart from kin.

One meets another, each with his load, and he that hath nothing calls upon his like for partner, content with neither less nor equal share. 'If we be last,' he cries, 'what account is there like to be of us?'

All manner of store is shed upon the ground as it may ^{3rd anti-strophe.}

342 sq. *λελειμμένοι* M, *λελειμμένοι* recs. (and schol.). *τί ἐκ* M, *τίς ἐκ* m'. Corr. *ed. (after rejecting "*λελειμμένα* | *τίς*" κ.τ.λ.). †. *λελειμμένοι* Verrall. *τίς ἐκ* Schütz, *τίς ἐκ* Heimsoeth, *ποῖ ἐκ* Kayser, *τίς*... *λόγον* Dind. Headlam suggests *τέλος* for *λόγος*.

344 sqq. *παντοδαπὸς*... *πρωὶν* | *ἀλγύνει* *κυρήσας*· *πικρὸν δ'* κ.τ.λ. M. 345 *ἀλγύνῃ* M^a. *κυρήσας* del. Dind., but †. *κυρήσας* *πικρὸν γ'* *δμμα* Hermann. For attempts to fit the metre to various conceptions of the strophe see Weckl. Appendix. If any change were necessary we might read *πικρῶμα* *θαλαμηπόλων* and *ἀνὴρ δόρατι κλίνεται* at v. 334 (*πικρῶμα* read as *πικρόμμα*); but *πικρὸν δ'* *δμμα* is better. †. <τῶν> *θαλαμηπόλων* Arnald (better τῶν).

each other.—*διαδρομῶν* in itself is applicable to either the harriers (cf. 207 *ἀστυδρομουμέναν πόλιν*) or the fugitives (Plut. *Sull.* 29. 3 *βοῆς γυναικείας καὶ διαδρομῶν ὡς ἀλίσκομένων*). Wecklein quotes for the context in general Quint. 3. 69 *prospanum sacrorumque directio, effrentium praedas repelentiumque discursus*. Here the word is practically concrete ('harrying bands'): cf. 237 (n.) and e.g. Eur. *Cycl.* 189 *μηκάδων ἀνῶν τροφαί*. [A rendering 'plunderings are sisters to runnings to and fro' is sometimes illustrated by e.g. 481 (q.v.), *Ag.* 499. Blomfield also cites Ar. *Plut.* 594 *τῆς πτωχείας πενίας φαμέν εἶναι ἀδελφῆν*. But such appropriateness as may attach to these uses of *κάσις* or *ἀδελφός* does not belong to the much more specifically coloured *δμαίμονες*.]

339 *ξυμβολαί*: 'meets.' The word [*συμβολαί*] appears to occur in Bacchyl. 1. 34. The picture conjured up is that of ants. This suits *διαδρομῶν*, and cf. [Pseudo]-Phocyl. 168 *αἰεὶ δὲ φέρων φορέοντα διώκει* (of ants).

340 sqq. *καὶ κενὸς κενὸν* κ.τ.λ. For the punctuation and reading see crit. n. The assumption of an actual quotation greatly simplifies the meaning of v. 343, while the emendation *λελειμμένοις* accounts for the (manifestly original) *τίς*. The eager looters cry to each other 'if we are left behind (or are too late), what do we count for (= what allowance will be made for us), to judge from what we see?' All the loot will be seized and no provision will be made for late-comers.—

ἐκ τῶνδ' *ἐκκάσαι* is restrictive (= *ὡς ἐκκάσαι* κ.τ.λ., cf. Soph. *O. T.* 82 *ἀλλ', ἐκκάσαι μὲν, ἡδὲν, O. C.* 16 *χῶρος δ' ὅδ' ἱερὸς, ὡς ἀπεικάσαι*).

τίς λόγος λελειμμένοις πάρα; = *quae ratio relictorum habebitur?* They are *οὐτ' ἐν λόγῳ οὐτ' ἐν ἀριθμῷ*.

κενός: 'empty-handed': cf. Hdt. 7. 131 *ἀπικέατο, οἱ μὲν κεινοί, οἱ δὲ φέροντες*, Hom. *Il.* 2. 298.—*οὐτε μέλον οὐτ' ἴσον*: sub. *ἀλλὰ πλέον*. For *ἴσον* substantival cf. Eur. *Suppl.* 408 *ὁ πένης ἔχων ἴσον*, Phocyl. 547. *Ion* 1318.

344 sq. *παντοδαπὸς δὲ καρπὸς* κ.τ.λ. *καρπὸς* has here its wider sense, including all forms of produce as stores. It is the *καρποί* *ὑγροί* καὶ *ξηροί* of Xen. *Oec.* 5. 20 *οἱ τὰ ὑγρὰ καὶ τὰ ξηρὰ* of CIA II. 476, i.e. not only corn, olives, and grapes, but oil, honey and wine. Cf. Ar. *Thest.* 420, where the *ταμείον* contains *ἐλαιον, ἄλφιτ', οἶνον* and *Eccl.* 14 *στοὰς τε καρποῦ βακχίου τε νάματος* | *πλήρεις* (i.e. the store-rooms of the house). To the *καρπὸς ὑγροί* especially refer the lines 347—349, while the first words allude rather to the solids. The participles *πρωὶν* (= *καταβληθείς, καταρριφθείς*)... *κυρήσας* are synchronous and should be construed together. As Greek says *ὁ καρπὸς πρωὶν ἔτυχε, ἐκύρησε*, or (less frequently) *ἔπεσε τυχῶν, κυρήσας* (Kühner-Gerth II. p. 66), so it may say in the participial form *ὁ καρπὸς πρωὶν κυρήσας* in the sense 'having been thrown down as it chanced' (= *ὡς ἐκύρησε*). For the picture cf. Cic. *de Div.* 1. 69 *ex horreis directum effusumque frumentum vias omnesque angustias contraverat*.

ὄμμα θαλαμηπόλων·
 πολλὰ δ' ἀκριτόφυρτος
 γᾶς δόσις οὔτιδανούς
 ἐν ῥοθίοις φορεῖται.
 δμῳίδες δὲ καινοπήμονες νέαι,
 τλάμον' εὐνὰν αἰχμάλωτον
 ἀνδρὸς εὐτυχοῦντος ὡς
 δυσμενοῦς ὑπερτέρου
 ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
 παγκλαύτων ἀλγέων ἐπίρροθον.

350

355

HMIX. ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
 πευθῶ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει
 σπουδῇ διώκων πομπίμους χνόας ποδῶν.

349 ῥοθίαι M, corr. recc.

351 τλάμονες M, corr. Blomf. †. τλήμων'

349 πικρὸν δ' ὄμμα θαλαμηπόλων: 'and the eye of the thrifty housewives is angry and sad.' The θαλαμηπόλος is the γυνὴ ταμίη of Hom. *Od.* 3. 479, who has charge of the οἶκος καὶ οἶτος in the θάλαμος: cf. *ibid.* 2. 337 (Telem. goes to the θάλαμος) δὲ νηὶς χρυσὸς καὶ χαλκὸς ἔκειτο | ἐσθλὴ τ' ἐν χηλοῖσιν ἄλυσ τ' ἐβόδιε θλαῖον | ἐν δὲ τίθει οὐνοιο κ.τ.λ., 15. 99, 22. 10.—πικρὸν may be used of that which feels bitter pain or which expresses bitter feeling. Here the two senses coalesce, 'pained and angry.' For the former cf. Eur. *Or.* 953 πικρὸν θέαμα καὶ πρόσφιν ἀθλία, *Suppl.* 945; for the latter, poet. *ap.* Plut. *Mor.* 823 A στείχει πολλῆταις ὄμμα' ἔχων ἰδεῖν πικρὸν, Dem. *Androt.* 599; and for the coalescence Soph. *Ani.* 423 πικρὰς ὀνυχοὶ δέδιν φθόγγων, Eur. *Suppl.* 762 ἢ πον πικρὸς νυ θέραιες ἦγον ἐκ φόνου.

[ὄμμα might be interpreted as 'spectacle' (θέα schol.). See note on *Cho.* 237 for *ὄπ-μα=ὄραμα. But the gen. follows less naturally and a point is lost.]

347 ἀκριτόφυρτος: lit. 'mixed indiscriminately,' i.e. 'in wanton confusion,' cf. ἀκριτόμυθος. The ὑγρὸς καρπὸς is rightly said to be carried away in surging waves (ῥοθίαι) which no one heeds. For ἐν ῥοθίοις modal cf. Soph. *O. C.* 1682 ἐν ἀφανεί τινι μέγας φερόμενος and *c.g.* ἐν ὀλερ.—γᾶς δόσις emphasises the waste, γᾶς being personified. Earth has been generous with her gifts and they are now reckoned nothing worth. With the expression cf. *Ag.* 1001 πολλὰ τι δέου ἐκ

Διὸς ἀμφιλαφὴ τε καὶ | ἐξ ἀλόκων ἐν-
 ταῖαν.—With φορεῖται cf. Plat. *Crat.* 411 C ρεῖν καὶ φέρεσθαι.

[In ῥόθια there is probably the notion of the streams of waste being driven this way and that in the turmoil. A schol. remarks 'as in a shipwreck,' which makes ἐν ῥοθίοις not modal but 'on the surges.']

350 sqq. θμῳίδες δὲ κ.τ.λ. It is very difficult to make any satisfactory restoration of this passage: so that sense, metre and grammar are all rendered entirely normal. The reference is obviously to the young women, who are to become slaves and to find in the arrival of the night no boon to relieve their griefs, but a crown of sorrow to increase them. Whether the grammar ever was perfectly regular, or whether θμῳίδες is a pendent or provisional nominative, cannot be decided. The latter view is quite probable.

In considering the passage as a whole we should take into account (1) *c.g.* Hom. *Il.* 18. 433 καὶ ἐτλην ἀνέροις εὐνήν | πολλὰ μάλ' οὐκ ἐθέλουσα, which supports εὐνῶν... ἀνδρὸς and some part of τλάσαι or τλάμω, (2) *c.g.* *Il.* 8. 487 Ἀχαιοὶς | ἀσπασίῃ τριλλιστοῖς ἐτφλυθε νύξ ἐρεβεννή, which strongly suggests that a natural meaning of v. 354 is 'looking forward for an end to come at night,' (3) *Hea. Opp.* 558 μακρὰ γὰρ ἐπύρροθι εὐφρόνεια εἰς (βοη-
 θεί schol.), which indicates the sense of 355 as 'reliever of their sorrows.' [A rendering of ἐπύρροθον as = ἀεργιάν cannot be substantiated. An alternative

chance, a sight to anguish the housewife's eye. In reckless medley rich gifts of the soil go foaming heedlessly to waste.

And the women slaves, young and new to sorrow—their prospect is the captive's unhappy bed, bed of a mate blessed but as victor o'er the foe; dues of the night to lighten their utter grief and pain!

LEADER OF FIRST HALF-CHORUS.

Ah, my friends, our spy! He brings us, as I judge, fresh tidings of the host. With haste he is urging in their hubs the legs that bear him hither.

αἰχμαλῶτων εὐνὰν Blomf. τλήμονες εὐνὰν αἰχμαλώτων Scaliger. 352 εὐτυχοῦντος.

'insulting' has been proposed (see Leaf on *Il.* 23. 770), but in the only apposite example quoted, viz. *Soph. Ant.* 413 ἐπιρροῖς κακοῖσι, the word is rightly explained by Jebb as 'obstreperous.'

Putting these considerations together we may treat the last two lines as sarcastic: they must 'look forward to a captive's bed...as the end at night which relieves the utter griefs of the day,' or, in other words, 'the only end brought by night to relieve their troubles will be—the bed of the triumphant enemy.' Under this there runs the usual play upon words; viz. ἀνδρός ('man' and 'husband'), τέλος ('rite' and 'marriage consummation'), ἔλπις (expectation good or bad). In Greek marriage an ἀνὴρ εὐτυχῶν ('well-to-do') was frankly sought. In this case the ἀνὴρ is indeed εὐτυχῶν, but only ὡς δυσμενὴς ὑπέρτερος (he happens to have got a superiority, but he is a foeman, not the φίλων ἀνὴρ of ordinary wedlock).

We may conclude therefore that any unsoundness lies in v. 351 alone.—δμῳίδες may very well be left as provisional nom. to an ἐλπίσουσι which is replaced by ἐλπίς ἐστί (as ἐδοξεν αὐτῷ is apt to follow a provisional nom.; see note to *Cho.* 1057). If we read τλάμον' εὐνὰν αἰχμαλῶτων the passage runs '(to them) the (only) expectation is that a wretched captive's bed—bed of a man whose well-being is but the well-being of a victorious enemy—will come as that end at night which is to relieve their bitter griefs.' The τλήμων εὐνή is thus itself the τέλος and is the subject of μολεῖν. [The metre is as sound thus as with τλάμον' αἰχμ. εὐνὰν, since such lines have the metrical privileges of catalectic trochaics. Cf. Appendix to *Cho.* 24.]

δμῳίδες are not the young women

slaves of the Cadmeans, but the Cadmean young women who are made slaves. With καινοπήμενες cf. *Suppl.* 74 ἀπειρόδακρυ καρδίαν, *Eur. Alc.* 926 παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῃ τῶδ' | ἄλγος, where see Paley for the frequent expression of the pathos of such change of fortune. For their prospect cf. *Hom. Il.* 2. 355 πρὶν τινα πᾶρ Τρώων ἀλόχῃ κατακοιμηθῆναι, *Eur. Tro.* 202, *Verg. Aen.* 3. 323 nec victoris eri teligit captiva cubile.

356 sq. The κορυφαῖος (with half the Chorus) is facing towards the spectators' left, the παραστάτης (with the other half) towards their right. Hence their ability to see what they respectively describe.

ὁ τοι κατόπτης: τοι connects the remark with the fears just described. The κατόπτης is the Scout of v. 41 (see 66 sqq.).—ὡς ἔμοι δοκεῖ can only belong to what follows. They can see that it is the Scout, but they can only guess his news; hence στρατοῦ is to be joined with πυνθῶ, not feebly with κατόπτης (v. 36 is of course different).—ὁ φῶλαι is interjected in interested excitement and is appropriately brought close to νέαν (=περὶ νέου τινός), which implies both importance and alarm: cf. *Suppl.* 720 ἀπροσδοκῆτους τοῦσδε καὶ νέου λόγου, *ibid.* 344, *Cho.* 165 νέου δὲ μύθου τοῦδε κοινωνήσατε, *Eur. I. T.* 237.

358 σπουδῇ: emphatic, cf. 361. The same word occurs in conjunction with νέος in *Eur. Hel.* 602 λέγ', ὡς φέρεται τῇδε τῇ σπουδῇ νέον, *Rhes.* 85 καὶ μὴν δὲ Ἀλέας καὶ μάλα σπουδῇ ποδὸς | στειλεῖ νέον τι πρᾶγμ' ἔχων φίλους φράσαι.

διώκων πομπίμους χνῶας ποδῶν: he is racing at chariot speed, but on his legs. This strange-looking expression is justified by several considerations: (a) ποδῶν must be treated (like στρατοῦ of 64) as

HMIX. καὶ μὴν ἀναξ ὁδ' αὐτὸς Οἰδίπουν τόκος
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν.
σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

31

ΑΓΓΕΛΟΣ.

λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ὥς τ' ἐν πύλαις ἕκαστος εἴληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προϊτίσιν
✓ βρέμει, πόρον δ' Ἴσμηνὸν οὐκ ἔα περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται καλὰ.

31

ais Butler. 330 εἰς ἀρτίκολλον M, corr. Porson. 331 ἀρτίκολλον Dind. Pal suggests εἰς ἀρτίκολλον. 332 οὐ καταρτίζει recc. †. 333 334 M, 335 M There may be no significance in this (cf. Xen. Hell. 2. 4. 40 336 (F) for 337 (cett).

gen. defining the metaphor, and to some extent a παρά προσδοκίαν: 'he is speeding the rapid axles—of his legs.' A similar metaph. appears in *Cho.* 672 δεῦρ' ἀπερῶν πόδας, where the only πόδας are the feet (cf. Shak. Cor. 1. 1. 121 *Our steed the leg*); (b) the metaphor was probably proverbial. The English 'on Shanks's pony' is a vulgarism, but that is no criterion of the honour or dishonour of a corresponding Greek phrase; (c) διώκων πομπήνους χράας is entirely apt for speed on the race-course, and the thought here is similar to that of Eur. Or. 456 καὶ μὴ γέροντι δεῦρ' ἀμιλλᾶται ποδὶ | ... Τυνδάρει. For διώκων cf. Pers. 85 Σύνεμα διώκων, Orac. ap. Hdt. 7. 140, Eum. 406 διώκων ἦλθον ἀτρυνὼν πόδα, Eur. H. F. 1040 διώκων ἦλθον, Or. 1344: (d) a word like χράας would lend itself readily to metaphor, and was doubtless so applied (with limiting adj. or gen.) to any joint or socket playing the same part in locomotion as the nave or axle-pipe of a wheel: (e) ποδῶν is not 'feet,' but includes the whole leg with its joints at either end: cf. *Cho.* 980, Luc. Alex. 59 διασπείρει τὸν πόδα μέχρι τοῦ βουβώνου, inf. 776 καμψίπουν. What the χράαι ποδῶν are at each extremity of the 'axle' is shewn in Hom. Il. 5. 305 ἐνθα τε μηρὸς | ἰσχίῳ ἐνστέφεται as compared with Soph. Tr. 779 μάρψας ποδὶ νῦν, ἀρθρον ᾧ λυγίσταται (at the ankle). The notion is somewhat similar to that in γόνυα διαφρά; and with the whole phrase cf. Sappho's πόσσα δύνανται πτέρεα.

339 sq. καὶ μὴν: 231 (n.). Exactly like the present passage are Soph. Aj. 1168 καὶ μὴν ἐν αὐτὸν καιρὸν εἶδε πηλοῖα,

O. C. 549 καὶ μὴν ἀναξ 33' ἦλθον... | Θηρ. κ.τ.λ., Eur. Hec. 665, Rhes. 85. W. 33' αὐτὸς... εἰς ἀρτίκολλον cf. Soph. 7. 58 ἐγγὺς δ' 33' αὐτὸς ἀρτίκοντος θρησκ. δέμοντι (where schol. has ἀρτίκοντος καὶ ἡρμ. μέντοι τῷ καιρῷ). In Soph. Ant. 3. 33' ἐκ δέμοντος ἀφ' ὧν εἰς δέμον (al. μέντοι περὶ the reply is πολεῖ ἔξ μμετρος προσβ. τῶν; (which suggests for the doubt word either μέτρον or ἀρμόν). The construction is (πάρεισιν) εἰς ἀρτίκολλον (ὡστε) μαθεῖν.

Οἰδίπουν τόκος: not a fill-gap, i. the most respectful term.—ἀρτίκολλον is 'the nick' of time: cf. *Cho.* 578, A. 248 C τὸ ποτίκολλον ἔρε ξέλον παρά 33' ὡς ὁ Θηραῖος εἰρηκεν ποτιγῆ. [There obviously no room for the fut. 33'.]

331 οὐκ ἀπαρτίζει πόδα: 'does not keep even pace,' i.e. prevents his ste from being normal, or such as are customary in his walk. Walking fast in the streets was looked upon as undignified cf. Eur. Or. 729 θέσσω ἢ μ' ἐχρῆν π. βαλῶν ἰσχυρὸν δι' ἄστυος, Dem. 37. ταχέως βαδίσει (as an accusative), 45. Arist. Eth. 4. 9 κίνησι βραδεία (as a mis of the μεγαλόφυτοι). In a king su haste is marked (Eur. Bacch. 212, Sol O. C. 890 οὐ χάρω | δεῦρ' ἔξα θέσσω καθ' ἑδονὴν ποδός). He is, of course, said to run, like the messenger.—ἀπαρτίζει is intrans., as in (Pseudo-)Plut. metris § 3, and so should be taken Herond. 7. 24, where shoes act 33' ἀρτίσαι χυλοῖς ('so that the lame walk normally'). The construction of ποδὶ that familiar in e.g. Ar. Eccl. 162 οὐκ ἀπαρτίζει τὸν πόδα τὸν ἑταρον, Eur. H. 53 περὶ... πόδα (πόδα being virtually

LEADER OF SECOND HALF-CHORUS.

And see, yonder the king himself, the son of Oedipus, apt to the time to learn what the Scout has to tell. He likewise hastens with pace out of his wont.

[The SCOUT enters hurriedly from the left; ETEOCLES (followed by the six champions and by attendants) from the right.

The SCOUT.

Let me recount—I know them well—the doings of the enemy, how his lot in the gates hath fallen to each man.

Already at the Proetid gate Tydeus is roaring; but the seer forbids him cross the passage of Ismenus, for the victims

but, as recc. have πάλω, the variants may point to readings ᾧ τ'...πάλω or ὅν τ'...πάλω. ὡς Blomf. †. 365 Qu. Ἰσμηνον? †. 366 γίνεται M.

contained accus. = ποδὸς ὄρεγμα). A trans. use of ἀναρρίψαι seems to have no warrant. [It would be much inferior to understand the sense as 'is irregular in pace,' i.e. his steps are not equal or alike. Eteocles may come in haste, but he does not come skippingly.]

362 εἰ: with εἰδός. The position helps the emphasis. The abruptness of the Scout, who omits any salutation, is in keeping with the situation.

363 ὡς τ': τ' is exegetic. See crit. n.—ἐν πύλαις: may mean (1) 'among the gates,' i.e. 'in the distribution of the gates,' or (2) local 'at the gates,' the expression being condensed for λαγχάνει στάσις ἐν πύλαις. Though the latter might appear the more difficult, it is practically proved by 438 λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰσάχοντα. For the manner of drawing the lots and dividing the gates see note to v. 445.

364 Τυδεὺς μὲν: Tydeus is mentioned first as being the leading spirit (cf. 558 sqq.). The gate which he draws happens to be the Προετρίδης (Introduct. § 16), but this is not otherwise the 'first' gate according to any necessary arrangement.—μὲν is not answered by δ' of the next line, but begins the enumeration, and is in contrast with what is said of the others (δ' of v. 410 &c.). There is no misplacement for ἦδη μὲν βρέμει.—ἦδη. Tydeus is impatient. The poet brings the champions close to the city so that the ἄγγελος may see their actions and accoutrements. The delay imposed by Amphiarus is the dramatist's device for enabling him to spend time over the descriptions.

365 πόρον δ' Ἰσμηνόν: Ἰσμηνόν must be adjective, since πόρος apparently cannot be treated (like ποταμός) as in apposition. Either a gen. or an adj. is employed, as in Αἰγυῖος πόρος, Ἀχειροῦσιον πόρον (Eur. H. F. 838), Σκαμάνδριον οἶδμα (Eur. Hel. 368). In Eur. Suppl. 1 Ἐλευσίνιος χθονός is not gen. of Ἐλευσίς χθών but of Ἐλευσίνιος χθών. [The form Ἰσμήνιον is itself just possible: see 115; or Ἰσμηνον = the Aeolic Ἰσμηνον (for Ἰσμήνιον) may be the accentuation.]—οὐκ ἐὰν περᾶν. If the enemy had not been prevented from attacking at once, the present delay of Eteocles would have been absurd (Introduct. § 21). The (supposed) comment of Euripides (Phoen. 751) would be in a large measure disposed of by this consideration. The present passage shows how near the Ismenus must have been to the Proetid gate (Introduct. §§ 15, 16).

366 ὁ μάντις: Amphiarus, between whom and Tydeus there was a special dislike (558 sqq.). An epic army necessarily contains 'the seer' (e.g. Chalcas and Helenus), but the reference here is definite.—ὅ γὰρ...καλᾷ. This passage might have warned Cobet against his besetting sin of discerning *foeda emblemata* in e.g. Xen. Cyr. 2. 4. 18 γίνεται τῷ Κύρῳ τὰ λεγὰ ἐπὶ τῷ Ἀρμένιῳ Ἰνέαι καλᾷ (Nov. Lect. p. 386), An. 6. 4. 9 (Nov. Lect. p. 477). Doubtless the article makes a difference, and doubtless καλᾷ might be omitted, but there the argument ends.—σφάγια (see 216) were consulted for omens as well as the offerings to the supernals. [There is no reference, as Wecklein imagines, to the sacrifice called διαβατήρια. This was offered on crossing

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος
 μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ.
 θείνει δ' ὀνείδει μάντιν Οἰκλειδὴν σοφὸν
 σαίνειν μόνον τε καὶ μάχην ἀνυχήα. 370
 τοιαυτ' ἀντῶν τρεῖς κατασκίους λόφους
 σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω
 χαλκήλατοι κλάζουσι κώδωνες φόβον.
 ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
 φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον. 375

367 λυμνός M (λe by m, μ by m'). 368 ἀγλαίω Hartung. A previous suggestion ἀγλαίω... βοᾷ ('fidgets') is here withdrawn. †. 369 θένει M, corr. recc. The usual punctuation is ...σοφόν, | σαίνειν. †. 372 ἀσπίδος δ' ἐσώ M, γρ. τὸ π', δὲ τῷ (or τοῦ)

the enemy's border; here we are concerned only with the sacrifices before a battle. It is not only Tydeus who is checked, it is all the champions. We need not therefore refer to the Roman *pericarpia*.]

367 μαργῶν: i.e. δορμαργος, explained by καὶ κ.τ.λ. The chief notion in the word is of mad greed.

368 μεσημβριναῖς: the snake is most excited at the hottest part of the day: cf. Verg. *G.* 3. 434 (*anguis flammantia lumina torquens* | *sacris agris asperque siti atque exterritus aestu*, *On. Met.* 2. 175 *serpens...incaluit summisque novus ferocibus iras*.—κλαγγαῖσιν...βοᾷ may be bad natural history, but cf. *Hymn. Apoll.* 360 (181) *θεσπεσίη δ' ἐνοτὴ γένει' ἀστερος* (of the δράκων at Pytho), *Ap. Rhod.* 4. 129, *Pind. O.* 8. 40 *εἰς* (sc. δράκων) δ' ἐσβρουσε βοδᾶς (where Gildersleeve remarks 'mythical serpents make mythical outcry, although that explanation hardly accounts for a conception on the part of Aeschylus). It would seem that the hissing of the snake was popularly exaggerated, and that Aesch. (like Pindar) is drawing upon tradition rather than upon personal observation.

369 θένει: cf. *Suppl.* 475 *μαστιγῆρα καρπὸς λόγων*, *Eum.* 136 *ἀντικώτρα* (δοτὶς), *Soph. Aj.* 724 *ὀνείδων ἥρασσον*, *Hor. O.* 3. 12. 3 *patruas verbera linguae*. It in no way follows from this that Amphiaras is within hearing (cf. 357), and the passage therefore lends no argument as to the position of the gates.—Οἰκλειδην. The name Ἀμφιάρεος or Ἀμφιάρεως is not easy to accommodate to the somewhat precise metre of Aeschylus, although *inf.* 356 we have Ἀμφιάρεω.

Nevertheless the substitution of the patronymic has another motive. Oecles was himself a famous warrior who had served with Heracles against Laomedon (*Apollod.* 11. 6. 4), and the title is here laudatory (cf. *Pind. O.* 6. 13, *Bacchyl.* 8. 16).

If σοφὸν is simply epithet to Οἰκλειδην it must be intended to emphasise the recklessness of Tydeus, who in his unwisdom θένει... μάντιν... σοφόν, an expression which suggests almost a blasphemy. But it is more effective, and makes a neater construction, to join σοφὸν σαίνειν. The 'wisdom' of the seer, says Tydeus, lies in shunning battle.

370 σαίνειν. A dog fawns upon his master in order to escape punishment; hence the verb obtained a wider meaning of 'deprecating'; cf. 691 *τί οὖν ἐτ' ἂν σάινουμεν ἀλλήλων μέρη;* In *P. V.* 860 *προσγορεύθης ἢ διδὲ κλειτὴ δάμαρ* | *μειλίου' ἔσσεθαι*: τῶνδε προσάινει: τῷ, we should probably read *προσγορεύθης*: "ἢ διδὲ κλειτὴ δάμαρ | μείλιον' ἔσσεθαι, τί τόδ' ἐτοί σάινει ἐτι;" ('why do you any longer deprecate that name?').—μέρον τε καὶ μάχην: not only death, but fighting at all.

371 sq. τρεῖς: an unusual and ostentatious number, while κατασκίους implies equally ostentatious size. Aristophanes (*Ach.* 964) makes Lamachus similarly imposing (ὁ θεὸς, ὁ ταλαύρων, δι τῆς Γεργῆας | πάλαι κραδαίνων τρεῖς κατεσκίους λόφους, *ibid.* 1109). On *Ar. Pac.* 395 *ὅτι Πεισάνδρου βδελύττει τοῖς λόφους* καὶ τὰς ἐφάρτι the schol. remarks *ἐχρηστο τριλογία καὶ ὅτλοις ἐπισήμεις ἐντὲρ τοῦ δοκεῖν ἀνδρείου εἶναι μὴ ὄν*. In *Ar.* 94 the *ἐντὸς* is distinguished by his *τριλογία*. A Greek helmet might have no crest,

refuse fair omens. But Tydeus, rampant with passion for the fight, cries with the clamours of a serpent at noonday. And he lashes with ill words the seer, Oecles' son, 'skilled to cringe in faintheartedness at death and fight.' With shouts like these he tosses three overshadowing plumes, his helmet's mane, and from beneath his shield within bells wrought of bronze give fearsome clamourings. On his shield he bears this insolent device; 'tis a sky of crafty work ablaze with stars, and in the middle a bright

recc. It is just possible that σῶ is due to σό- written over φό- of φόβον in the next line (i.e. σόβον). I formerly suggested κράσπεδον δὲ τῷ ('and as a fringe thereto'), comparing the δικτυωτός θόρακος with bells in Diodor. 18. 26; but I now prefer the text. †.

either one or two upright crests, a falling crest or mane, a falling crest flanked by two uprights, but seldom three falling crests. The motive of the λόφοι was in *terrorem*: cf. Verg. *Aen.* 8. 620 *terribilem cristis galeam*, Hom. *Il.* 11. 42 *δενδὺν δὲ λόφοι καθύπερθεν ἔκρυεν*, Tyrt. 9 (7). 26 *κνείτω δὲ λόφον δενδὺν ὑπὲρ κεφαλῆς*, Luc. *Dial. Deor.* 19. 1, Theoc. 23. 186, Lucr. 2. 632 *terrificas capitum quatientes numine cristas*, Shak. *Cor.* 3. 3. 126 *Your enemies, with nodding of their plumes, | Fan you into despair*. While speaking as above, Tydeus *σειεῖ τοὺς λόφους* and jingles his bells.

372 *κράνους χαίτων**: not a merely rhetorical addition, but conveying two notions, (1) in describing the crests as falling and not upright, (2) in intimating that they were (as a 'mane') made of horse-hair: cf. *Il.* 19. 384 *ἵππουρις τρυφάλεια*, *περισσεύοντο δ' ἔθειραι*, and also *ἱπποδάμεια* and the *hirsuta iuba* of Propert. 4. 11. 19.

ἐπ' ἀσπίδος δ' ἔσω: 'within, under the shield.' *ἔσωθεν* is not required; the bells *ἔσω* κλάζουσι although the sound may come *ἔσωθεν*. For the bells cf. Soph. *fr.* 775 *σὺν σάκει κυδνοκρότης*. That they were underneath appears also from [Eur.] *Rhes.* 384 *κλεθεὶ μὲν κόμπουσι κυδνοκρότους | παρὰ πορτάκων κελαδοῦντας*. Their use is partly for mere effect (cf. Plut. *Mor.* 672 A *κώδωνες δὲ πολλοὶ κατακρέμανται τῇ ἐσθῆτι ὑποκομπούντες ἐν τῷ βαλίζειν*), partly for driving away evil influences (Luc. *Philops.* 15). [For the reading see crit. n.]

373 κλάζουσιν... φόβον: cf. 116 *κινύρονται φόβον*, [Eur.] *Rhes.* 306 *πολλοῖσι μὲν κώδων ἐκτίπει φόβον*. The sense of φόβον is that of 'an attempt at frightening,' 'scare.' The Scout does not acknowledge actual 'fear' as the result. Cf. Hor. *Od.* 3. 4. 49 *magnum illa*

terrorem intulerat Iovi | fidens inventus horrida brachiis (which should surely be understood in this sense).

374 sqq. ἔχον... ἐπ' ἀσπίδος. For devices on shields see *Introd.* p. lii. This shield, like the rest on the Argive side, was evidently round, otherwise the *οὐρανός* would be inappropriate. A black ground would have stars and a moon wrought upon it in metal, presumably gold (421, 631). Euripides (*El.* 464) imitates this emblem with less truth to nature (*ἐν δὲ μέσῳ καταλαμπε σάκει φαέθων | κύκλος ἀελίοιο | ... ἄστρων τ' αἰθέριοι χοροί*).

ὑπέρφρον. The arrogance consists in representing himself as making the other warriors hide their diminished heads. Cf. Sappho 3 *ἀστερες μὲν ἀμφὶ κάλων σελάνων | ἄψ' ἀποκρύπτοισι φάεννον εἶδος*, | *δοκτοὰ πληθούσα μάλιστα λάμπει*, Bacchyl. 9. 27, Bion 10 (16). 3, *Anth. Pal.* 5. 110 *ἀλλὰ μοι Εὐφράντη μία πρὸς δέκα· καὶ γὰρ ἀπέρουσι | ἀστέρας ἐν μέσῳ φέγγει ὑπερίθεται* (where Mackail quotes Wotton's *You common people of the skies, | What are you, when the moon shall rise?*), Hor. *Od.* 1. 12. 45 *micat inter omnes | Iulium sidus, velut inter ignes | lunae minores*, *Carm. populi.* 50 (Hiller). 11. This insolence is emphasised by the insistence in λαμπρῷ, πανσέληνος, μέσῳ, πρέσβιστον, ὀφθαλμός, πρῆτα. For the repetition of the word ἀσπίδος see 43 sq., 261 sq., and ἄστρων... ἄστρων next.

375 φλέγοντ' ἐπ' ἄστροις: lit. 'blazing under the heavenly bodies,' but this use of the dat. (often simply of accompaniment) comes to be practically indistinguishable from that of the genitive. Cf. Bacchyl. 3. 17 *λάμπει δ' ὑπὸ μαρμαρυγαῖς ὁ χρυσοί*, Pind. *fr.* 48 *αἰδομένα δὲς ὑπὸ ξανθαῖσι πύκταις*, Soph. *O. T.* 202 *ὑπὸ σφύφλοισιν κεραυνῷ*, *Cho.* 28 (n.).

τετυγμένον: i.e. 'wrought,' 'worked,'

λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
 πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμὸς πρέπει.
 τοιαῦτ' ἄλυν ταις ὑπερκόμποις κάγαις
 βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἑρῶν,
 ἵππος χαλινῶν ὡς κατασθμαίνων μένει, 380
 ὅστις βοὴν σάλπιγγος ὀρμαίνει μένων.
 τίς ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν
 κλήθρων λυθέντων προστατεύει φερέγγυος;
 ET. κόσμον μὲν ἀνδρὸς οὕτω' ἂν τρέσαιμι' ἐγώ,
 οὐδ' ἔλκοποιά γίνεται τὰ σήματα· 385
 λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἀνευ δορός.
 καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος
 ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
 τάχ' ἂν γένοιτο μάντις ἡ ἀνοία τινί.

377 ἄστρον M.

378 ὑπερκόμποις Blomf. (cf. 391). κάγαις M, corr. m.

379 μάχης δ' ἑρῶν Bruck.

380 χαλινῶν δ' m. κατασθμαίνει μένων Robortello.

and not merely painted, the notion of art and care being implied as in the Homeric *τυκτός, ποιητός, πηκτός*; e.g. *Il.* 23. 718 *τρίποδες ποιητοῖο*, *ibid.* 741 *ἀργύρεον κρητὰ τετυγμένον* (= 'with work of art upon it').

378 sq. λαμπρὰ κ.τ.λ. The moon which represents Tydeus is no less than at the full, it is brilliant, it occupies the middle of the shield (the *ὀμφαλός*).—πρέσβιστον ἄστρον is perhaps better taken predicatively with *πρῶτα* than in simple apposition to *πανσέληνος*. Not only is ἄστρον technically the more probable original; it is also superior to ἄστρον as adding some point by balancing *νυκτός*; viz. 'the chief of the heavenly bodies, the very eye of the night.' The sun and moon are included among ἄστρα; cf. *Ath.* 276 D τὸ τῆς σελήνης ἄστρον, *Verg. Aen.* 9. 405 *astrorum decus* (the moon). Yet the schol. on *Arat. Phaen.* 11 calls *Pind.* *fr.* 107. 2 ἄστρον ὑπέρτατον (of the sun) a 'peculiar' use.—πρέσβιστον: it *πρεσβύταται τῶν ἄστρον*: cf. *Soph. O. T.* 1365 *εἰ δὲ τὴν πρεσβύτερον...κακοῦ κακόν*.

ὀφθαλμός: combining two thoughts: (1) without it the night would be blind: cf. *Pind. O.* 3. 20 *δελφικὸς ὄλος... | ἑσπέρης ὀφθαλμὸν ἀντίφλεξε μῆνα*. The Night is personified, as is *ἡμέρα* in *Soph. Ant.* 100 *ἀκρίς δελίου...χρυσέας ἡμέρας βλάφαρον*: (2) it is the 'darling' or chief possession: cf. 517, *Pind. O.* 6. 16 *πρόθεω στρατιῆς ὀφθαλμὸν ἱμῆς*.—πρῶτα: 'stands

out.' See *Cho.* 12 (n.), *sup.* 117, *Suppl.* 727.

379 ἄλυν: with *σάγαις* as instrumental. His folly is shewn in emblem, plumes, and bells, which are all included in *σάγαις*.

379 sqq. βοᾷ κ.τ.λ. The construction is *μάχης ἑρῶν βοᾷ, ὡς ἵππος (βοᾷ) μένα κατασθμαίνων χαλινῶν*. In *παρ' ὄχθαις* the dat. is preferred to the accus., with the notion that he stands *at* the river like a horse at the barrier. The metaphor is not from a horse waiting for battle, but (as Verrall has seen) from one waiting for a chariot-race (see 383). The former notion has its place (*Ap. Rhod.* 3. 1258 *ὡς δ' εἴ δ' ἄρ' ἄρ' ἵππος ἰαλόμενος πολέμοιο | σκαρβυμὴν ἐπιχρημέθων κροαὶ πτόου*), but the place is not here.—*μένα*: with impatient temper, often shown in fierce or strong breathing: cf. *Enn.* 654 *οὐδὲν ἀσθμαίνων μένει*, *P. V.* 746 *ποταμὸς ἐκφυσὲ μένος*. The word is used by Homer (*Il.* 23. 468) of the mettle shown by horses in the chariot-race. [The dat. will not follow *κατασθμαίνων*. We cannot therefore compare *Ag.* 248 *χαλινῶν ἀναύδον μένα* (where, it may be remarked, *μένα* is no synonym of *σθένει*).]

381 ὅστις. Paley should not say that this is 'wrongly used for *εἴ*.' The sense is clearly 'when (or if) he.'—*βοὴν σάλπιγγος*. The trumpet begins either a battle or a race: cf. *Soph. El.* 709 *χαλῆς ἐνταὶ σάλπιγγος ἔξεν* (the charioteers),

full moon shows forth preeminent among the stars, the very eye of night. With his accoutrements thus madly overweening he shouts upon the river-bank in lust for fight, like a steed that pants with fierceness upon the bit, when it waits fretting for the trumpet's blare.

Against him whom wilt thou post? Who is there, safe and sure, to stand champion of Proetus' gates when the barriers are unloosed?

ET. A man's bedizenments can daunt not me. Your blazons are no wound-makers, and crest and bell have no bite without the spear. Nay, that night of which you tell, with its place upon the shield and its bright sheen of stars—perchance a man may find the folly prove prophet to him. For should night

βρέμει Schütz. †. 381 ὀρμαίνων μένει recc. ὀργαίνει Hermann. κλέων Tyrwhitt. †. 385 γίνεταί M. 389 ἢ ἀνοιά τιμι M, ἢ ἀνοιά τιμι m, ἢ ἄνοια recc. ἐννοία Blomf.,

Verg. *Aen.* 5. 113 *et tuba commissos medio canit aggere ludos*; and (of battle) *Pers.* 398, Eur. *Phoen.* 1378 σάλπιγγος ἤχη σήμα φονίου μάχης.

382 Προίτου: the usual eponymus is found for the πύλαι Προϊτίδες. Pausanias (9. 8. 4) says he was ἀνὴρ τῶν ἐπιχωρίων, but knows nothing more of him.

383 κλῆθρων λυθίντων: not 'when the bars of the gates are unloosed' (for why should the Cadmeans do this?), but the metaphor of the impatient steed at the ἀφesis of the hippodrome is maintained. The κλῆθρα are those of the *carceres* (ολκῆματα) from which the chariots are let free. See *Dict. Ant.* 1. 964.

384 κόσμον μὲν: μὲν is not answered directly, but by the thought, viz. 'but it is the spear that counts.'—τρέσαιμ': 423 (n.).

385 οὐδ' Ἀκοποῖδ κ.τ.λ. From Alcaeus (schol.). Cf. Eur. *Hec.* 684 οὐκ ἐστ' ἐν ὄψει τραύμα, μὴ δρώσης χερσὶ, Plut. *Thest.* 8. 1 οὐτε πλήθη νεῶν οὐτε κόσμοι καὶ λαμπρότητες ἐπιστήμων, οὐτε κραυγαὶ κομπῶδεις ἢ βάμβαροι παιᾶνες ἔχουσι τι δεινὸν κ.τ.λ., Liv. 10. 39 *non enim cristas vulnera facere*, Tac. *Ag.* 32. —γίνεταί: not simply ἐστί, but the fact of their being σήματα does not 'make them into' workers of wounds.—τῶ is contemptuous generic. Cf. 417. The force is that of the lightly pronounced Shakespearean 'your.' [Not 'the said...']

386 Λόφοι δὲ: δὲ explains rather than connects.—οὐ δάκνουσ': with the notion of an animal which may bark more than it bites or hiss more than it stings.

387 sq. καὶ νύκτα ταύτην...τάχ' ἄν γίνοντο. We should by no means call this an attraction to the case of the relative (as in *urbem quam status vestra est*). It is simply an instance of an accus. beginning the sentence in a manner which is not carried out according to promise. ἦν λέγεις...κυρεῖν interrupts the formally grammatical expression, and we have what is dramatically more natural in the mouth of an impatient or scornful man, viz. a virtual aposiopesis followed by a new beginning τάχ' ἄν κ.τ.λ. Cf. Soph. *O.* 7. 449 τὸν ἄνδρα τοῦτον οὐ πάλαι ζητεῖς | ...οὗτός ἐστιν ἐνθάδε, Hdt. 2. 106 τὰς δὲ στήλας τὰς ἴστα κατὰ τὰς χώρας... αἱ μὲν πλεῖντες οὐκέτι φαίνονται περιεοῦσαι.—κυρεῖν is more than εἶναι, and implies (like *τυγχάνειν*) a certain fitness, which is explained in the next words.—οὐρανοῦ: depends either on (1) νύκτα, 'night-sky' (more strictly of course 'sky night'), the gen. being necessary (cf. 64) to explain how a 'night' can take shape upon a shield, or less well (2) on ἀστροῖσι: 'with the stars of a sky' (and not merely bright spots called ἀστρα).

388 τάχ' ἄν γίνοντο μάντις ἢ ἀνοία τιμί. If the reading is correct we must emphasise μάντις: 'the folly of it may perhaps prove prophetic.' Without such emphasis we should require an epithet, e.g. 'an evil prophet.' Suspicion has attached to the quantity ἀνοία, but the doublet forms clearly existed. Cf. 672 εὐκλείαν, Soph. *fr.* 524 *τερπνῶς γὰρ δὲ πάντας ἢ ἀνοία τρέφει*, 748 *παλιμρόα βίου*, Ph. 129 *ὡς ἄν ἀγνοία προσῇ*, Tr. 350 *ἀγνοία μ' ἔχει*, Eur. *Andr.* 520 ἀνοία

εἰ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι, 390
 τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
 γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώννυμον,
 καὐτὸς καθ' αὐτοῦ τήνδ' ὕβριν μαντεύεται.
 ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
 τόνδ' ἀντιτάξω προστάτην πυλωμάτων, 395
 μάλ' εὐγενῇ τε καὶ τὸν Αἰσχύνης θρόνον
 τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους·
 αἰσχυρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
 σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἀρης ἐφείσατο,
 ῥίζωμ' ἀνείται, κάρτα δ' ἔστ' ἐγχώριος, 400
 Μελάνιππος. ἔργον δ' ἐν κύβοις Ἀρης κρυνεῖ.
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται
 εἰργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ἀγνοίῃ Schwenk. Perhaps *ἀλλοία (which I now prefer to *ἁτία). 391 ὑπέρκομπον
 rec. 392 ὀρθῶς γ' rec. ὀρθῶς τ' H. Voss. 393 μαντεύεται M and rec.,

(anapaests), Eustath. p. 1570. 30 καὶ ἡ
 ἀναίδεια δὲ φησι (sc. Ael. Dionys.) καὶ
 ἡ προνοία, ὡς πάντων ἐκτείνεται μὲν ἡ
 τελευταία ἡ δὲ πρὸ αὐτῆς ἐξέτεται. Ἀρι-
 στοφάνης Δαιτυλεύειν· ὡς προνοία (read
 παρανοία) καὶ ἀναίδεια, Choerobosc. (Bekk.
Anecd. p. 1314) ἀλήθεια κοινῶς καὶ ἀληθεία
 Ἀττικῶς, Chandler² § 103, and Ionic
 ἀναίῃ &c.

In sense ἡ ἀνοία is explained by ἀλόνω
 and context (378). It consists in the
 madness of the boasting and its inevitable
 φθόνος. With τινί in oblique reference
 to a definite person cf. Soph. *Aj.* 1138
 τοῦτ' εἰς ἄνθρωπος τοῦτοισι ἐρχεται τινί, *Ant.*
 751, Ar. *Ran.* 552, Eur. *Ion* 1311, *H. F.*
 748, Theoc. 5. 120 &c. With the thought
 cf. Shak. *Henry V.* 3. 7 RAM. *The*
armour that I saw in your tent to-night,
are those stars or suns upon it? CON.
Stars, my lord. DAV. *Some of them will*
fall to-morrow, I hope. [The line is thus
 clearly defensible at every point, but, if
 any alteration should be made, it would
 perhaps be to μάντις ἀλλοίῃς =
 'adverse.' Cf. Hdt. 5. 40 ὅνα μὴ τι
 ἀλλοῖον περὶ σέο βουλευσέσθωται, Dem.
 1442. 11, Ap. Rhod. 2. 1020. So *εἰρεος*,
 ἀλλότριοι.]

390 θανόντι: synchronous with πέσοι.
 See *Cho.* 124 (n.) and add *Ag.* 957 φυλλὰς
 ἔκ' ἐπὶ δόμοις | οὐκ ἔστιν ὑπερτάτιστα.

391 sq. τῷ τοι φέροντι: φέροντι is
 emphatic.—ὀρθῶς = 'with *true* interpre-
 tation'; ἐνδίκως = 'with *just* interpreta-
 tion.' For the former cf. Soph. *Ant.* 99
 ἄνους μὲν ἐρχη τοῖς φίλοις δ' ὀρθῶς φίλη
 (i.e. φίλη in the true sense), Eur. *H. F.*
 56 οἱ δ' ἔσται ὀρθῶς (sc. φίλοι), *I. A.*
 560.

393 κατὸς...μαντεύεται: 'and so it
 is against himself that he is boding thus.'
 The alteration to the fut. has been due to
 a misunderstanding of κατ.—τήνδ' ὕβριν:
 contained acc. = τῇδε τῇ ἐβριστικῇ μαν-
 τεῖαν.

394 ἐγὼ δὲ: 'and now for my part.'
 The use of Τυδεῖ instead of ε.γ. ἀντὶ has
 its purpose. 'Against a Tydeus I will
 set a Melanippus' (one quite as noble,
 being Ἀστακὸν τόκω, and otherwise
 superior).

396 sq. εὐγενῇ τε καὶ κ.τ.λ. For the
 connection between εὐγένεια and αἰδώς
 (here αἰσχύνῃ) see Paley's note.—θρόνον
 is applicable to either a teacher (= καθ-
 ἕδραν in Plat. *Prot.* 313 C) or a divinity
 (*Hom.* 514 ὡς Δίκα, | ὡς θρόνοι τ' Ἐρινύων,
ibid. 103 Δίκας θρόνοι, Soph. *Ant.* 854
 Δίκας βάθρον). In either case it is the
 seat of authority. The art. τὸν particu-
 larises: 'among authorities he honours
 that of Modesty.'—καὶ στυγοῦνθ': 'and
 (consequently) showing (321) hatred of...':

fall upon his eyes in death, 'tis to the bearer that this arrogant device might answer to its name with truth and justice, and so his insolent presaging is against himself. For my part, against a Tydeus I will post this doughty son of Astacus for champion of the portals. Right noble is he, and one who reveres the throne of Modesty and abhors presumptuous speech. His rule is to be slow to deeds unseemly, and yet no weakling. A young shoot sprung from the Sown men whom Ares spared, and son of our soil indeed, is Melanippus.

For the achievement, Ares will decide it with his dice; but of a surety the Justice of kindred blood sends him with charge to fend off the foeman's spear from the mother who gave him birth.

[MELANIPPUS *departs* (to left).]

μαρτυρεται m. †.

394 M has a paragraphus before the line.

401* *Ἀρεως*

schol. (q.v.).

402 *δαίμων* M. m' has written δ nearly over the first μ (i.e. δ δαίμων, whence δίκη δ' Turneb.).

cf. Pind. *P.* 4. 284 *ἔμαθε δ' ὑβρίζοντα μυσέιν*.

398 *αἰσχροῦν γάρ κ.τ.λ.*: 'yes, it is his mind to be slow to deeds of shame, but (yet) no coward.' It should perhaps hardly be necessary to point out that the construction is *φιλεῖ αἰσχροῦν (μὲν) ἀργὸς εἶναι, μὴ κακὸς δέ*, otherwise οὐ would be required for *μὴ*.—*κακὸς* with the sense of e.g. Eur. *I. A.* 1012 *κακὸς γὰρ ἐστὶ καὶ λανταρβεῖ*.

399 *σπαρτῶν... ἐφέστατα*. Of the Sparti, sprung from the serpent's teeth sown by Cadmus (Apollodor. 3. 4. 1, Eur. *Phoen.* 657), there were five survivors, who assisted Cadmus in founding Thebes and became the ancestors of the Theban nobility. Cf. Eur. *H. F.* 4 *ἐνθ' ὁ γηγενὴς | σπαρτῶν στάχους ἐβλασταν, ὧν γένοιτο Ἄρης | ἔσωσ' ἀριθμὸν ὀλίγον, ὃ Κάδμου πόλιν | τεκνοῦσι παίδων πασι*, 794, &c. See *Intro.* § 7.

400 *ῥίζων*: cf. *ἔρως, ὄρος, θάλος*.—*κάρτα δ' ἐστ' ἐγγώριος*: 'he is in very truth a man of the soil (*χώρα*),' being earthborn. This use of *κάρτα* in playing upon words, i.e. where a novel interpretation is emphasised, is frequent (cf. 401, 923 *κάρτα δ' ἐστ' ἑμαιοῖ*). Two of the five Sparti bore the appropriate names *Χθόνιος* and *Οὐδαῖος*.

401 *ἔργον δ' ἐν κόβους κ.τ.λ.* At no time will Eteocles boast or assume victory (even in v. 389 he will only say *ῥάχ' ἐν γένοιτο*). See note to 549. It is in this respect that he differs from the enemy

and therefore has an advantage over them. He will send Melanippus, and with Mel. will go Right at least; but, as for the actual result, he will assert nothing. With the thought cf. *Soph. Ant.* 328 *τοῦτο γὰρ τύχη κρινεῖ*, Pind. *I.* 4. 11 *κρίνεται δ' ἀλλὰ διὰ δαίμονας ἀνδρῶν*, Bacchyl. 17. 45 *πρόσθε χειρῶν βίαν | δειξομεν· τὰ δ' ἐκίοντα δαίμων κρινεῖ*, Shak. *K. L.* 3. 7. 80 *Come on, and take the chance of anger*. There is emphasis upon *ἐν κόβους* as well as on *Ἄρης*, since (Bacchyl. 5. 129) *ὁ γὰρ | ... Ἄρης | κρίνει φίλον ἐν πολέμῳ, | τυφλὰ δ' ἐκ χειρῶν βέλη | ψυχαῖς ἐπὶ δυσμετέω φοιτᾷ θάνατον τε φέρει | τοῖσιν ἐν δαίμωνι θέλη*. Ares is *ἀλλοπρότερος* and *τυφλός*. For the dice of war cf. [Eur.] *Rhes.* 183 *ψυχὴν προβάλλουσ' ἐν κόβουσι δαίμονες*, 446 *μῆτις κυβέτων τὸν πρὸς Ἀργεῖους Ἄρη*.—*ἔργον* is the fight and its result. According to Pausanias Mel. slew Tydeus and was himself slain by Amphiarus.

402 *δαίμων κάρτα*: cf. 400: 'the Justice of blood-connection indeed' (explained by *τεκόντις μητρὶς*). He is a child of the land in no merely metaphorical sense.—*Δίκη* is the embodiment of the fitness of things and *Δίκη... δαίμων* corresponds to e.g. *Ζεὺς Ὀμύργιος, Φίλιος* &c.—*νῦν προστέλλεται*: he bears her commission. [*κάρτα* might otherwise be taken with the whole clause as signifying, 'there can be no doubt that *Δίκη* goes with him, whatever Ares may do.']

στρ. α'. ΧΟ. τὸν ἄμόν νυν ἀντίπαλον εὐτυχεῖν
θεοὶ δοῖεν, ὡς δικαίως πόλεως
πρόμαχος ὄρνυται· τρέμω δ' αἵματη-
φόρους μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

405

ΑΓ. τοῦτ' αὖ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·
Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἴληχεν πύλαις, 410
γίγας ὃδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων, ὃ κόμπος δ' οὐ κατ' ἀνθρώπων φρονεῖ,
πύργοις δ' ἀπειλεῖ δεῖν, ἃ μὴ κραῖνοι τύχη·

404 ἄμόν M, ἄμὸν M^a. †. νυν M.
Heimsoeth is not required for metre.

408 δίκαιος Porson. διὰ δίκας of
406 πρόμαχος M, corr. m. M divides

404 sqq. It should be noted, in each of the lyrical comments of the Chorus, that it takes up the words or thought of the last speaker (e.g. in δικαίως after Δίκη κ.τ.λ.). Hence νυν. Eteocles has said that Ares will decide with dice: 'it lies with the Gods.' The Chorus responds 'Well, may the Gods grant that it be our champion who wins.—εὐτυχεῖν δοῖεν refers to the expression in v. 401.—τὸν ἄμόν bears more emphasis than ἄμὸν alone ('ours, not theirs').—ἀντίπαλον is not strictly=πρόμαχος, but describes him relatively to the contest itself, 'the opponent on our side.'—(ἄμὸν is originally more correct than ἄμὸν, since the spiritus asper only comes into ἡμεῖς, ἡμέτεροι from ἡμεῖς, ἡμέτεροι. Brugmann, *Gk. Gr.* § 291. But ἄμὸν appears to have been universally established before the date of tragedy. Kühner-Blass² 1. p. 602.)

408 ὡς=οὕτως ὡς: '(in the same way) as he sets forth with right on his side.' We might also treat ὡς as=ὅτι οὕτως (cf. 83), but should not regard it as=ἐπεὶ.

406 sq. τρέμω κ.τ.λ. The construction is τρέμω ἰδέσθαι μόρους ὀλομένων ὑπὲρ φίλων ('perishing on behalf of their dear ones'). The order is rather awkward through this juxtaposition of two genitives not in agreement. For a similar disregard of possible ambiguity cf. 424 καὶ τῶδε κέρδει κέρδοι ἄλλο τιανταί, 1016 (n.). But the phrase ἰδέσθαι ὑπὲρ φίλων was so well recognised that a Greek hearer could hardly be misled. It is scarcely correct to say that ὀλομένων stands for τῶν ὀλο-

μένων. It is rather τῶν (=ἡ τινες δλωνται). Cf. *Cho.* 360 (n.) and add *Ag.* 39 μαθοῦσιν αὐτῶ καὶ μαθοῦσι λήθομαι, *Jr. adesp.* 414. 2 καὶ πρὸς παθόντων κἀν κακοῖσι κειμένων | σοφὴ κέκλημαι.—τρέμω ...ἰδέσθαι: not 'I shudder at seeing,' but 'with fear to see.' See note to 707 πέφρικα τὰν...θεῶν...τελέσαι.—αἵματηφόρους: active; 'bringing blood.' The Chorus of females shrinks from the sight or thought of blood. μῆροι have various forms, not necessarily including bloodshed, and the adj. defines μῆρους with a visualisation.

409 οὕτως: 'as you say.' Their own words εὐτυχεῖν δοῖεν θεοὶ are repeated with solemn emphasis.

410 Καπανεὺς: cf. Eur. *Phoen.* 180 sqq., 1129 sqq. and contrast the character given in Eur. *Suppl.* 862 sqq. The name was readily associated in the Greek mind with καπνός in the sense of 'boaster' (so Paley Introd. Eur. p. xxxii). A play upon the words occurs in Eur. *Suppl.* 496 Καπανεὺς κεραυνίον | θέμης καπνοῦται. See further the note on 427 sqq. From the present and similar passages (taken from the epic) the name Capaneus became proverbial for a climber on a ladder. See the passage (from Aristoph.) in Ath. 238 C (where for ἀναβῆναι τι πρὸς | κλιμάκιον Καπανεὺς we should perhaps read ἀναβῆναι τι πρὸς | <ὄψος> ἐν κλιμακίδι).

ἐπ' Ἠλέκτραισιν: Introd. § 16. There is no intended implication that these gates are next to the Πρωτῆρες; but Capaneus comes second in the lots, and,

CHO. May the gods grant that ours be the man who wins, ^{1st} for 'tis with justice he sets forth to champion the land! Yet ^{strophe.} I shudder from fear to see the bloody deaths of men slain for their kin.

SCOUT. For him, e'en so! May the gods grant he win!

At the Electrae gates Capaneus hath his lot; another Giant this, greater than he last reckoned. His boast is proud, too proud for man, and at the walls he hurls dread threats, which may the event not crown. For, 'with the will of Heaven or

with τρέμω | δ' αἵματηφόρον μοῖραν | ὑπὲρ κ.τ.λ.
 δόειν M, with BA' over the two words respectively (m).
 κρίνει m.

409 τούτων M^a. θεοί
 413 κρίνει M,

when he is named, his gate is named also. For the condensed expression (= εἰληχεν ὥστε ἐπ' Ἠλ. στήναι) see 363 (n.).

411 γίγας δδ' ἄλλος κ.τ.λ.: commonly taken as 'a giant, in this case...' according to the common idiom of ἄλλος seen in e.g. Eur. *Ion* 161 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει | κύκνος (after mention of an eagle), *Cho.* 187 (n.), Xen. *An.* 1. 5. 5 οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον. This rendering is due to a false interpretation of γίγας as denoting size. It appears to have been mentioned in the original *Thebais* that Tydeus was short of stature (so Hom. *Il.* 5. 801 Τυδεΐς τοι μικρὸς μὲν ἐστὶν δέμας, ἀλλὰ μαχητής). Sturdy strength in short men is remarked upon also in Pind. *I.* 3. 67 sqq. οὐ γὰρ φύσιν Ὀδριωνέαν εἶλεν (sc. Melissus) | ...καί τοι πότ' Ἀργαίου δόμου | Θηβῶν ἀπὸ Καδμείων μορφὴν βραχύς, ψυχὴν δ' ἀκαμπτος κ.τ.λ. (viz. Heracles). Doubtless therefore Capaneus was μέγας even in this sense, which may very well be glanced at. But the true meaning of γίγας is that of a blustering opponent of the Olympians. So here 'another Gigas, greater than the one already counted.' μέγας γίγας is to be understood exactly as in the English, i.e. 'a greater Giant' = 'a more pronounced Giant.' Capaneus is worse than Tydeus in his wild conduct and disregard of the gods, particularly in disputing the supremacy of Ζεὺς Γίγαντοκτόνῳ (Luc. *Tim.* 4). Such a sense of μέγας deserves a more frank recognition. Cf. *inf.* 560 μέγιστον... διδάσκαλον, 598 μέγας προφήτης, Ath. 352 A πρὸς τὸν ἱπαινούοντα, ἵνα λάβῃ τι, αὐτὸς ἐφ' ἡμέραν εἶναι πτωχός, Soph. *Ph.* 586 φίλοι μέγιστοι, *Aj.* 1331, *El.* 46 μέγιστοι δορυφόροι, Aeschin. *Tim.* 22 (68), Eur. *fr.* 692 τοῖς μὲν δίκαιος

ἐνδίκος, τοῖς δ' αὖτε κακοῖς | πάντων μέγιστος πολέμιος. It is a mistake to alter Eur. *H. F.* 341 σὺ δ' ἦσθ' ἄρ' ἦσσαν ἢ ὅκειν εἶναι φίλος τοῖς ἦσσαν. Similarly *Andr.* 86 Ἑρμῖον γὰρ οὐ σμικρὰ φύλαξ.

The salient characteristic of the Γίγαντες was ὄβρις or ἀτασθαλία: cf. Bacchyl. 15. 62 κείνα (sc. ὄβρις) καὶ ὑπερφιάλουν | γὰρ παῖδας ὤλεσσαν Γίγαντας, Hom. *Od.* 7. 206 ἄγρια φύλα Γιγάντων (with mention of the Cyclopes, of whom it is said in 9. 275 οὐ γὰρ Κύκλωπες Διὶς αἰγύχου ἀλέγουσιν, | οὐδὲ θεῶν μακάρων), Eur. *Bacch.* 541 ἀγριωπὸν τέρας, οὐ φῶτα βρότειον, | φόνιον δ' ὥστε γίγαντ' ἀντίπαλον θεοῖς (with reference to the impiety of Pentheus and his descent from the serpent's teeth), *ibid.* 995 τὸν ἄθεον ἀνομῶν... γένος γιγαντῆ, Shak. *Hamlet* 4. 3. 99 *What is the cause, Laertes, | That thy rebellion looks so giant-like?* The association of Capaneus with the Giants in this sense was apparently in the epic: cf. Eur. *Phoen.* 1130 ἀσπίδος τόποις ἐστὶν | γίγας ἐπ' ὤμοις γιγαντῆς ἐλθ' ἐλθ' | φέρω, Pseud.-Hom. *Batrachom.* 281 ὅ ποτε καὶ Καπανῆα κατέκτανε δέριον ἄνδρα | καὶ μέγαν Ἑκτελάδων καὶ ἄγρια φύλα Γιγάντων.—λαλεγγέμενον: not simply = εἰρημέμενον, but 'told' (= reckoned, counted).

412 ὁ κόμπτος: 'the vaunt (in this case),' the article implying that some vaunting emblem is presupposed.—ὁ κατ' ἀνθρώπων: Tydeus had been arrogant, but not, like Capaneus, flatly impious.

413 πύργους... ἀπειλάς: he literally addresses the defences. The emphatic word is δέσιν, 'monstrous.'—τύχη may be either 'the event' (or 'success,' τὸ τυχεῖν) or the personified *Fortuna*.

θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
 καὶ μὴ θέλοντος φησὶν, οὐδὲ τὴν Διὸς 415
 ἔριν πέδῳ σκήψασαν ἐμποδὼν σκέθειν.
 τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
 μεσημβρινοῖσιν θάλπεσιν προσήκασεν.
 ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
 φλέγει δὲ λαμπὰς διὰ χερῶν ὀπλισμένη· 420
 χρυσοῖς δὲ φωνεῖ γράμμασιν "πρῆσω πόλιν."
 τοιῶδε φωτὶ πέμπε—τίς ξυστήσεται;
 τίς ἄνδρα κομπάσαντα μὴ τρέσας μενεῖ;

415 sq. The text is sound, but has been vitiated by 'emendation' to *σχεθεῖν* (cf. 75 c.n.), whence *οὐδ' ἂν τὴν* Hirschig, *οὐδ' τὰν* Meineke, *οὐδ' ἔτ' ἂν* ('ed. previously'). Other changes have been more violent. *ἔριν* <ἂν> is not Aeschylean metre. †.

414 θεοῦ τε γὰρ κ.τ.λ. The epic contained this: cf. Eur. *Suppl.* 498 ἄμοσεν πόλιν | πέσειν θεοῦ θέλοντος ἢ τε μὴ θέλῃ. The expression as in *Cycl.* 331 τὰν θέλῃ καὶ μὴ θέλῃ. The stress on θεοῦ must not be overlooked.

415 sq. οὐδὲ τὴν Διὸς...σκέθειν. The common reading is *σχεθεῖν*: cf. 75 (n.). It is this substitution of the aor. which has caused all the trouble of the passage. Capaneus, using the generic, or anticipatory vivid, present, would say *οὐδ' ἢ Διὸς ἔρις με ἔχει* (*ἰπέχει*): 'the opposition of Zeus is no hindrance to me.' Such a use of the pres. is favoured by Aesch. (cf. *P. V.* 183, 793, *Cho.* 548 n.).—Διὸς is emphatic, and the word *ἔριν* places Zeus in the position of a baffled antagonist. It would be too strong, even for Capaneus, to say *τὴν Δία εἰς ἔριν πέδῳ σκήψαντα*, but the text differs from that sense only in so far as it keeps in the background an actual appearance of Zeus in person. The shape which his *ἔρις* would take is naturally that of the thunderbolt, and Aesch. is thinking of *c.g.* Hom. *Il.* 8. 133 βροντῆσας δ' ἄρα δεινὸν ἄφ' ἡς ἀργῆτα κεραυνῶν, | καὶ δὲ πρόσθ' ἱστῶν Διομήδεος ἦνε χαμᾶζε. That this particular form of vaunt also appeared in the epic is seen from the almost identical *Καπανεὺς...ἐκρύπτει | μὴδ' ἂν τὸ σεμνὸν πῦρ νῦν ἐργασθεῖν Διὸς* of Eur. *Phoen.* 1175.—πέδῳ: for the needlessness of *πέδι* see *Cho.* 47 (n.). In Soph. *El.* 747 πύκνωτος πέδῳ should also be retained.

[The grammar is indefensible if *σχεθεῖν* is read. Though it is easy to suggest *οὐδ' ἔτ' ἂν* or (with Meineke) *οὐδὲ τὴν* (τῶν

becoming *τὴν* for obvious reasons) there is no probability in such conjectures. The article is effective and necessary: 'not even the (great) opposition of Zeus (itself)': cf. Shak. *K. L.* 3. 7. 67 *the winged vengeance*. Nor can we read *ἔριν* <ἂν> πέδῳ κ.τ.λ. since Aesch. does not break in this way an anapaestic first foot. Such a severance occurs once or twice in Euripides, but is obviously more natural where the anapaest is formed by a prepos. and its case, or by *c.g.* *ἴνα μὴ* (Eur. *fr.* 953. 21). In Eur. *fr.* 112. 2 *λάλος ἐστίν οὗτος· οὐκ ἐρωτώσω λέγει* the true reading is perhaps *λάλος τις οὗτος κ.τ.λ.*, and in Soph. *fr.* 356 *ταχὺ δ' αὐτὸ δείξει τοῖσιν* it is better to read *τάχ' αὐτὸ κ.τ.λ.* For *σχεθεῖν* without *ἂν* we shall not find a true parallel among any of the certain instances quoted (*c.g.* Goodwin *M. & T.* § 127) for a *verbum declarandi* followed by an aor. as a quasi-future. In most of the uncertain instances we have either the common corruption *-σεσθαι*, *-σαι* for *-σεσθαι*, *-σειν*, or else an obvious ground for suspecting loss of *ἂν*. Manifestly by no means parallel are (a) the cases in which *εἰπεῖν*, *λέγειν*, or *φημί* may mean 'bid' (see *Cho.* 143 n.), among which should be included oracular utterances, which order rather than announce, *c.g.* Eur. *Ion* 534—536, *P. V.* 694 *βλέψι φάσιν Ἰνάχῳ...* | καὶ μὴ θέλαι, *τυραντὴν ἐκ Διὸς μολαῖν | κεραυνῶν* (where the ingenious *τυραντὴν* ἂν of Sikes and Willson is not needed), (b) the cases of gnomic aor. (as in Soph. *Aj.* 1082, Goodwin *M. & T.* § 159), (c) the cases in which *φημί* = *κατέφημι* (*αἰνῶ*), 'consent,' *c.g.* Theoc. 27. 59 *φῆκε μοι πάντα δέμας* after *Ὀδυσσεύς*

without,' he vows, 'I will lay waste the town; nor doth it stay me, though Zeus cast on the ground his hindrance in my path.' Lightning-flashes and the strikings of thunderbolts he likened to sun-heat at midday. For device he carries a firebearer, armourless, in whose grip for weapon is a blazing torch, and in letters of gold he speaks: 'I will fire the town.' Against such a champion send—Who will stand to meet him? Who will abide a man, undaunted by all his boasts?

416 πέδοι Dind. †. ἐκποδών rec. (in the form ἐκ ποδών). 420 ὠπλισμένω Herwerden. †. 422 In πέμπε the final ε is made by m'. 423 κομψά-σαντα M, with ζω over σω (m'). †

χόννη τῆς σῆς τοι μείζονα δώσω, or in which δῶνμι (a word to the same purpose) is used (Hom. *Od.* 4. 253). In Soph. *Ph.* 1329 ἰσθί...ἐντυχεῖν was emended by Porson (ἀν τυχεῖν). See also Jebb on Soph. *El.* 442 (Append.). Two instances are left, viz. Eur. *Or.* 1527 μῶρος, εἰ δοκεῖς με τλήναι σὴν καθαιμάξαι δέριν, where δοκεῖς=προσδοκᾷς, and Hom. *Il.* 13. 666 πολλὰκι γὰρ οἱ λείπει γέρον ἀγαθὸς Πολύδωρος | νόσση θε' ἀργαλέη φθίσθαι οἷς ἐν μεγάροισιν | ἢ μετ' Ἀχαιῶν νηυσὶν ἐνὸς Τρώεσσι δαμῆναι, where λείπει is virtually a verb of bidding to make a choice.]

417 sq. τὰς δ' ἀστραπὰς: the article is contemptuous generic, as in 385 (n.).—μεσημβρινόισιν κ.τ.λ.: i.e. he declared that they were no worse than the sun at his hottest. The notion is made the easier to the Greek from the use of βολαίς of the sun also: cf. Ap. Rhod. 1. 607 ἡλιόιο βολαί. That ἀκτυβολία itself is a weapon of the gods appears from e.g. Plut. *Mor.* 780 F νεμεσῇ γὰρ ὁ θεὸς τοῖς ἀπομυμνέμοις βροτῆς καὶ κεραυνῶσι καὶ ἀκτυβολίας. Aeschylus would almost certainly derive this matter from the epic.—προσέκασεν: the tense refers to the time when he was heard to make the assertion of 414 sqq.

419 γυμνόν: 'without armour' (in contempt of the enemy).—πυρφόρον can hardly be simply identical with πῦρ φέροντα, but is a title of an occupation, e.g. of the official πυρφόρος of an army (Hdt. 8. 6, Xen. *Rep. Lac.* 13. 2). The combination ἀνδρα πυρφόρον is like that of ἀνδρα λατρὸν, αἰδὼν &c. For the reply to this device see 431. In Eur. *Phoen.* 1121 it is Tydeus who has upon his shield Prometheus bearing a torch ὡς πρήσω πόλιν.

420 διὰ χειρῶν: i.e. in the emblem; you will see it in his hands. The sense

is virtually 'and what he bears (as weapon) in his hands is a torch.' The plural χειρῶν should signify that the heavy torch requires a use of both hands. It can scarcely mean (with the sing. λαμπάς and without more help) that he has a torch in each hand, although torch-bearers are sometimes so represented. In Eur. *Bacch.* 732 θύροισι διὰ χειρῶν ὠπλισμένοι the plur. naturally refers to the several persons. When Zeus holds his thunderbolt (500) it is διὰ χειρὸς.

421 χρυσοῖς...γράμμασιν: the letters are seen issuing from the mouth, as in mediaeval and Renaissance pictures: so 633. For the work on shields see *Introd.* p. lii. The riches of the Achaeans of Argos (cf. *πολόχρυσοι* of Mycenae) may have been dwelt upon in the epic: cf. Soph. *Ant.* 130 χρυσοῦ καταχρῆς ὑπερ-σπλίαν.

422 κομψάσαντα: synchronous with τρέσας: 'having felt no fear on hearing him boast....' ὁ ἀνὴρ ἐκόμψατο, ἀλλ' οὐκ ἐτρέσαν ἐκείνοι would become τὸν ἀνδρα κομψάσαντα οὐκ ἐτρέσαν. Not 'the man who has (now) made this boast,' a meaning for which the Greek is too curt and which is less vigorous in the picture. The use of μὴ calls for note. οὐ could not be substituted, since τίς...ὃς τρέσας μυνεῖ; would suggest the customary use of τίς οὐ as = τὰς τίς, i.e. the sense would naturally be 'who will await him and not turn coward?' (with implied answer οὐδεὶς), otherwise expressed by τὰς τίς τρέσειεν ἂν μένων. On the other hand μὴ cannot be the same as in generic expressions with the article (τίς ὁ μὴ τρέσας); it is due to the sense, which is that of a wish, εἴθε τίς μὲνοι, or an injunction, μενέτω τίς. This would have been more obvious if τίς ἂν μένοι; had been substituted for its equivalent τίς μυνεῖ; Cf. Hdt. 3. 127 τίς ἂν μοι τοῦτο

ET. καὶ τῷδε κέρδει κέρδος ἄλλο τίκεται.
 τῶν τοι ματαίων ἀνδράσιν φρονημάτων
 ἢ γλῶσς' ἀληθῆς γίγνεται κατήγορος.
 Καπανεύς δ' ἀπειλεῖ δρᾶν παρεσκευασμένος
 θεοὺς ἀτίζων, κάπογυμνάζων στόμα
 χαρᾷ ματαία θνητὸς ὦν ἐς οὐρανὸν
 πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.
 πέποιθα δ' αὐτῷ ξὺν δίκη τὸν πυρφόρον
 ἦξεω κεραυνόν, οὐδὲν ἐξηκασμένον
 μεσημβρινοῖσιν θάλπεσιν τοῖς ἡλίον.

425

430

424 The person-sign comes from μή. καὶ τῷδε Hartung, καὶ τῷδε κόμπη Keck. †.
 425 ἀνδράσι M. 426 γλῶτ' M, γλῶττ' m. γίνεται M. 427 παρεσκευασμένος M

ἐπιτελέσει σοφίη καὶ μὴ βίη τε καὶ ὁμῶς;
 (=ἐπιτελέσάτω τις), Xen. Mem. 3. 1. 10
 τί οὐκ οὐ σκοποῦμεν πῶς ἐν αὐτῶν μὴ
 διαμαρτάνομεν; (=μὴ διαμαρτάνωμεν put
 indirectly). Briefly put, since τις μενεί;
 is one form of bidding (=μενέτω τις), we
 may substitute τις μενεί μὴ τρέσας; for
 μενέτω τις μὴ τρέσας.

τρέσας: 'turning coward,' still retained
 some of its Homeric sense of running
 away (Il. 11. 744 αὐτὰρ μεγάλῳ μιν ἔπειο |
 ἔτρεσαν Ἀλκίονος ἄλλοι). Cf. Plut. Mor.
 191 C μετὰ δὲ τὴν ἐν Λεύκτροις μάχῃ,
 πάντας τοὺς τρέσαντας κ.τ.λ. With μενεί
 cf. 34, Eur. H. F. 163 οἱ μένων βλέπει τε
 καὶ πᾶν δέχεται, and μενέδῃος, μενεπτόλεμος,
 μεναίχημα &c.

424 καὶ τῷδε: 'in his case, again,'
 quod ad hunc attinet (Blomfield). The
 separation of this dat. of reference from
 the juxtaposed κέρδω (cf. 407 (n.), 1016
 (n.)) is made the easier by the frequency
 of such a combination as κέρδει κέρδος.
 Cf. Soph. El. 235 μὴ τίκεται σ' ἔσαν
 ἔσται, Eur. Or. 1257 πῆματα πῆμασιν
 ἐξέσθω, with Aesch. Ag. 1338, Suppl.
 452 sqq., Soph. O. T. 175 ἄλλω δ' ἐν
 ἄλλῳ προσίδω...δρᾶμεν.—ἄλλω: 'further.'
 The previous impious conduct of Tydeus
 was one κέρδος: here 'further' is a gain
 added to that gain.—τίκεται: with the
 notion of τόκος 'interest.' Our advantage
 grows the greater, like money at interest,
 as we proceed from Tydeus to Capaneus.

426 sq. τῶν τοι κ.τ.λ. The gnomic
 character of these lines appears from τοι,
 from the use of the articles, and from
 the addition of ἀνδράσιν, which often
 marks such utterances (cf. Cho. 832 οἱ τοι
 μάταιον ἀνδρῶν ὄψανεν πῆλα). The sense
 is determined by that emphasis on

ματαίων which is indicated by its peculiar
 position: 'when a man is frenzied,
 his tongue can be trusted to accuse his
 thoughts,' i.e. the use of language to 'con-
 ceal thought' occurs only when there is
 sanity enough for caution. When men
 are reckless the tongue betrays their
 moods and proud thoughts (φρονημάτων);
 it is then that out of the fulness of the
 heart the mouth speaketh. μάταιος (like
 μάτηρ) is used of the absence of (1) truth,
 (2) wisdom, (3) effect, although these senses
 are not always separable in the Greek
 consciousness. See note on Cho. 845.
 In the meaning of mad folly, cf. inf. 429,
 Cho. 287, Ag. 1148, Ar. Pac. 95 τί μάτηρ
 οὐκ ὑγίαινε; Soph. Aj. 635 ὁ νοσήων
 μάταν. In Soph. Ant. 1339 ἄγαντ' ἐν
 μάταιον ἀνδρ' ἐκποδὼν the notion is of
 'rash folly' (Jebb), Eur. I. T. 275 ἄλλοι
 δὲ τις μάταιος, ἀνομιὰ θρασύς, | ἐγείλασαν
 σέχαϊ.

427 sqq. Καπανεύς δ' κ.τ.λ. The
 thought continues 'and Capaneus is
 frenzied, and means what he professes.
 He is prepared to act, when he flouts the
 gods.'—δρᾶν is emphatic, and implies the
 usual antithesis of λόγος and ἔργον. Ca-
 paneus is not a καπνός in this instance.
 In further illustration of καπνός cf. schol.
 on Ar. Av. 823 ἐκαλεῖτο δὲ Καπνός, οἱ
 πολλὰ ὑπὸ σκροφύμῳ οὐδὲν ἐτίθει, Ar.
 Vesp. 323 ἀλλ', ὦ Ζεῦ, Ζεῦ, μέγα βροτῆ-
 ρας | ἢ με πῶτος καπνὸν ἐξαίφνης, | ἢ
 Προξενίδην, while the Proxeniades in ques-
 tion is called (Av. 1126) ὁ Κομπασός.
 That the phrase was not below tragic
 regard appears from Eur. Hipp. 954 τολ-
 λῶν γραμμάτων τιμῶν καπνός.

θεοὺς is stressed, defining the particular
 nature of his wild folly (ματαίων). In

ET. Here too is gain on gain with interest. When madness swells men's thoughts, the tongue proves true accuser. When Capaneus speaks threats, he is prepared for deeds in setting the Gods at naught. It is with a madman's glee that he tries his mouth's full strength and sends to heaven—mortal though he is—his message of swelling words to reach the ear of Zeus. To him, I trow, will come fit answer—that firebearer the thunderbolt, shaped to no likeness with the midday hotness of the sun.

(with ε superscr.). Alterations of the line (e.g. Dindorf's ἀπειλεῖ πᾶν παρεσκευασμένος | δρᾶν, θεοὺς) are due to failure to interpret. †. 430 γεγωνᾷ M, γεγωνᾷ m. Corr. Brunck. 431 πυρφόρων M, corr. recce. πυρπύον (Blomfield) spoils a point. †.

construction θεοὺς δρίζων should be joined to the preceding words, while a new clause begins with κάπογυμνάζων.

428 sqq. κάπογυμνάζων κ.τ.λ., lit. 'and, trying the full strength of his mouth with infatuated glee, he, though a mortal, sends to heaven, reaching to the ear of Zeus, swelling words.'—χαρῆ ματαῖα is a powerful expression for the well-known joy and self-approval of the madman in an insane and disastrous act, like that of Herakles in *Hercules Furens*. On the whole the words go best with ἀπογυμνάζων στόμα.—ἀπογυμνάζων: putting it to the fullest test as to what it can do in the way of blasphemy. Cf. *Cho.* 716 στομάτων ... λόχον.—στόμα is sarcastic; usually it is σῶμα that ἀπογυμνάζεται. Capaneus is ready to act, but, after all, he is only as yet trying what his mouth can do; what he will actually do ἐν ἔργῳ remains to be seen (431).

429 sq. ἐς οὐρανὸν πέμπει. The notion is of a challenge or ultimatum, πέμπειν being the term used when sovereign sends to sovereign. Hence the point of the antithesis in θνητὸς ὢν ἐς οὐρανὸν: he 'treats with heaven' in this style. There is of course present also the sense of Capaneus shouting his loudest (οὐράνιον). Nor must we forget the use of πέμπειν in connection with thanks, prayers and offerings (Terpander *fr.* 1. 3 Ζεῦ, σοὶ πέμπω ταῖσιν ὕμνων ἀρχάς). Instead of prayers Capaneus 'sends' insults. Cf. *Patrocles fr.* 1. 3 τί δῆτα θητοὶ πόλλ' ἀπειλούμεν μάτην | δεινούς ἐπ' ἀλλήλοισι πέμπουσι λόγους;

γεγωνᾷ Ζητή: to be joined. γέγωνε and its adj. express distinctness of a far-carrying voice. Cf. *Ath.* 621 ε γεγωνότερον δ' ἐφθέγγετο, ὡς πάντα ἀκούειν, *ibid.* 450 F (from Antiphanes) βοήν ἰσθῆσι γεγωνόν | καὶ διὰ πόρτιον οἶμα καὶ ἡπείρου

διὰ πάσης, *Hom. Od.* 9. 473 ὅσσον τε γέγωνε βοήσας, *Eur. Or.* 1220.—κυμαίνοντι: a metaphor from a swelling sea, used of passion and pride: cf. *Plut. Mor.* 713 ε κυμαίνοντι καὶ κορυσσομένῳ πρὸς ἔρω θ φιλονικίαν, 754 C μέλει... τὸ φρόνημα καὶ τὴν ὕβριν ἀφίησιν, ἐν ἀρχῇ δὲ κυμαίνει.

431 πέποιθα: 37 (n.).—ἐὼν δίκῃ; not merely 'justly,' but 'aptly,' 'fitly,' i.e. since he has adopted his vaunting device of a πυρφόρος, he may look for the great (τὸν) πυρφόρον. The sense in δίκῃ is logical rather than ethical. So πρὸς δίκην (*Cho.* 883). See note *inf.* 584 (δικαίον). Less well ἐὼν Δίκῃ (like ἐὼν θεοῖς). The punishment of the boaster will be by the thunderbolt, as in the case of Salmoneus and in *Hes. Th.* 514 ὕβριστῃν δὲ Μενοίτιον εὐρύστα Ζεὺς | εἰς Ἑρεβὸς κατέπεψε βαλὼν ψολόεντι κεραυνῷ | εἰνεκ' ἀσασθαλίης τε καὶ ἡγορέης ὑπερόπλου. But in this instance there is a special appropriateness. With lightning (the original 'fire-bearer') the epithet πυρφόρος had a special connection: cf. *Pind. N.* 10. 71 πυρφόρων... ψολόεντα κεραυνῶν, *Soph. O.T.* 200 τῶν πυρφόρων ἀστρατῶν κράτη, *Ph.* 1198 πυρφόρος ἀστεροπηγῆς. The fate of Capaneus is described in *Soph. Ant.* 131, when Zeus παλῶ μιν ἐπὶ πυρὶ βαλόντιον | ἐπ' ἀκρὸν ἦδη | ρίχνει δαμνόντ' ἀλαλάξαι | ἀντιτύπη δ' ἐπὶ γῆ τέτρε ταταλῶσθαι | πυρφόρος.—κεραυνόν is of course personified.

432 sq. οὐδὲν ἐξηκασμένον κ.τ.λ.: 'in no wise changed (from its nature) to resemble the midday heat of the sun.' Capaneus τὰς κεραυνίους βολὰς προσήκασεν μεσ. θάλλειν. Eteocles replies that κεραυνὸς will not alter its usual character so as to fit his comparison. For the use of ἐξ. cf. *Cho.* 547 ἐκδρακοντυθείς, *Eur. Bacch.* 1330 δάμαρ τε σὴ | ἐκθηρωθείς' ὄφεις ἀλλάξει τύπον, *Suhrb.* 703 λόχος δ' ὀδόντων ὄφεις ἐξηδρωμένους. [The notion

ἀνὴρ δ' ἐπ' αὐτῷ, κεῖ στόμ' ἀργός ἐστ' ἄγαν,
αἰθῶν τέτακται λῆμα, Πολυφόντου βία, 435
φερέγγυνον φρούρημα προστατηρίας
'Αρτέμιδος εἰννοίαισι σὺν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ἀντ. α'. ΧΟ. ὄλοιθ' ὅς πόλει μεγάλ' ἐπεύχεται,
κεραυνοῦ δέ μιν βέλος ἐπισχέθωι, 440
πρὶν ἐμὸν ἐσθορεῖν δόμον πωλικῶν θ'
ἐδωλίων ὑπερκόπῃ
δορί ποτ' ἐκλαπάξαι.

434 στόμαργος M. Corr. *ed. †. 435 αἰθῶν rec. 436 φερέγγυνον M, corr. m.
437 σὺν τ' ἄλλων θεῶν Heimsöth (after rec.) with much probability. The schol.
(q.v.) had this reading. False grammatical adaptation is frequent in MSS (cf. Ath.
462 A δ' ἐν Ἰαλλυρίαις τόποις for τόποις, Xen. An. 1. 9. 14 καὶ ἄλλοις δόμοις ἐπίμα (vulg.)
for καὶ ἄλλῃ δόμοις). 438 ἐν πύλαις ληχότα M, corr. m. Plato's τὸ τοῦ Αἰσχύλου

of 'thoroughly' is not excluded in such examples.] It is true that in *Ag.* 1243 ἐλόντ' ἀληθῶς οὐδὲν ἐγκασμένα the sense is 'in no way feigned, wrought up by art,' and hence some editors accept that meaning here and eject the next verse. But all that the Greek explicitly says in the word is 'worked out into a resemblance,' the rest being determined by the context and added in the translation. It is, moreover, a mistake to call the next verse poor or flat. It is, on the contrary, a sarcastic retort to v. 418, and τοῖς ἄλλων, so far from being a lame addition, is emphatic: 'It will be no case of mere *sun-heat*.' The article is also necessary: 'those of which he spoke' (or 'his'). [It is possible also to render 'in no way adequately represented (as he declares) by the midday heat.']

434 ἀνὴρ δ': i.e. and apart from the help of Zeus, we will post as human champion &c.

καὶ *στόμ' ἀργός ἐστ': our champion is στόμα μὲν ἀργός, λῆμα δὲ αἰθῶν. Cf. Soph. Ph. 97 γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἰχὼν ἐργάτην, *inf.* 541 ἀνὴρ ἀκομπος, χεῖρ δ' ὄρε τὸ δρᾶσιμον, *sup.* 398, Pind. N. 8. 24 ἀγλῶσσαν μὲν, ἦτορ δ' ἀλαμῶν.—στόμαργος of M would of course refer to Capaneus. The word is formed by haplology from *στομῶ-μαργος (cf. μελασθής), whereas γλῶσσοι is by dissimilation from *γλῶσσοι (the two words are combined in Eur. Alc. 525 τὴν σὺν στόμαργον, ὃ γόναι, γλῶσσοι). But 'even if he is a furious talker' is without

point. We do not pick a champion against a foe-man 'even if' the foe-man be a loud talker, but we do select one who is gallant of spirit, 'even if' he is no talker. —ἄγαν intends no disparagement. The word either (1) = 'exceedingly' (i.e. 'very'), as in *Enn.* 340 θανὼν δ' οὐκ ἄγαν εὐεθέρος, or (2) gently deprecates such extreme taciturnity. The trait would be taken from the epic: a silent man, even an over-silent man, but a great fighter.

435 τέτακται: i.e. I have already decided to appoint him; a more spirited way of saying ταχθήσεται or τετάξεται.—Πολυφόντου βία is perhaps not a mere periphrasis or epic borrowing, but deliberately a more complimentary manner of presenting Πολυφόντην, as a power rather than a person.

436 φρούρημα: either (1) in simple apposition for further description, or (2) predicative 'as a trusty defence.' For such verbal neuters used of persons cf. *Cho.* 1000 εἶναι ἀπαιδῆμα, *ibid.* 15 (n.), Soph. Ant. 320 λάλημα...εὐπεφυκὲς εἰ.—φερέγγυνον: he is such for two reasons (according to the text of M); (a) Ἀρτέμιδος εἰννοίαισι (causal or instrumental), (b) σὺν ἄλλοις θεοῖς ('by grace of other gods'), the two causes being connected by τ'.

προστατηρίας. The epic would doubtless explain the special reason why Polyphontes is under the care of Artemis. A schol. states that he was her p. est, but we do not know whether this is anything more than a guess. It is perhaps

Against him we have set a man, though passing slow of mouth, fiery of courage, strong Polyphontes, sure guard and safe by grace of protecting Artemis and of other Gods withal. Proceed! Another! and the gate that he hath drawn.

[Exit POLYPHONTES.]

CHO. May the loud boaster o'er the land be brought to naught, and may lightning aim the bolt that stops his way, ere he burst into my home and with outrageous spear make waste its maiden bowers!

λέγωμεν ἄλλον ἄλλῃ πρὸς πόλει τεταγμένον (*Rep.* 550 c) is only 'a playful adaptation' (Adam). Yet Wecklein would force πύλῃ upon Plato. 440 μιν M. The substitution of νιν (Brunck) is unwarranted in lyrics. †. Brunck may have more justification in the dialogue trimeter of Soph. *Trach.* 388. 441 sqq. M divides with δέμον | πωλικῶν θ' ἐδωλίων |. 442 πωλικῶν τ' M, corr. recc. 443 ὑπερκύπτω

natural to suppose (with Weil) that the Ἥλεκτραι πόλεις were sacred to her, and that a statue or temple of Artemis stood before it. This is supported by a name Ἥλεκτρος given to Selene in *Orphic Hymn* 8. 6 (Weckl.). The notion of connecting Ἥλεκτρα with ἤλεκτρον (for a virgin goddess) was old. Aelian (*V. H.* 4. 26) gives this derivation (= ἄλεκτρος) as from Xanthus, a writer before the time of Stesichorus. The title προστατήριος may, however, be used without such local reference. It is true that θεοὶ προστατήριοι or προστάται are commonly said to be those in front of doors and gateways, and in Soph. *El.* 637 φοῦβε προστατήριος may be the same deity who would be called Ἀγνέω relatively to the street. In Eur. *Hipp.* 70 sqq. Artemis is one of the προσθόραι θεοὶ of the palace of Theseus, and she is προσθώρα in *Orph. Hymn.* 1. 4. But it is plain that the word passed to a wider sense = 'protector' (akin to ἀλεξιτήριος, ἀποτρέπαιος), cf. *Corp. Ins. Gr.* 1. 464 (on an altar) ἀγαθὴ νόχῃ. Ἀπόλλωνι Προστατηρίῳ Ἀποτροπαίῳ Ἀγνέῳ, *Orac.* ap. Dem. *Mid.* 52 περὶ ὕψους θένει καὶ εὐχεσθαι διὰ ὑπάρ, Ἡρακλεῖ, Ἀπόλλωνι προστατηρίῳ. At Megara there was a temple of Apollo προστατήριος (Paus. 1. 44. 2). In Attic inscriptions Artemis, when associated with Apollo προστ., is Artemis βουλὰς. If we accept the word in this derived sense the plural εὐνοίαις would suggest 'favours' displayed on several occasions, or in general. Polyphontes would thus be a favourite of Artemis, and may have dedicated himself to her service, like Hippolytus, though not necessarily for the same reasons. With the plur. cf.

Suppl. 498 τοῖς ἡσσοῖσι γὰρ πᾶς τις εὐνοίας φέρει, *Isocr.* 4. 174.

σὺν τ' ἄλλοις θεοῖς. The alternative reading σὺν τ' ἄλλων θεῶν is very attractive. Cf. 259 (n.) for the natural corruption of the case.

439 δε: not generic (δοσις), but referring definitely to Capaneus.

ἐπένχεται: 'vaunts over' (while *inf.* 468 the word means 'pray'): cf. Hom. *Il.* 11. 431 δοιοῖσιν ἐπένχεται Ἰωνασίδην. The same ambiguity exists in the simple εὐχεσθαι: cf. εὐχομαι εἶναι and see *Cha.* 211 (n.).

440 κεραιῶν: with stress, i.e. let the weapon which checks him be (not one hurled by man, but) that of the thunderbolt.—μιν. The practice of editors in habitually substituting νιν is arbitrary and indefensible. Cf. *Cha.* 690 (c. n.), 787. A writer like Herondas can use both (Nairn on 3. 31), and there is no reason why tragedians should not.—ἐπινύχθει looks back to v. 416.

441 sqq. ἐσθροτέρῳ: with the sense of rude insult (*insultare*) found also in εἰσάλλεσθαι.—πωλικῶν θ' κ.τ.λ. The difficulty of the construction with the ordinary interpretation of ἐκλατῆς as 'sack' has caused Hermann to read π' ὑπερκύπτω and Verrall to take the gen. as depending on the sense of ὑπερ-. But the first meaning of λατῆς is 'empty' (cf. 47 n. and Ath. 362 F λατῆς τὸ ἐκκενοῦν κ.τ.λ.), connoting destructive violence, and the compound is but the stronger form. In Hom. *Il.* 5. 642 Ἴλιον ἐκλάταξε πύλῃ, χήρυσεν δ' Ἀγνέας the second clause is an amplification of the first. There is consequently no more awkwardness in δέμον ἐδωλίων ἐκλατῆς

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω. τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος 445
ἐξ ὑπτίου ἠγήθησεν εὐχάλκου κράνους,
πύλαισι Νηϊότησι προσβαλεῖν λόχον.
ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ θελούσας πρὸς πύλαις πεπτωκέναι·
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον 450

M, corr. anon. ὑπερέσθω Pauw. 444 Some editors (after H. Wolf) reject this necessary line. †. 445 πῆδον M. 447 πύλαις νηϊότησι M, νηϊότησι m. †.

than with ἐκεῖναι or χερῶσαι. The sense is 'violently empty the house of its maiden bowers.' A maiden is πάλος (Eur. *Hipp.* 546) as she is πόρις, μόσχοι or δάμαλις, and ἐδώλια has something of the sense of *sedes secretae*, as in *Cho.* 69 *νομφικῶν ἐδώλιον*. To these chambers αἰδώς is due, but the foeman's spear is *υπερέσθων* and overrides all such respect. When such ἐδώλια are violated and the maidens torn and ravished from them, the house is said to contain those bowers no longer: it is 'emptied of' them. Even to the translation 'sacked of' there is little more objection than to *ἐρημοῦν*, ἀμείβεω, βλάπτω *τυτὸς*. For the expression cf. Milton *Sonnet* 3. 9 *Lift not thy spear against the Muses' bower*.

444 καὶ μὴν τὸν ἐντεῦθεν κ.τ.λ. Some editors suspect this line as an interpolation due to a reader who did not understand λέξω. It has been condemned as (1) weak in itself, (2) caesuraless. The latter argument, however, will not hold. See *Cho.* 150 *ὅμῃς δὲ κοκυτοῖς ἐπαυθίζω νόμοι* (Append., where a score of examples are quoted from Aesch. and fifteen from Soph.). It is not even necessary to assume stress upon ἐντεῦθεν ('next'), although such emphasis is one obvious justification for an unusual but effective rhythm. On the ground of grammar the line is as free from objection as 410, 438; with ἐντεῦθεν λαχόντα cf. Hom. *Il.* 23. 354 *μετὰ τὸν δὲ λάχε κρείων Εὐμήλοιο*. For λέξω it should be observed that the Messenger would answer the last speakers, the Chorus (as in 409, 513); he would not ignore their speech and reply to λέγ' of 438, a word which the audience might scarcely remember. The line is therefore necessary, and is no more weak than any other way of saying 'Well, to resume with the next....'

445 sq. τρίτῳ...Ἐτεόκλῳ τρίτος

κ.τ.λ. The separation of τρίτῳ...τρίτος shews that we have not here the same pleonastic formula as in *μύσῳ μύσος* and the like. The notion is 'Eteoclus is the third to be named (by me), for he was the third to receive his lot, which proved to be the Neistae gates' (cf. 513 sqq.). The lots were placed in a bronze helmet (Hom. *Il.* 3. 316 *κλήρου ἐν κινέῳ χαλκῆρῃ πᾶλλον ἐλώτες*), which was shaken till one sprang out ('πῆδον'). So *Il.* 23. 353 *πᾶλλ' Ἀχιλλεύς, ἐκ δὲ κλήρου θόρε Νεστορίδαο*, 3. 324 *πᾶλλον δ'...Ἐκτωρ | ἄψ ἄρ' ὄρωσιν, Πάριος δὲ θοῶν ἐκ κλήρου ὄρουσιν*, 7. 182, Verg. *Aen.* 5. 490 *convenere viri, deciectaque arca sortem | accepit galea; et primus clamore secundo | Hyrtacidae ante omnes exit locus Hippocoontis*. There are three possible ways of managing the matter. (1) Each chieftain might own a κλῆρος (e.g. a βῶλος, stone, or potsherd). This would be marked as his (*Il.* 7. 175 *κλήρον ἱσημέρῳτο ἕκαστος*). The seven gates having been previously arranged by numbers, the first κλῆρος would take the first gate. (2) The chieftains might advance one at a time and, the lots being marked with the names of the gates, each would receive his gate as it chanced. But it would have been necessary first to decide the order of their coming forward. (3) One helmet may have contained the κλήροι of the men and another the κλήροι of the gates, and the two being shaken simultaneously, the third man would take the third gate. The last arrangement would suit best with τρίτῳ...τρίτος and would be most in keeping with the extreme caution of Greek *sortitio*.

εὐχάλκων: not strictly 'of goodly bronze' but 'goodly with bronze' (cf. *εὐχρυσος*). The description would suit a helmet of leather cased with the metal. The passages cited show that a bronze helmet was regularly used for this pur-

SCOUT. Well, I will go on to the next that drew his gate. Third Eteoclus. For him there leaped third from the upturned casque, goodly with bronze, the lot to hurl his troop against the Neistae portal. His mares, fuming and chafing in their forehead-straps, all eager to be dashing against the gate, he turns and turns about, while their muzzles are piping in

Probably *πάλαι* also should be restored. 450 M has *στ* in marg., but its reference is not clear. *σπρίζουσαι* M^a. *βρόμον* Schütz, *νόμον* Prien, but such changes are

pose, partly because bronze was the ritual metal (see *Cho.* 289 n., Ridgeway *Early Age of Greece* p. 626, Harrison *Prolegomena* p. 140 sq., Soph. *fr.* 491, Macrob. *Sat.* 5. 19. 9), and partly because the metal receptacle was less liable to tampering while handled. In Soph. *Aj.* 1285 sq. *οὐδ' ἀραπέτην τὸν κλῆρον ἐς μέσον καθέει...* *ἀλλ' ὅτι εὐλόφου | κυνῆς ἐμελλε πρώτος ἄλμα κουφιῖν* the epithet is merely picturesque.

For Eteoclus cf. Eur. *Suppl.* 872 sqq.

447 *πύλαισι* Νηίστησι. See *Intro.* § 16. The meaning of the name is apparently 'lowest' (Thebes standing on a slope). Cf. *velatos*, *νήτη* and Hesych. *νήματα* κατώτατα, ἑσχατά. It is very probable that Aesch. wrote *πύλαισι* Νηίστησι. The former word would naturally be altered to a more familiar form, while the latter would be left, inasmuch as the editor or copyist would not be made so fully conscious that it was a first declension dative. See 590 *ναύτησι*, and *Intro.* to *Cho.* pp. ci sq. [M preserves forms in -*ται* at *P. V.* 6, 753, *Pers.* 192, *Eum.* 706. In *Ag.* 659 (where M fails) f gives *ἀλλήλοισι*, Soph. *fr.* 598 (as quoted by Aelian *A. A.* 11. 18) *ἀλοχύνουσι*, and *fr.* 511. 4 (Stob. *Flor.* 59. 3) *ἐπὶ βοτῆσιν*. In Aesch. *fr.* 127 (Eustath.) *ναύτησιν*, Eur. *fr.* 752. 2 (*Et. M.*) *πύκνῃσι*, *fr. trag. adesp.* 142 (*ap. Dionys. de Comp. Verb.* 17) *ἀπὸ νηυσί*, 286 (Diog. Laert. and Sex. Emp.) *Πριαμίδῃσι*. In Ar. *Ran.* 1212 (quoting tragedy) *πύκνῃσι* (or *πύκνῃσι*) is well supported for the vulg. *πύκνῃσι*. It should be clear from instances like these that the tragedians used the forms in -*ται* freely. Down to R.C. 420 epigraphy fully supports them. Whether we should write -*ται* or -*ται* is sometimes doubtful, but epigraphical and etymological evidence is in favour of -*ται* (Meisterhans² pp. 94 sq., Brugmann *Grundr.* 11. p. 704.)]

προσβαλῖν: the consequential infin. follows the sense, which is 'Ετεόκλος ἐλαχε or 'Ετεόκλῳ ἐνέβη.

448 *ἐν ἀμπυκτῆσιν*: 'in their forehead straps' (not 'bits'). The picture is of horses tossing their heads impatiently, and attention is therefore directed to the flashing frontlets rather than to the champing upon the bits. The *ἀμπυκτῆρ*, commonly called *ἀμπυξ* (*Suppl.* 438), was a band (*frontalia*), frequently adorned with precious metal (cf. Hom. *Il.* 5. 338 *χρυσάμπυκας ἱπποῖς*, Soph. *O. C.* 1069 *ἀμπυκτῆρια φάλαρα πάλων*). In *δινεῖ* the notion is not that he drives them to and fro, but that he manages their heads. The sense of *ἐμβριμώμενος* is not 'snorting,' but 'chafing,' *indignant* (*θυμὸς πλήρης* schol.). The word is cited from Eurip. in *Et. Gud.* p. 183, 27 as = *ἐπιτιμῶν*. In Ar. *Eq.* 815 *βριμῆσαι* is explained by schol. as *ὀργισθεῖν* and *βριμῶσθαι* as *τὸ ὀργίζεσθαι καὶ ἀπειλεῖν*. Cf. Xen. *Cyr.* 4. 5. 9 *ἐβριμῶτο τῷ Κόρῳ* ('fumed and chafed' Holden).

449 *δινεῖ*: cf. Bacchyl. 5. 1 *Σαρπηδόωσι* *ἰπποδωτήσιν*.

θολότατος: a striking instance of the stronger sense (cf. 454), unknown to good prose, which would require at least *βουλότατος* or *χρηστότατος*. Cf. *Cho.* 174, Soph. *Aj.* 811.—*πρὸς πύλαις πεπρωμένοι* = *πύλαις προσπεπρωμένοι* (the quasi-pass. of *προσβαλεῖν*). The perf. expresses their impatience to be already there: cf. Dem. 19. 223 *βουλόμενοι ἐγὼν... διαρῆσθαι*, Goodwin *M. & T.* § 110.

450 *φίμολ* *δὲ* κ.τ.λ. A muzzle of bronze attached to the bridle was perforated with pipes, forming a series like those of the *σύριγξ* or Pan's-pipe, through which the breathing or snorting of the horses created a kind of tuneless music in *terrorem*. Cf. *fr.* 326 *ὅς* *εἶχε* *πάλων τέσσαρας ζυγυφόρου | φίμοισιν ἀλωτοῖσιν ἑστομωμέναις*. Of these Pollux (10. 56) says *ὅς* *ἐγχευμενίζοντες* *οἱ ἱπποὶ ἦχον ἐποιοῦν προσόμοιον ἀδῶ* (similarly Hesych.). The words, as always with Aeschylus, are carefully chosen. The similitude has occurred already in 115 sq.,

μυκτηροκόμποις πνεύμασιν πληρούμενοι
 σεσημάτισται δ' ἄσπις οὐ μικρὸν τρόπον·
 ἀνὴρ δ' ὀπλίτης κλίμακος προσαμβάσεις
 στείχει πρὸς ἐχθρῶν πύργον, ἐκέρσαι θέλων·
 βοᾶ δὲ χοῦτος γραμμάτων ἐν ξυλλαβαῖς 451
 ὥς οὐδ' ἂν Ἀρης σφ' ἐκβάλοι πυργωμάτων.
 καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυνον
 πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.
 ET. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῃ

unfortunate. †. 452 *εἰσημάτισται* M (fr in marg.), *ἐσχημάτισται* m'. Corr Weil. †. *σμηκρόν* Robort., but †. *τόπῳ* Halm. 453 *ἀνὴρ δ'* M, with the compendium for γάρ (m') over δ'. See Headlam *On Ed. Aesch.* p. 119. δ' om

189 sqq.—*φρέας* (like *κημέας*) is a synonym of *φορβείας* as used of horses, and *φορβείας* (like *κημέας*) is also used of the muzzling-strap with which flute-players bound their cheeks and controlled the expenditure of breath (cf. Soph. fr. 701 *φυσὶ γὰρ οὐ σμηκροῖσιν ἀλλήλους ἐτι, | ἄλλ' ἀγρίαις φύσει φορβείας ἔτε*, Longin. 3. 2, Ar. *Vesp.* 582). The combination of *φυσὶ* ('muzzle') and *σμηκροῖσιν* would immediately suggest all these notions to the Greek mind.—*βάρβαρον τρόπον* is quite sound and is explained correctly, if inadequately, by the schol. as *ἀπὸ τῆς ἡχῆς*. The piping which comes from this strange instrument is not musical according to any Greek 'mode' (*τρόπον*, cf. Pind. *O.* 14. 17 *Αὐτὸς ἐν τρώῃ*, Simon. fr. 31 *Κρήτα μὲν καλοῦσι τρόπον, τὸ δ' ὄργανον Μολοσσῶν*). Cf. Eubul. *ap.* Ath. 229 A *λοτὰς παλάζει βαρβάρῳ λαλήματι*, and (of the piping of Paris) Eur. *I. A.* 577 *βάρβαρον συρίων*. It should further be remarked that playing the flute with the nostrils is still practised by certain South Sea islanders, and may not have been unknown among *βάρβαροι* of whom Aesch. had heard. The recurrence of *τρόπον* in 452 is of no account to Greek ears.

451 *μυκτηροκόμποις πνεύμασιν*: i.e. not with the ordinary *πνεῦμα* of the mouth. There may also be a suggestion of the metaphorical *μυκτηρίαι*, *μυκτηρίων* of scorn.—*πληρούμενοι* adds the notion of loudness, the breathing not being, as with the Greek *σμηκτῆς*, regulated.

452 *εἰσημάτισται*. It is hard to decide between this and the *ἐσχημάτισται* of Weil. But on the whole the loss of χ from *ἐσχη-* was less likely than

the corruption of *σση-*, and *σημα* rather than *σχημα* is the notion for which we should look in the case (cf. 374 *σημ' ἐπ' ἀσπίδι*, 419 *ἔχει δὲ σημα*, 478 *ὁ σμηματοργῆς*, 578 *σημα δ' οὐκ ἐπὶ κύκλῳ*, 630). In point of formation *σηματίστω* is manifestly as natural as *σχηματίστω*, and in point of rarity is more poetical. For its sense cf. *Suppl.* 969 *δεδωμάτωμαι* ('am provided with a house').

ὁδὲ μικρὸν τρόπον: cf. 270, [Eur.] *Rhes.* 598 *ἄνδρα δ' οὐ πέτυθε σύμμαχον | Τροίαν μάλιστα* Ἰφίον οὐ φαδμὸν *τρόπον*; The sense of *μικρὸν* is 'humble,' as in *μικρὸν φρονεῖν*. The absence of humility appears in v. 456.

[*μικρὸν* is apparently preferred to *σμηκρόν* in order to avoid the excessive sigmatism (*τὸ σῆγμα τὸ ἑρμιτίδου*) to which Athenian ears were more sensitive than to other repetitions. σ has already occurred five times in the line.]

453 sq. *ἀνὴρ δ'*: δ' (in place of γάρ) answers the last words; 'its style is not humble, but....'—*προσαμβάσεις*: accus. of extent of space: cf. *P. V.* 708 *συνεῖχ' ἀνθρώπων γῆας*, Soph. *Aj.* 30 *παύοντα πέδιλα*, Eur. *Hel.* 118 *ὅτι ἔδραμα πόθια*, Bacch. 748 *χυροῦσι...πέδιλον ὑπερδύεις*. So with *θρόνον* (Eur. Bacch. 873).—*ἐχθρῶν*: generic, 'an enemy's walls.' The emblem would indicate this circumstance.—*θῶλον*: 449 (n.).

455 sq. *χοῦτος*: like the man previously mentioned on the shield of Capaneus (419–421).—*γραμμάτων ἐν ξυλλαβαῖς*: 'in combinations of letters.' The phrase may include the notion that the messenger is not quoting the exact terms, but stating that there are words to 'that effect.'

outlandish tune, filled with the breath from their proud snorting nostrils.

Of no humble fashion is the blazoning of his buckler. A man in armour is mounting a ladder's steps to the rampart of the foe, eager to waste and sack; and he too shouts—so reads the lettering—that not even the Wargod can hurl him from the bulwarks. Against him also send one whom we may trust to shield this land from slavery and the yoke.

ET. For the man to send I need look but here. Yes, let

Blomfield. πρὸς ἀμβάσεις M, corr. Canter. 456 ἐκβάλλει M^a. 458 δοῦλειον M, corr. Blomfield. 459 σὺν τάχει rec. σὺν τύχῃ δ' ἔγω Butler. δέ τοι Burges. †.

ἐκβαλοῖ: not simply ἀμύνει or ἀπώσσει, but the word assumes that he will get upon, or into, the defences.

457 sq. καί: to be joined closely with τῷδε; 'to him also' (as to Capaneus, 422). Also join φερίγγυον ἀπείργειν. —τῷδε is *patheticum*.

459 sq. πέμπου' ἂν ἦδη τόνδε κ.τ.λ.: ἦδη signifies that there is no need to look further. Dramatically it was desirable to break the uniform process of discussing the case and then selecting a champion at the end of the speech. For the same reason this ῥῆσις is shorter than the others. —πέμπου' ἂν is not strictly for πέμπω or πέμψω but expresses a momentary pondering: 'I am minded to send—looking no further....' Unfortunately the reading which follows is uncertain. See crit. n.—πέμπου' οὐ (even if we read it as καὶ δὴ πέμπου' οὐ) hardly yields a conceivable sense. For the pluperf. we should have to assume the meaning 'and indeed—by a certain happy chance—he had already been sent (before my decision was made)', i.e. a special fitness had made him the inevitable choice (emphasis lying meanwhile upon οὐ κόμπον, 'no mere boast'). But no hint is given as to the nature of this happy chance or the secret of his fitness. Verrall supposes that it lay in the device on the shield of Megareus, which may have been Ares (cf. 455 sq.). This is an ingenious guess, but it is scarcely likely that an audience (which in other places requires to be told so much, cf. 499) would have grasped the point without further explanation. Even pointing would hardly have sufficed for the spectator. Nor is the dual χερσίν appropriate, since he would carry the shield-device ἐν χερσὶ, not ἐν χερσίν. On the other hand with καὶ δὴ πέμπου' the sense would be 'and let us suppose

him to have been sent.' The stress would then, instead of falling on κόμπον, fall on ἐν χερσίν: 'bearing his boast (not in his tongue, but) in his hands.' But with this it is hard to find either an adequate interpretation of σὺν τύχῃ δέ τῳ or a satisfactory explanation of the variety of reading. It seems better therefore to suppose that both πέμπου' οὐ and πέμπου' are derived from πέμψω. Corruption of the -ω forms of imperat. was frequent (see crit. n.). [It is doubtless possible that οὐ in πέμπου' οὐ was due to some reader who, missing the stress, thought it inappropriate for Megareus to be described as carrying a boast.] The meaning now becomes 'I am minded at once to send *this* champion; nay, let him be regarded as already sent—and may good fortune go with him—bearing his boast in his hands (and deeds).' δέ (not καί) is the connective (as in Ar. *Vesp.* 1324 δὲ δὲ καὶ δὴ σφαλλόμενος προσέρχεται), while καὶ δὴ has the same force as in *Eum.* 805 καὶ δὴ δίδωμαι, *Cho.* 653 (n.), *Eur. Med.* 386, *Hcl.* 1059, and (with the same perf. imperat. as here) *Luc. Merc. Cond.* 42 καὶ δὴ γεγράφω πρόβουλα. Such a phrase as σὺν τύχῃ δέ τῳ is always used either with an imperat. or in a prayer, hope, or their virtual equivalent. The sense amounts to εὐ δ' εἴη τύχη. Cf. *Cho.* 138 εἰθεὶς δ' Ὀρέστωρ δούρο σὺν τύχῃ τιμὴ | κατεύχουμαι σοι, *Soph. O. T.* 80 εἰ γὰρ ἐν τύχῃ γέ τῳ | σωτήρι βαλῇ, *Pind. O.* 9. 26 εἰ σὺν τῷ μοιριδίῳ παλάμῳ | ἐξαίρετος χάριτων νέμομαι κάππος. —τῳ is modest, 'some measure of...' (and implies due submission to the Divine will). As πῶς is added to adverbs (ἐντυχὼς πῶς) so is τίς to nouns. [Less naturally we might make the phrase = 'with fortune of some (power or deity)': cf. *Pind. N.* 4. 7 δ τίς κε σὺν χάριτων τύχῃ | ...γλῶσσα

καὶ δὴ πεπέμφθω κόμπων ἐν χεροῖν ἔχων, 46c
 Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ σπαρτοῦ γένους,
 ὃς οὔτι μάργων ἵππικῶν φρυαγμάτων
 βρόμον φοβηθεῖς ἐκ πυλῶν χωρήσεται,
 ἀλλ' ἢ θανὼν τροφεῖα πληρώσει χθονί,
 ἢ καὶ δὺ' ἀνδρε καὶ πόλισμ' ἐπ' ἀσπίδος 46c
 ἔλων λαφύροις δῶμα κοσμήσει πατρός.
 κόμπαζ' ἐπ' ἄλλῃ, μηδὲ μοι φθόνει λέγων.

στρ. β. ΧΟ. ἐπεύχομαι δὴ τάδε μὲν εὐτυχεῖν, ὦ
 πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
 ὡς δ' ὑπέρανχα βάζουσιν ἐπὶ πτόλει 47c
 μαινομένα φρενί, τῶς νῦν
 Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

460 *πέπεμψ'* ὁ Μ, *πέπεμψαι* rec. Corr. *ed. †. Imperative forms in *ω* are prone to corruption: cf. Xen. *An.* 3. 2. 37 ἡγήτο (A) for ἡγήσθω (BO), *ibid.* ἐπιμολέσθω (vulg.) for ἐπισθω (A), Eur. *fr.* 918 *ταλαμᾶσθαι* (Clem. AL) for ἐπισθω (Cicero), *fr.* 275 *νομίζεσθαι* (Stob.) for ἐπνω (Philo) &c. 461 *σπαρτοῦ* M

ἔξελαι, 6. 23 *ἐν θεοῦ τόχῃ*.]—τόχῃ = 'success' as in v. 413. For the form of the phrase cf. Soph. *Aj.* 853 *ἀλλ' ἀρκετέον τὸ πρῶγμα ἐν τόχῃ τοῦ*.—*ἐν χεροῖν*: i.e. not *ἐν στόματι*. The dual expresses 'in his two hands (and what they can do)', the sense of action being contained as in v. 541 *ἀνὴρ ἑκομπός, χεῖρ δ' ἄρ' ἐν τῷ δράσειμῳ*, Soph. *Ph.* 97 *γλώσσων μὲν ἄργον, χεῖρα δ' εἶχον ἐργάτω*.

461 *Κρέοντος*. In Soph. *O.T.* Creon is brother of Iocasta, and in *Ani.* 1303 Megareus appears as his son. Why Megareus is identified by some editors with the Menoeceus of Eur. *Phoen.* 930 sqq. does not appear. Manifestly Aesch. does not make him perform the patriotic suicide of Menoeceus.

σπαρτοῦ: 399 (n.). The full description is intended to express confidence in him and his *εὐγένεια*. There is no need to read *σπαρτῶν* and so prefer the ordinary expression (Pind. *I.* 1. 30, Eur. *Phoen.* 942) to the less usual. [The only argument for the plural is that it doubtless ran the risk of change to the singular.]

462 *ἱππικῶν φρυαγμάτων βρόμον*: all the words are contemptuous; 'mere noise of blustering neighings of horses.' The epithet thus obtains a fuller value, apart from the consideration that *φρόσγμα*

might be understood of human boasting cf. Plut. *Mor.* 1 C *μεγαλαυχίας ἐμπύμ πλανταὶ καὶ φροσγματος*, *ibid.* 754 C *τὸ φρόσγμα καὶ τὴν ὄβριον*.

464 *θανὼν = τῷ θανόντι*.—*τροφεῖα*: cf. 16—10 (n.), Isoc. 6. 108 *ἀποδῶμεν τὴν τροφεῖαν τῇ πατρίδι*. For its special application to the *σπαρτοῦ* cf. 400, 402 sqq.

465 *ἢ καὶ κ.τ.λ.* It is uncertain whether we are to join *ἢ καὶ* ('or e'en' or to relate *καὶ...καὶ*. The former is probably to be preferred, as conveying something of the modest tone habitual to Eteocles.—*δὺ' ἀνδρε*: Eteocles and his brother Polytes (453).—*ἐπ' ἀσπίδος* is necessary for explanation; without it the word might come near to being a riddle. A prose-writer would doubtless have preferred to say *τὸ ἐπ' ἀσπίδος*, but a verse writer cannot simply omit *τὸ* with precisely the same sense. The literal rendering is 'a town upon a shield' or 'town o shield,' and the strict grammar is *πόλις ἐπ' ἀσπίδος ἐπὶ*.

466 *δῶμα κοσμήσει πατρός*. There is no inconsistency between this and the vow of 263 sqq. There it is only the *εὐσθῆματα* of the enemy which are to be offered to the gods; here the private *λάφυρα* in the house of Creon consist of the shield. Besides spoils dedicated on temples we have cases like the present

him be our choice—and good fortune to him—with his two hands to do his boasting. 'Tis Megareus, Creon's seed, of the Sown race. [MEGAREUS departs.]

No noisy neighings of rampant steeds will drive him from the gates in fear, but either he will by death pay to the land the full price of his nurture, or he will e'en capture two men and a stronghold on a shield, and with the spoils will adorn his father's house.

Boast on with another, and stint me not your story.

CHO. Yea, I make prayer for good fortune to our cause, and thou champion of my home, but for ill fate to them. As with mad hearts they utter presumptuous boasts over our town, so may Requiring Zeus turn on them a wrathful eye. strophe.

with *ων* over *οὐ* (m'). †. 465 δ' (for δό') M^a (cf. Ath. 580 c δ' ἐρίφους for δό'). 467 ἐπ' ἄλλων rec., ἐπ' ἄλλων Valckenaer. 468 M writes εὐτυχεῖν, | ἰὼ κ.τ.λ. τῷδε for τῷδε rec. and for δὴ τῷδε rec. ἐπεύχομαι δὴ τῷδε μὲν σε τυχεῖν Weil. Editors emend according to their conception of the antistrophic line (508). †. 470 βάξουσ' M, corr. recce. βάξουσ' ἐπ' ἐμῇ πόλει is possible.

in Soph. *Ph.* 1428 πέρσει τε Τροίαν, σκυλά τ' ἐς μέλαθρα σά | πέμψεις... Ποιᾶντι πατρί, Eur. *Bacch.* 1212, 1239 λαβούσα τάρσεται, σοῖσι πρὸς δόμοις | ὡς ἂν κρεμασθῇ, *Rhes.* 620 κάλλιστον οἴκοις σκύλον, *ibid.* 159 πατρός δὲ καὶ πρὶν εὐκλεῖ δόμον | νῦν δὲ τὸσως ἔθηκες εὐκλεστέραν, *Hedul.* *ap.* Ath. 486 b ὡς καὶ πάντων ἀπ' ἐκείνης | σοὶ τοῖχοι γλυκερῶν σκύλα φέρουσι πτόσω, Verg. *Aen.* 5. 393 *solia illa tuis pendetia tectis*. In κοσμήσει the senses of 'beautifying' (concrete) and 'glorifying' (abstract) coalesce. Cf. Pind. *I.* 1. 19 *τραπόδεσσιν ἐκόσμησαν δόμον*.

467 κόμψας' ἐπ' ἄλλω: i.e. 'go on with the κόμπος in another's case' = 'go on with their κόμποι.' All the Argive champions, he takes for granted, have a κόμπος. For this condensed meaning of a verb cf. 1036 *τράχυνε* (n.). Strictly ἐπ' ἄλλω follows κόμψαζε as it might μέγα φρονεῖν, σημνόνεσθαι &c.

μηδὲ μοι φθόνα λέγων lends a sort of playwright's excuse for continuing with the descriptions and replies. For the expression itself cf. *Suppl.* 324 καὶ τοῦδ' ἀνοίγει τοῦτον ἀφόδον λόγῳ.

468 ἐπεύχομαι δὴ κ.τ.λ. See crit. n. The metre is quite uncertain. The text makes at least the χρόνοι correspond to those of the antistrophe.

τῷδε = 'our side' or 'cause' (see *inf.* 636 (n.)), not a contained acc. with εὐτυ-

χεῖν ('in this way,' i.e. 'in the way you say,' which would require ταῦτα). This rendering makes it more easy to construe τοῖσι δὲ = 'while for them I pray....' A formalist in prose would have said ἡμᾶς μὲν εὐτυχεῖν, τοῖς δὲ δυστυχεῖν, or else ἡμῶν μὲν... τοῖσι δὲ.... The poet both varies the case and also substitutes τῷδε for ἡμᾶς. [We can hardly interpret τῷδε as 'this proceeding of ours,' with the grammar 'I pray that this may turn out well (sc. ἡμῶν), but badly for them.' The position of μὲν (which should belong to ἡμῶν) does not permit of this. Even if we allow occasional transference of μὲν, we cannot suppose it to be transferred from a word which has been suppressed.]

470 ἐπὶ πτόλῃ: ἐπὶ of exultation 'over.' [The mistake should not be made of confusing or connecting βάξω with βαύξω. The root and sense ('say') appear from *βάγμα*. Cf. Hom. *Od.* 4. 206 *πεπνυμένα βάξεις*, 3. 126 &c.]

472 νεμέτωρ: who gives to each his due return. Cf. *Suppl.* 407 τὰδ' ἐπισκοπεῖ | Ζεὺς ἐτερορρεκτή, ἡμῶν εὐδότης | ἀδίκῃ μὲν κακοῖς, δαίᾳ δ' ἐννομίοις.—ἐπιδόει when used alone (of a deity) commonly bears a favourable sense. Here *κοινάων* plays the part of a qualifying adverb (ὀργῇ, πότῳ), and helps a special implication of *νεμέτωρ* ('give them their due in the shape of wrath': cf. *ῥέμεις* 221 n.).

ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων
 'Ογκας 'Αθάνας, ξὺν βοῇ παρίσταται,
 'Ιππομέδοντος σχῆμα καὶ μέγας τύπος·
 ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,
 ἐφριξα δινησάντος· οὐκ ἄλλως ἐρῶ.
 ὁ σηματοουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν,
 ὅστις τόδ' ἔργον ὤπασεν πρὸς ἀσπίδι,
 Τυφῶν' ἰέντα πυρπνόον διὰ στόμα
 λιγυρὴν μέλαιναν αἰόλην, πυρὸς κάσιν·

475

480

476 *παλὴν* Wakefield. †.

478 sq. γείτονας κ.τ.λ. It is at first sight doubtful whether this means (1) 'neighbouring gates (to the last named), viz. gates of Onca,' or (2) 'the gates which are neighbours of Onca.' Either is good in itself and apparently true in fact (Introd. § 16). But we shall do better to gather the sense from the reply (488), which calls Onca πύλαις γείτων, than from any probabilities as to the relative situations of the gates. The latter meaning is therefore preferable. For 'Ογκας see 149 (n.). The gates are the 'Ογκαῖαι, although an alternative name is given by Hesych. 'Ογκας 'Αθῶνας τὰς 'Ογκίας πόλιν λέγει (Introd. l.c.).—παρίσταται: not παρέστηκε nor simply = προσίσταται (cf. 119), but 'comes to his post' (in the line or τάξις). The force of παρα- is that in παρατίσεται rather than in παρέστω.

478 'Ιππομέδοντος σχῆμα κ.τ.λ. = 'the showy and huge Hippomedon.' For this hero see Eur. *Phoen.* 119 sqq., 1113 sqq., *Suppl.* 881; and for σχῆμα cf. Eur. *fr.* 688. 2 τὸ σχῆμα σεμνόν, *fr.* 360. 25 μὴ σχῆματ' ἄλλω, *fr.* 25. 2 γέροντες οὐδὲν ἔσμεν ἄλλο πλὴν ὄχλοι | καὶ σχῆμα, Xen. *Cyr.* 5. 1. 5 ἐν ταπεινῷ σχήματι ἐστηκῶς, Eur. *Alc.* 911 ὃ σχῆμα δόμων, *fr.* 476, Soph. *Ph.* 952 ὃ σχῆμα πέτρας ἔπυλιν (where Jebb observes that σχῆμα, in such a periphrasis, usually denotes stateliness). The form of expression is the same as in δαυπτόν ὑπόγει (Cho. 766 n.), τὸ τοῦ Καλχηδονίου σθένος (Plat. *Phaedr.* 267 C), λῆμα Κορινθίος (Pind. *P.* 3. 25), φάσμα ταύρου (Soph. *Tr.* 508), Verg. *Aen.* 6. 289 forma tricornipennis *ambros*. σχῆμα is not identical with τύπος, a word expressive of 'build' or 'mould,' taken from works of art: cf. *Enn.* 49 οὐδ' αὖτε Γοργόεισιν εἰκάζω τύποις, Eur. *Phoen.* 163 μορφῇ τύπων,

Bacch. 1331 ἐκθρομῶς' ὄρεος ἀλλέξω τύπων. Similar is Milton's *Did I request thee, Maker, from my clay | To mould me man?* Hippomedon is 'wrought on a great pattern.'

For the quantity in 'Ιππομέδοντος cf. 534 and Cho. 1047 φαυδῖται (n.), where add παλῶφωον (*Batrachom.* 210), πυργενῆς (Eur. *fr.* 943), μονόλυκος (Arist. 1124), Ἐστιάς (Alcm. *fr.* 23. 51), ἀσυνέτημι (Alc. *fr.* 18. 1), *Theophrila* (Mart. 7. 69. 1). See Monro *Hom. Gr.* § 386. The lengthening here is quoted by Priscian (*de metr. Ter.* 23). Wecklein notes that in tragic senarii the instances are all at the beginning of the line.

476 ἄλω δὲ πολλήν: ἄλω is not merely a disk, nor is πολλήν, at least in tragedy, the same as μεγάλην. In Homer πολλός may = 'big' (e.g. *Il.* 7. 155), and thence in other epic e.g. Ap. Rhod. 1. 760 βοόταις ὄντω πολλός. But it is an error to quote passages like Hdt. 7. 14 καὶ μέγας καὶ πολλὸς ἐγένετο ἐν ἀλίγῃ χρόνῳ, or Eur. *Hipp.* 1 πολλὴ μὲν ἐν βροτοῖσι...κέκλημαι Κόπρος, where the meaning is 'of much account' (cf. 6 n.).—ἄλω is 'threshing-floor,' and the Scout says, with a touch of colloquial exaggeration, that the shield of Hippomedon would 'go far towards making a threshing-floor.' The resemblance of the ἄλωι to the δαυρίς (cf. the resemblance of δαυρίς to φάδλη played upon by poets, Ar. *Poet.* 21, Ath. 472 C) consisted in more than the circular form. Both were raised in the centre and sloped to the rim (Varro *R. R.* 1. 51 *aream...rotundam et mediam paulo extimidiatam*). After using this hyperbolic metaphor the Messenger, acting in the Greek manner, explains himself: 'I mean the circle of his shield.' Obviously he cannot say ἄλω μεγάλην, but 'a great extent of ἄλωι.'

SCOUT. The next and fourth, whose gate neighbours Athena Onca, comes shouting to his post—Hippomedon, showy and huge of mould. 'Twas almost a threshing-floor, the circle of his shield, and I shuddered—I deny it not—when he rolled it.

No poor craftsman must the emblazoner have been who enriched his shield with work like this—Typhon, sending from fire-breathing mouth a murky smoke, flickering, flame yet not

481 Some (e.g. Paley) punctuate *λεγγὺν μέλαιναν, αἰδῶν κ.τ.λ.*

There may be a question as to whether *ἄλω* is accus. or gen., but the latter is the better: cf. Xen. *Cyr.* 3. 2. 2 πολλὰν τῆς χώρας, Ar. *Plut.* 694 τῆς ἀθάρας πολλὰν, *Ach.* 350 τῆς μαρίλης...συχνήν. [The scholiastic explanation of *ἄλω* as the ring round the sun (cf. Hesych. *ἄλω*· ἡ τοῦ ἡλίου ἢ σελήνης περιφέρεια) is only a derived meaning and is here inapposite.]

477 *δυνήσαντος*: synchronous with *ἱφρίδα*: cf. 423 n. The word perhaps has a more special aptness in the context since *δῖνος* was a possible word for *ἄλω*: cf. Ath. 467 F Τελείσιλλα δὲ ἡ Ἀργεῖα καὶ τὴν ἄλω καλεῖ δῖνον. For *δυνεῖν* with a shield cf. Theoc. 24. 10 ὡς φάμενα δῖνασε σάκος μέγα.

478 οὐ τις εὐτέλης: Soph. *Ph.* 35 ἐκπωμα φλαυρουργοῦ τινος | τεχνήματ' ἀνδρός.

479 τῶδ': scarcely 'the following' (which is prosaic), but 'in this case.'—*ἄπασιν*: 'added' (over and above the shaping of the shield). Cf. 242 (n.). Hence the dat. in *πρὸς ἀσπίδα*.

480 *Τυφῶν*: the declension varies between forms of *Τυφῶς*, *Τυφωεύς*, and *Τυφών*: cf. 504. Among the Giants the serpentine Typhon holds a special rank as monster-in-chief, and figures prominently in works of art. To the older Athenians he would be familiar from the great carving on the western pediment of the old Hecatompedon (see Wiegand *Archaische Poros-Architektur der Acropolis* p. 106). The description conceived by Aesch. (cf. *P. V.* 367 sqq.) follows Hes. *Theog.* 824 ἐκ δὲ οἱ ὤμων | ἦν ἑκατὸν κεφαλαὶ ὄφιοι, δεινοὶ δράκοντες, | γλώσσοισι δνοφερῆσι λελιχμύτες, ἐκ δὲ οἱ δάσων | βεσσεσίη κεφαλῶν ἵπ' ὄφροσι πῦρ ἀμύρσσει· | πάσων δ' ἐκ κεφαλῶν πῦρ καλοῖο δερκομένοιο κ.τ.λ. Nevertheless, besides the serpents' heads, he possesses for Aesch. a main head of the ordinary kind. According to Ovid (*Fast.* 3. 799) he is half-bull, half-serpent, *maître satus terra*,

monstrum miserabile, taurus | parte sui serpens posteriore fuit. This, however, is not the Aeschylean conception. In v. 481 the *πλεκτάνας* are those of Typhon himself.

πυρπνύον: but *P. V.* 949 *πύρπνον*. For the absence of contraction cf. *fr.* 39 *διπλοῖ*, *fr.* 281 *χειμάροον*. The word is to be taken with *στόμα*. Greek has no objection whatever to *πυρπνύον* followed by *πυρὸς κάσιν* (cf. *Cho.* 51 n.).

481 *λεγγὺν μέλαιναν κ.τ.λ.* There is nothing grotesque about this expression, which is rightly understood by Verrall. The *λεγγύς* is black, but *αἰδῶν* (i.e. shot with red), and is therefore almost fire (*πυρὸς κάσιν*): i.e. it is midway between fire and smoke.—*λεγγύν* differs from *καπνύν*. The latter, when not used in the most comprehensive sense, denotes rather the light and vapoury smoke, while *λεγγύς* is 'smoky flame' (see Jebb on Soph. *Tr.* 794, *Ant.* 1126): cf. Eur. *Phaeth.* *fr.* 2. 45 *καπνὸς μέλαινα λεγγύς*, Ar. *Lys.* 319 *λεγγύν δοκῶ μοι καθορᾶν καὶ καπνόν*, Ar. *Rhod.* 2. 133 *λεγγύνεσσι καπνῷ*, *ibid.* 1009 *κελαυρὴ | λεγγύς καὶ καπνῷ*, Lycoph. 293.—*πυρὸς κάσιν* is an expression easy to a language which uses *ἀδελφός*, *ἀδελφῆ* for 'closely akin to' (cf. Ar. *Plut.* 549 τῆς πτωχέας τῶϊα φάμεν εἶναι ἀδελφόν). In *Ag.* 499 we have *μαρτυρεῖ δὲ μοι κάσις | πηλοῦ ξόνουροι διψία κόνις* (where *κόνις* has the same references as *σῦρ*. 81 (n.)). Cf. Hipp. *ponax fr.* 34 *συχὴν μέλαιναν ἀμπελον κασιγνήτην*. The sense of *αἰδῶν* is that the black is 'shot' with flickerings of flame (requiring the most skilful workmanship for their representation). For this colour-use of the word cf. Soph. *Ph.* 1157 *εἰμᾶς σαρκὸς αἰδῶας*.

In the epic *Thebais* there must have appeared the same admiration of skill in metal-work which we meet in the *Iliad* concerning the shield of Achilles (see *Introd.* p. lii). For variety of colour in the inlaying cf. *Il.* 18. 548 ἢ δὲ (sc. the

ὄφειν δὲ πλεκτάναισι περιδρομον κύτος
 προσηδάφισται κοιλογάστορος κύκλον.
 αὐτὸς δ' ἐπηγάλαξεν, ἔνθεος δ' Ἄρει
 βακχᾷ πρὸς ἀλκήν, Θυιάς ὥς, φόβον βλέπων. 485
 τοιοῦδε φωτὸς πείραν εὖ φυλακτέον·

Φόβος γὰρ ἦδη πρὸς πύλαις κομπάζεται.

ΕΤ. πρῶτον μὲν Οὔκα Παλλὰς ἦ τ' ἀγχιπτολὶς

484 ἀρη M, corr. rec.
 φόνων Canter. †.

485 βακχᾷ M, βάκχᾳ m. θυιάς M, corr. rec.
 487 φόβον rec., φόνος Blomf., φοβῶν Lowinski.

ploughed land) *μελαινέει* 'επισθεν, ἀρηρομένη δὲ ἔφκει | χρυσίη περ ἰούσα· τὸ δὲ περὶ θαῦμα τέτυκτα, ὅτι ἐν δ' ἐτίθει σταφυλῇσι μέγα βριθούσαν δλωήν | καλὴν χρυσίην· *μελαινέει* δ' ἀπὸ βότρυες ἦσαν, Plut. Nic. 28. 3 (of the shield of Nicias) χρυσοῦ καὶ πορφύρας εὖ πῶς πρὸς ἄλληλα μεμειγμένον δι' ὁφεί συγκεκορημένον.

482 sqq. ὄφειν δὲ πλεκτάναισι κ.τ.λ. One of the most misunderstood and difficult passages in the play, and requiring much care in interpretation. The rendering depends on the exact sense of *περιδρομον κύτος* and of *προσηδάφισται*. We may ignore any suggestion that *περιδρομον* simply = 'round' (cf. Hom. Il. 23. 455 *περίτροχον ἦντι μῆνη*), since Aesch. would not use such a tautology with the following *κύκλον*. It should be conceded also that the *ὄφειν πλεκτάναι* are the coils of the 'hundred' snakes which formed part of the representation of Typhon (480 n.). We should do best to determine first the meaning of *κύτος*. Inasmuch as the word stands for the 'hull' of a ship (Poll. 1. 87 τὸ μὲν ἔδαφος τῆς νεὺς κύτος καὶ γὰστρα καὶ ἀμφικτήριον λέγεται), for a receptacle (Xenarch. ap. Ath. 64 A *πύμωλῃσι λωάδοι στεροσώματων κύτος*), and for a covering case, it is natural to suppose that here it signifies that which holds something rather than that which is held by something else; i.e. it is rather the 'case' than the inner body of the shield. At least it could not be used in *distinction* from the outer case. Putting these considerations together we may understand that a 'round hollow-bellied case' (lit. either 'the case which forms a hollow-bellied round' or 'the case of a hollow-bellied circle', i.e. of a circular shield) is the subject of *προσηδάφισται*. This is the bronze-work overlaid upon the hide or other frame. The natural sense of

προσηδάφισται should be 'is fastened to an ἔδαφος (or foundation)', and so far we gather that 'the hollow bronze casing is fastened to its ground (of hide &c.) with coils of snakes.' From a practical point of view these should serve as clamps or holdfasts, and the picture suggested is of trailing serpents in bronze which run along the shield, over the edge, and grip it with rivets both on the upper and under side. The coils serve as, or contain, the rivets. In Hom. Il. 12. 295 we have a description of the shield of Sarpedon: *ἦν ἄρα χαλκῆς | φλασεν, ἐπισθεν δὲ βοείας μάγῃ θαμνίς | χρυσῆς βάβδοις ἐκρίκειον περὶ κύκλον*, and though this is obscure it plainly refers to bars in some way gripping the leather to the bronze. The *πλεκτάναι* here serve the purpose of such *βάβδοι*. It remains to consider *περιδρομον*. This might be taken (1) more closely with *κύτος* as = 'the cover where it runs round,' i.e. the rim of the cover (cf. Eur. El. 458 sqq. *περιδρόμῳ ἔντοι ἔδρα* contrasted with *ἐν δὲ μέσῳ σάκῃ*, and the use of *ἄκροι, συμπίπτει* &c.), or (2) more closely with *πλεκτάναισι*, 'run round with serpents' coils,' i.e. with serpents' coils running round it (cf. Eur. fr. 1083 γῆ δρσι *περιδρομοι*). The latter is obviously the more satisfactory.—*πλεκτάναισι* thus belongs ἀπὸ κοινοῦ to both *περιδρομον* and *προσηδάφισται*. The total result is given in the translation above.

[It would be extremely involved to take *προσηδάφισται πλεκτάναισι* as = *πλεκτάναις προσηδαφισμέναις ἔχαι*, 'has serpents' coils fastened to the ground-work,' i.e. has such coils in relief. Moreover the proper construction in that sense would be with the accus. (*πλεκτάναις προσηδάφισται*: cf. Soph. Tr. 157 *παλαιὸν δέλω ἐγγεγραμμένον | ξωθήματα*, Xen. An. 8. 4. 31 *ἰσχυμένους ἀνθρώπους* &c.).

flame. And 'tis with coils of serpents running about the rim that the casing of the hollow-bellied orb is fastened to its ground. The man has raised his war-cry, and, possessed by Ares, he is frenzied, like a Bacchant, for the revellings of fight, with an eye to strike dismay. The assault of such an one needs all best watching, for already at the gates the vaunt is of Dismay.

ET. First Onca Pallas—she whose burgh is near neighbour

483 ἦτ' M, ἦ τ' *ed. †. ἦδ' Stanley. ἀρχέτωλις Pauw. †. ἦτ' ἐφίσταται (Heimsoeth) is hardly legitimate emendation.

Nor is there any adequate value thus left for so pleonastic a phrase as περιδρομον κύτος κοιλογάστορος κύκλου. Verrall indeed takes this as 'a frame comparatively flat (περ. κύτος) enclosing a central part of high curvature (κοιλ. κύκλον).' But κύκλος can hardly be used in such a limited sense (approaching ὀμφαλός), its ordinary acceptance in this connection being that of the whole shield (see 476, 629, Eur. *Phoen.* 1382 ὑφίστατον κύκλοις) as the equivalent of Homer's ἀσπίς πάντοσ' ἔισθ'. If by περιδρομον κύτος is meant only a part of the shield it would be better to understand it of the ἀντιξ of Hom. *Il.* 18. 478 ποιεὶ δὲ πρῶτιστ' ἀσπίος μέγα τε στιβαρόν τε | πάντοσε δαιδάλλων, περὶ δ' ἀντυγα βάλλε φαιρινήν | τρίπλακα μαρμαρέην, and *ibid.* 606. With this would suit Eur. *Tro.* 1197 ἱτυός τ' ἐν εὐτόροισι περιδρόμοις ἰδρώς.

We should thus get 'the casing of the hollow-bellied round shield, where it runs round (i.e. the ἀντιξ), is fastened to its ground with coils of snakes.' It is hard to choose, but the rendering already given offers a more completely intelligible picture.]

484 sq. αὐτός: turning from the shield to the man himself.—ἐνθός... Ἄρα: i.e. not Βάρχω, but with more fell possession. So πρὸς ἄλκην again restricts βαρχῶ and Θυιάς: he revels with Thyiad-frenzy, but with a different spirit in his revelling. Cf. Eur. *H. F.* 1121 Ἄιδου Βάρχω.—Θυιάς ὥς: Verg. *Aen.* 4. 400 saevit inops animi totamque incensa per urbem | bacchatur, qualis commotis excita sacris | Thyias, ubi audito stimulant trieterica Baccho | orgia.—φόβον: cf. 114 (n.), 373. The sense of the noun answers to that of the conative φοβεῖ: he puts on looks 'to terrify.'

486 τρωϊδῆ: both from his size (475) and his fury (484).—πέτραι: *sup.* 217

πολεμίων πειρωμένοις, Soph. *Aj.* 2 πείραν τι' ἐχθρῶν ἀρπάσαι θηρώμενον.

487 Φόβος...κομπάζεται: for already Dread (or Rout, 45 n.) is being vaunted at the gates.' φόβος is at least half-personified. The meaning is that already one can hear him at the gates boasting that we are frightened away.—πρὸς πύλαις is not identical with ἐν πύλαις. The latter might be joined to φόβος in the sense 'it is boasted that there is fear (among our people) at the gates'; the former belongs to κομπάζεται. It is Hippomedon who stands πρὸς πύλαις and boasts. For the notion cf. Eur. *I. T.* 1308 πύλαις ἀρξάας καὶ φόβον πέμψας ἔσω.

κομπάζεται: 'is the matter of high talk' (with him). An insufficiently observed sense of κόμπος is that of big, but empty, talk in depreciation of another; e.g. Eur. *Or.* 570 δράσας δ' ἐγὼ δέω', ὡς σὺ κομπεῖς, *Rhes.* 438 σὺχ' ὡς σὺ κομπεῖς τὰς ἐμὰς ἀμυστιδας.

488 πρῶτον μὲν Ὀγκα) ('Υπερφύιος δὲ κ.τ.λ. (491); i.e. the divine) (the human antagonist.—ἦ τ' ἀγγέτωλις. The usual reading is ἦτ', and this form of the rel. (frequent in anapaests) is apparently used by Aesch. in trimeters in *Eum.* 1025, *Pers.* 300, although in both instances it is quite legitimate to take τε independently. The phraseological adv. ἐξ ὅτε is found in *Pers.* 764, *Eum.* 25. In the present place τ' is best taken as exegetic (*Cho.* 94, *Ag.* 9, *Suppl.* 42 &c.): 'Onca Pallas, that is, our neighbour.' The schol. on Soph. *O. T.* 20 (Παλλάδος διτλοῖς ναοῖς) observes that there were two temples of Athena at Thebes, one of Ὀγκάλα and one of Ἰσημνία, or one of Ἀλαλκομενία and one of Καδμεία, but that the temple of Alalcomenia was, according to some, in a village. The sanctuary and enclosure of Onca were outside the walls (see *Intro.*

πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριν
 εἶρξει, νεοσσῶν ὡς δράκοντα δύσχιμον. 490
 Τπέρβιος δὲ κεδνὸς Οἶνοπος τόκος
 ἀνὴρ κατ' ἀνδρα τοῦτον ἡρέβη θέλων
 ἐξιστορήσαι μοῖραν ἐν χρεῖα τύχης,
 οὐτ' εἶδος οὔτε θυμὸν οὐδ' ὄπλων σχέσιν
 μωμητός, Ἑρμῆς δ' εὐλόγως συνήγαγεν. 495
 ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,
 ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
 θεούς· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,
 Τπερβίῳ δὲ Ζεὺς πατήρ ἐπ' ἀσπίδος
 σταδαῖος ἦσται, διὰ χερὸς βέλους φλέγων. 500
 κοῦπω τις εἶδεν Ζῆν' αὖ ποῦ νικώμενον.

489 τὰ δὲ Paley. †.

490 m' writes ε over ι of δύσχιμον.

494 εὐδ' ὄπλων
rec. †.

496 ἀνὴρ M. ἀνδρὶ om. M^a (then writes it above the verse). ξυστή-

§ 16). Hence ἀγχιπτολις, which, though commonly taken as meaning 'near to the city' (a notion repeated and emphasised in πύλαισι γείτων), more probably = 'of neighbour πόλις': cf. Soph. *Ant.* 970 ἀγχιπτολις Ἄρης (Ares being a Thracian divinity and so a neighbour to the scene mentioned), Bacchyl. 12. 56 σὺν ἀγχιπτολίοις | θρόνον ἐταίρας ('from neighbouring houses'), Theogn. 32 γειτοῖσι τ' ἀγχιπτολίοις ('from next door'). So ἀγχιτέρμιν ('with borders adjoining'), ἀγχιγυῖος. The τέμενος of Onca, which is not part of Καδμεία, is her πόλις. We must remember the very small size of many Greek πόλεις, particularly in epic times, and how a συνοικισμός was often formed (as at Athens, Sparta and Rome) out of once independent settlements as close to each other as this. The word is thus defined, not merely expanded, by πύλαισι γείτων.

Though outside the walls, Onca has a special interest in these gates (Ὀγκαῖαι). There may also be an apt point (as Verrall thinks) in the opposition of Pallas to Typhos. Cf. Hor. *Od.* 3. 4. 53 sed quid Typhoeus... | contra ianantem Palladis arida...?

489 sq. ἀνδρὸς ἐχθαίρουσ' ὕβριν: ἀνδρὸς is not τοῦ ἀνδρὸς (Hippomedon), but generic. The maiden goddess detests ὕβρις.—ἀνδρὸς (though it may possibly glance at the sense ἀρετῆς) = ἀνδρώπῳ or τῶν, and the phrase = ἀνδρα ὀβρι-

ζῶντα.—ὕβριν is felt as the object of εἶρξει as well as of ἐχθαίρουσα.

νεοσσῶν ὡς κ.τ.λ.: 'as it were (keeping off) a cold serpent from young birds.' We should not suppose an ellipsis for 'as it were (a bird) keeping off a snake from her young ones.' The bird does not succeed in keeping off the snake, nor is Pallas regarded as a mother.—δύσχιμον: the *frigidus anguis* of Vergil, with a picture of the cold serpent creeping into the warm bed (cf. 278 sqq.), and perhaps also of the paralysing or blood-freezing terror of the nestlings.

491 Ὑπερβίος δὲ κ.τ.λ. The repeated sound (-os) in this line was readily tolerated by Greek ears. Cf. *Cho.* 42 (n.), *ibid.* 761 οἶκῳ, θέλων δὲ τῷδε παύσθαι λόγῳ, and add Soph. *O. T.* 567 πῶς δ' οὐχί; καὶ κεύθεσμεν, Eur. *fr.* 819. 7 Κλυτὸς ἀφ' οὗ καὶ Κλυκία κυλίσσεται, *Ison* 1543 οὐ γ' ἐγὼ γάμοι, *Or.* 238 ἐπεὶ εἶπες.

492 sq. ἀνὴρ κατ' ἀνδρα: 'as our man to match man' (in distinction from divine action). Cf. 434.—ἡρέβη θέλων ἐξιστορήσαι κ.τ.λ. Though it would be easy to suggest e.g. ἡρέβη the text is sound and only needs interpretation. There should be no stop at ἡρέβη, the sense being that, at the time of selecting the six Thebans, Hyperbius was among them (ἡρέβη), asking no questions as to what his task (share, μέρος) would be in the fighting, but quite ready (θέλων).

to the gates—in abhorrence of a wanton man will keep him off, like a chill snake from nestlings. And, for a man to match such man, there is Hyperbius, Oenops' trusty son. At the choosing he was ready to leave the hour of need to teach him his task. In naught is he to seek—in shape, in temper, or in fashion of his arms; and with reason hath Hermes brought the pair together. For the man is foe to the man whom he will meet, and hostile are the gods whom they will pit upon their shields. The one hath Typhon breathing fire, while on Hyperbius' shield Father Zeus sits waiting steady, with bolt ablaze grasped in his hand; and none, I ween, hath ever seen Zeus discomfited. Such is

σεραι M, ξυνστήσεται m. ξυμβήσεται of Plut. *Thes.* 1 belongs to the free quotation of antiquity. 500 φέρων recc. 501 του (for σου) Elmsley.

to learn the answer to that question (ἐπιστορήσαι) when the turn of events needed him (ἐν χρεῖα τύχης). μοῖρα not rarely = 'function' or 'office': cf. *Cho.* 237 n., *Eum.* 479 αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμελον. There is of course no notion that Hyperbius 'was chosen' to match Hippomedon, since the Argive arrangement was not then known. ἀνὴρ κατ' ἄνδρα Ὑπέρβιος ἡρέθη θέλων κ.τ.λ. is good idiomatic Greek for ἀνὴρ (παρεστὶν ἡμῖν) Ὑπέρβιος, ὃς ἡρέθη κ.τ.λ. [So simple is this rendering when once seen, that there appears no need to discuss recondite explanations of ἐν χρεῖα τύχης as 'consulting the oracle of fortune, or (on the analogy of χρῆσθαι τύχη) as 'to find out his fate when he experiences his fortune.' These and other interpretations are due to a misunderstanding of μοῖραν.]

404 οὐτ'...οὐτ'...οὐδ'. The reading is correct. οὐτ'...οὐτ' belong to one notion, viz. that of the man's own qualities (physique and courage), while οὐδ' adds another, viz. that of equipment.—ἄλως refers to v. 475 σχῆμα καὶ μέγας τόπος, θυμὸν to 484 sqq., ὅπλων σχῆσιν = *armorum habitum*, 'fashion of his arms.' The sense of μωμητός is relative. It is as a match for Hippomedon that no 'deficiency' can be found (cf. this frequent notion in μέμφεσθαι, ἀμεμπτος, ἀμεμψής &c.: *Cho.* 508 n.).

405 Ἑρμῆς: both as ἐναγώνιος and as the god of 'lucky finds' (Ἑρμαιο). Cf. *Cho.* 809 παῖς ὁ Μαίας, ἐπεὶ φορώτατος | παῖξιν οὐρίαν θέλων. It was a species of lottery which brought the pair together (as it did regularly in the athletic contests), and Hermes is the deity presiding

over lots (οἱ κλήροι τοῦ Ἑρμοῦ *lepori dokousin einai* schol. *Ar. Pac.* 365).—ἐλ-λόγως: the emphatic word. Cf. 505 πρὸς λόγον τοῦ σήματος.—συνήγαγεν: the tense answers to ἡρέθη (492).

406 ἀνὴρ (θεοὺς (498): 'the men are enemies and so are the gods....' More must be implied than that the men are matched as πολέμοι. There must have been some special feud already between them, which would be stated more expressly in the epic.—τῷ is relative.

408 sq. πυρρῶν. The thought is that, while Typhon breathes fire from his mouth, Zeus wields a fire more terrible in his hand. In πυρρῷ the god is considered as benign and protecting. Note again ἐπ' ἀσπίδος so soon after ἐπ' ἀσπίδω.

500 σταβίλος ἦσται: he sits, but firm and ready, quietly waiting for the opponent. Both words contrast his tranquillity with the fury of Typhon.—φλέγων: 'causing to blaze.'—διὰ χροῖς: the bolt (familiar in works of art) passes through the clasped hand and projects on either side. The words are opposed to διὰ στόμα of 480. (A 6th cent. black-vase illustration of a contest between Zeus and Typhon may be seen in Hill's *Illustrations of School Classics* p. 7.)

501 πον: not of place, but sarcastic: 'I believe.'—νικῶμενον = νικημένον by the usual idiom of νικᾶν. For the thought cf. *Eur. Heracl.* 349 sqq. τῶν μὲν γὰρ Ἡρα προστατὶ Διὸς δαμαρ, | ἡμῶν δ' Ἀθάνᾳ φημι δ' εἰς εὐπραξίαν | καὶ τοῦθ' ἐπάρχειν, θεῶν ἀμενόντων τυχεῖν | νικῶ-μένη γὰρ Παλλὰς οὐκ ἀνέξεται.

τοιάδε μὲν τοι προσφίλεια δαιμόνων·
 πρὸς τῶν κρατούντων δ' ἔσμεν, οἱ δ' ἡσσωμένων,
 εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχη·
 Ὑπερβίῳ τ', εἰ πρὸς λόγον τοῦ σήματος 505
 εἰκός γε πρᾶξεω ἄνδρας ὧδ' ἀντιστάτας,
 Σωτήρ γένοιτ' ἂν Ζεὺς ἐπ' ἀσπίδος τυχών.

ἄν. β. ΧΟ. πέποιθα τὸν Διὸς ἀντίτυπον ἔχοντά <τ'>
 ἀφίλον ἐν σάκει τοῦ χθονίου δέμας,
 δαίμοσιν ἐχθρὸν εἰκασμα βροτοῖς τε καὶ 510
 δαροβίοισι θεοῖσι,

502 μέντοι M. Qu. *τοιάδε μὲν τοῖν...?

504—507 m' writes β γ α δ before these lines. Two late MSS transpose 503, 506 (with *εἰς δὲ* δὲ..., whence Pauw *εἰς δὲ πρᾶξεω ἄνδρας*). There are no variants affecting the construction, except that in 506, for *εἰκόσ γε πρᾶξεω* (*sic*) of M, m' not only emends with *πρᾶξεω* (*i.e.* *ew* superscr.) but also writes δὲ over γε. The order is preserved with the

502 μὲν τοι: perhaps μὲν *τοῖν (= τοῦτων) should be read.—προσφίλεια δαιμόνων: *i.e.* respectively. The expression is for the concrete *τοιάδε προσφίλεις δαίμονες*: cf. 237 *ἐντέλεια* (n.).

504—507 m' writes β γ α δ before these lines respectively. If this is anything more than an attempt at emendation we might suppose that the line beginning with *εἰς* was accidentally omitted through the eye of the copyist catching α of the next, and that it was subsequently written in the margin and thence inserted at the wrong place. But if this alteration were made it would be difficult to give a satisfactory rendering of *εἰς γε πρᾶξεω ἄνδρας ὧδ' ἀντιστάτας*. To join ὧδ' with *πρᾶξεω* is scarcely natural for the position or the rhythm, while, on the other hand, there would be no sense in *πρᾶξεω* standing alone. 'Men opposed in this way' (*i.e.* with these particular devices) is the almost inevitable sense. Meanwhile the line *εἰ Ζεὺς γε Τυφῶ κ.τ.λ.* follows aptly upon 503: 'we are on the winning side...since Zeus is mightier than Typhon.'

The order of M is therefore in all probability correct. We might construe α with all that follows, viz. α Ζεὺς γε Τ. καρ. μάχη Ὑπερβίῳ τε...γένοιτ' ἂν Ζεὺς, with v. 506 parenthetical. The combination of α...γένοιτ' ἂν is open to no objection, the construction being that of *Ag.* 921 *εἰ πάντα δ' αἰ πρόσθεν* ἂν, *εὐθεροῖσι ἐγώ* (where the clause with ἂν represents an apodosis to a suppressed

hypothesis); or α may = *etw* 'since Zeus would naturally prove (if occasion arose) protector.' But it must be admitted that it requires unusual effort to construe α with the *τε*-clause after v. 504, and also that the parenthetic *εἰς γε κ.τ.λ.* (which is still open to the objection already stated for *πρᾶξεω*) is more than awkward. If (with Verrall) we make the parenthesis consist of *πρὸς λόγον...ἀντιστάτας* the sense of those words becomes clear and ὧδ' falls into its proper place, but the parenthesis itself hardly appears Aeschylean. It seems best therefore to punctuate more fully at μάχη, and to make the slight correction *τ', α for τε.

Ὑπερβίῳ τ' then begins a statement, not an hypothesis, and the sense is 'and to Hyperbius—since it is only likely that men so opposed will fare according to their emblem—Zeus will naturally prove Saviour.'

τοῦ σήματος: the device in each case.—γε, though felt with α, is correctly placed to emphasize *εἰς*, 'since it is at least probable....' Eteocles, as elsewhere, does not make a positive prediction or boast (cf. 401), but in this instance he claims great likelihood. [That *εἰς* *ἐστι* is found elsewhere with *pres.* or *aor.* is surely no bar to the natural use of the future. It is in fact the *aor.* which is the remarkable tense, and to deny a future because we find an *aor.* is as perverse as it would be with *ἐλπίς* *ἐστι* or *ἐλπίτω*. In these and similar expressions the *aor.* was substituted for the *fut.* only because

their choice of favouring powers, and ours is the prevailing side, but theirs the weaker, if Zeus is mightier in fight than Typhon. To Hyperbius—since it is like that men thus matched will fare according to their blazon—Zeus must prove Saviour, for his place upon the shield.
[HYPERBIUS departs.]

CHO. Sure am I that the adversary of Zeus, in that he bears upon his shield the friendless form of the earth-born thing, the likeness loathed by higher powers, by mortals ^{and anti-strophe.}

emendation *τ', εἰ for τε. †. 505 Ὑπερβίω τε πρὸς Μ. Corr. *ed. Ὑπερβίω τοῦ Blomf., δὲ Butler. 506 πρᾶξαι Sidgwick. ἀντηρέτας recc. 507 γένετο Ζεὺς recc. 508 ἔχοντα | ἀφίλον Μ. <γ> add. *ed. †. πέποιθα δὲ Robortello. τὸν Ζηρὸς ἀντίπρουν ἔχοντ' Dind., τὸν δὲ Διὸς ἀντίπρουν νέμοντ' Weil (σχέθοντ' would be as likely). 510 δαίμονος Brunck and most editors (and probably schol.). †. βροτοῖσι τε | καὶ δαροβίοισι Μ, corr. Brunck. 511 θεοῖσιν Hermann.

the implication of futurity was often sufficiently felt in the *εἰκός* or *ἐλπίς* itself.]

507 Σωτήρ: the emphatic word. 'Zeus will prove Zeus Soter.'—ἐπ' ἀσπίδος τυχόν: from the 'happy' fact of his being upon the shield. Cf. 388 *κυρεῖν* (n.).

508 sq. πέποιθα τὸν κ.τ.λ.: for the reading see 468 sq. (crit. n.). In ἔχοντά *γ' the particle is effective, since it adduces an argument.—ἀντίπρουν is masculine. The Chorus regards Hippomedon as himself the adversary of Zeus, inasmuch as he carries a challenge to Zeus upon his shield.—ἀφίλον: 'without a friend' among any of the three classes named immediately; cf. Eur. *H. F.* 561 ἀφίλον, ἴν' αὖθις σοὶ λέγω, τὸ δυστυχέ.—χθονίου=γενεοῦς. The omission of the noun has its purpose. Typhon is 'that thing born of earth' (not god nor man but a being unique).

510 δαίμοσιν ἐχθρόν κ.τ.λ.: 'hated by δαίμονες, βροτοὶ and immortal θεοί.' The expression is not meant to be merely comprehensive, but Typhon was not recognised by any of these classes as belonging to them. Cf. Hes. *Thesg.* 195 ἢ δ' ἔτεκ' ἄλλο πῆλιν ἀμήχανον οὐδὲ εἰοικὸς | θνητοῖσ' ἀνθρώποισ' οὐδ' ἀθανάτοισι θεοῖσιν, *Hymn. Apoll.* 351 οὐτε θεοῖς ἐναλγικὸν οὐτε βροτοῖσι, | δεινὸν τ' ἀργαλέον τε Τυφώνα, πῆμα βροτοῖσιν. Where words like these are thus juxtaposed their meanings are duly distinguished, and 'mixed forms, half animal half human, belong to beings half way between man and god, demons rather than full-fledged divinities and demons malignant rather than benevolent. Such are Boreas,

Echidna, Typhon and the snake-tailed giants' (Harrison *Prolegomena*, p. 159). The fact that in less studied language θεοί are often called δαίμονες (in the comprehensive sense of 'higher powers'), while the Titans may occasionally be called θεοί (*sup.* 498, *Hymn. Apoll.* 335, *P. V.* 443 Τῖτᾶνα...θεῶν | Ἀτλανθ') does not alter the fact that a more scrupulous distinction existed. Cf. *Soph. fr.* 511. 2 οὐτε δαίμων οὐτε τις θεῶν, Eur. *Med.* 1391, *Plut. Mor.* 415 A οἱ τὸ τῶν δαίμονων γένος ἐν μέσῳ θέντες θεῶν καὶ ἀνθρώπων... Ἑλλήνων δ' Ὀμηρος μὲν ἐπὶ φαίνεται κοινῶς ἀμφοτέροις χρώμενος τοῖς ὀνόμασι καὶ τοῖς θεοῖς ἔστιν ὅτε δαίμονας προσαγορεύων. Ἡσιόδος δὲ καθαρῶς καὶ διακριτικῶς πρῶτος ἐξέθηκε τῶν λογικῶν τέσσαρα γένη, θεοῖς εἶτα δαίμονας εἰδ' ἦρας, τὸ δ' ἐπὶ πᾶσιν ἀνθρώποις, *ibid.* 419 A (δαίμονες differ from θεοί in not being immortal), 417 F, 153 A τί ὀφελιμώτατον; θεοί. τί βλαβερώτατον; δαίμων.

Though Typhon is himself a δαίμων he has no friend among his own class.—(δαίμοσιν βροτοῖς τε forms one notion, καὶ δαρ. θεοῖσι a second.)

511 δαροβίοισι θεοῖσι: the θεοί αἰὲν ὄντες of Hom. *Il.* 24. 99. In strict language δαρόβιος is simply 'long-lived' and may be used of δαίμονες no less than θεοί: cf. [Hom.] *Hymn.* 4. 260 (of the nymphs) αἱ β' οὐτε θνητοῖς οὐτ' ἀθανάτοισιν ἔπονται | θηρὸν μὲν ζῶντι κ.τ.λ., and *Soph. O. T.* 1099 μακράλως (nymphs). While ἀθάνατοι are necessarily δαρόβιοι, not all δαρόβιοι are ἀθάνατοι. Aeschylus however is using a traditional epithet of deity ('lasting-lived') without the same consciousness of limitation in δαρ- which

πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὐ λέγω,
πέμπταισι προσταχθέντα Βορραΐαις πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίωνος· 515
ὁμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον θεοῦ
σέβειν πεποιθῶς ὁμμάτων θ' ὑπέρτερον,
ἧ μὴν λαπάξειν ἄστν Καδμείων βίᾳ
Διός. τὸδ' αὐδᾶ μητρὸς ἐξ ὀρεσκόου
βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνὴρ· 520
στείχει δ' ἱούλος ἄρτι διὰ παρηΐδων

514 βορραΐαις M, corr. Porson. 516 sq. ἦν ἔχων...σέβει Paus. †. 518 ὀρός for Διός recc., Hermann &c. †. ματρὸς M, μητρὸς recc. It is just possible that

he would feel in μακρο-; the 'lasting' may be for ever, and he manifestly means 'immortal.'

A hatred mixed with a shrinking, half of fear, may be felt even by the immortals. Cf. Hom. *Il.* 20. 64 οἰκία... | σμερδαλὴ εὐρέντα, τὰ τε στυγέουσι θεοὶ περ, Theoc. 24. 29 τόθι φάρμακα λυγρὰ κέρνυται | οὐλομένοισι ὀφίσσιν, εἰ καὶ θεοὶ ἐχθαίρουσι.

512 κεφαλὰν ἰάψειν = 'fall headlong.' Cf. *lyr. incert. ap. Plut. Mor.* 417 C μψ-αἰχει σὺν εἰδῶφ. But κεφαλῇ may = 'life' (Hom. *Il.* 17. 242 ἐμῇ κεφαλῇ περι-δεῖθα, *Od.* 2. 237 παρθένου κεφαλῆς, *Bacchyl.* 5. 91).

514 sq. Βορραΐαις: see *Introd.* § 16. For Parthenopæus cf. Eur. *Phoen.* 145 sqq., 1104 sqq.—τύμβον κατ' αὐτὸν: cf. *fr.* 30 κατ' αὐτὸν τύμβον ἀθλοῦ Αἰχῆ. Eur. *Sarph.* 660 κρήνη παρ' αὐτὴν Ἀρεος. Here, however, there is probably in αὐτὸν the point that the tomb of the builder of their walls, Amphion, is a place held in chief respect, and the vision of the enemy boastfully challenging there is particularly enraging. To such a point Διογενοῦς adds a suggestion of impiety. Amphion was son of Zeus and Antiope. The tomb bears the same name in Eur. *Sarph.* 662 (σεμνὴν μνημεῖον Ἀμφίωνος), Paus. 9. 17. 7. In Eur. *Phoen.* 145 Parthenopæus stands ἀμφὶ μνημα τὸ Ζήθου and the schol. there states that it was common to the two brothers. So Paus. 9. 17. 4 Ζήθῳ δὲ μνημα καὶ Ἀμφίονι ἐν κοινῇ γῆσι χώμα ἐστὶν οὐ μέγα. The tomb doubtless figured in the epic. (According to another account the tomb of Amphion was at Tithorea: Steph. Byz. *in voc.*)

516 sq. ὁμνυσι δ' αἰχμὴν κ.τ.λ. The swearing by a spear seems to have been a custom (it is at least a tradition) of epic or pre-epic times. Cf. *Hymn. Herm.* 460 (Apollo loq.) ναὶ μὰ τὸδε κρανέιον ἀέν-τιον. Very similar to the present place is Ap. Rhod. 1. 466 (Idas loq.) ἴστω νῦν δόρυ θούρον, ὅτῃ περιώσιον ἄλλων | κύδος ἐνὶ πτολέμοισιν ἀείρωμαι, οὐδέ μ' ὀφέλλει | Ζεὺς τόσον, ὁσσάτιόν περ' ἐμὸν δόρυ, where the speaker is reproved by Idmon (480) σὸ δ' ἀτάσθαλα πάμπαν ἔειπας, the impiety consisting, as here, not in the oath itself but in the depreciation of a god (cf. Verg. *Aen.* 10. 773 *dextra mihi deus et telum, quod missile lidro, | nunc ad-sinus*). It is not that a special sanctity attached to a spear more than to another weapon or old possession, since Achilles swears ναὶ μὰ τὸδε σκῆπτρον (*Il.* 1. 234), and cf. Eur. *Phoen.* 1677 ἴστω σιδήρεος δρακὸν τὸ μοι εἶδος. The sanctity probably lay in the venerable character of the article as a *κειμήλιον*, which from its record of successful exploits had come to be regarded—like an axe among the older Zulus or the swords Durandal and Excalibur—as possessing supernatural virtues. For such a spear cf. Eur. *I. T.* 823 Πέλοπος παλαιὰν ἐν δόμοις λογγὴν πατρός.

This consideration lends the necessary point to the otherwise weak-looking ἦν ἔχα, 'a (special) spear of his.' It is hardly satisfactory to render simply 'the spear which he holds,' still less to regard the phrase as meaning no more than in *e.g.* Chaucer, *Prol.* 676 *By oownes herge his lokkes that he hadde*.

The trusting of course includes trust in one's own might in wielding the weapon.

and by long-lived gods, will be dashed headlong before the gates.

SCOUT. So be it. Next for the fifth, posted at the Northern gates, right by the tomb of Amphion, son of Zeus. He swears by a spear he holds—in his assurance honouring it beyond a God and more dearly than his eyes—'Verily I will lay waste the town of the Cadmeans in spite of Zeus.' So doth he give tongue, the fair-visaged scion of a dam laired in the hills, a boy-man warrior, whose young crop of hair in the thick fast growth

the local sound may have been retained sarcastically, but an accidental *ā*-form sometimes occurs in dialogue (cf. *P. V.* 518 *σῖδαρον*). 520 *καλλίπρῳρον* M.

μᾶλλον θεοῦ κ.τ.λ. i.e. πεποιθὺς αὐτῷ, ὥστε μᾶλλον θεοῦ σβεῖν αὐτήν, the infin. being consequential. With the boldness of his expression cf. *Cho.* 57 τὸ δ' εὐτυχῶν, | τὸ δ' ἐν βροτοῖς θεὸς τε καὶ θεοῦ πλῆον, *Dicaeorg. fr.* 5 θεὸς μέγιστος τοῖς φρονούσιν οἱ γυνή.

ὀμμάτων θ' ὑπέρτερον: the eyes being the most precious possession (377 n., *Catull.* 3. 5 *quem plus illa oculis suis amabat*) and therefore often sworn by (*Herod.* 6. 23 μὰ τοῦτο τοῖς γλυκείας, *Theoc.* 6. 22, *Petron.* 133). There is no zeugma in σβεῖν applied to the eyes as well as to a god, since σβεῖν = τιμᾶν ('set store by') in various contexts.

[To join ἔχει πεποιθὺς σβεῖν (as = πέποιθε σβεῖν) is extremely improbable and awkward: (a) πέποιθε is itself a perf. and cannot be resolved into ἔχει πεποιθώς, (b) there should be no separation of the words, and the order should be πεποιθὺς ἔχει, as in *Soph.* *O. T.* 710 οἶά μοι βεβουλευκώς ἔχει. (With aor. ἔχω may precede or follow the participle, but it is at least juxtaposed.) The only apparent exception is *Soph. Ph.* 601 ἐν γ' εἶχον ἥδη χρόνιον ἐκβεβληκότες, where the reading is doubtful. Other passages, in which ἔχω has a separate force (e.g. *Xen. An.* 1. 3. 14 πολλὰ χρήματα ἔχομεν ἀνηρπυκότες), manifestly have nothing to do with the matter.]

518 λαπάξεν: 47 (n.). The exact words of the oath are formally quoted. In βλεφ. Διὸς the gen. bears a strong emphasis, assisted by the position: 'in spite of (even) Zeus.'

519 sq. τὸς ἀνδρῶ κ.τ.λ.: sarcastically. 'This is the sort of way the man-boy—son of a wild woman of the hills—talks.—ἀνδρῶ: 'gives voice' (to things ἀρρητα).—μῆτρὸς ἐξ ὄρεσκόνου: Atalanta, the father being uncertain (Ares or Milaenion). Here the poet would naturally

not choose Ares and so put Parthenop. under his protection. Atalanta's haunts were upon Mt Maenalus in Arcadia (*Eur. Phoen.* 1162 Μαυνάλου κόρη), where she had been suckled by a bear. She housed in caves (ὄρεσκόνου). The point made in this description is that she was a type of the fierce and uncivilized (ἀγριοί), and that her son exhibits these qualities (see 534 sq. n.). She may have been one avatar of Artemis (*Farnell Cults of the Greek States* II. p. 448).—καλλίπρῳρον and ἀνδρόπαις both convey a shade of sarcasm: it is a youth of this sort who talks so big.—καλλίπρῳρον: so of Iphigenia (*Ag.* 245). καλλίπρῳρον: εὐπρόσωπον (*Hesych.*). The original sense of πρόσω itself was 'face.' In *Eur. Suppl.* 889 Parth. is εἶδος ἐξοχώτατος.—ἀνδρόπαις: between boy and man, here with the implication that it is but a boy who is 'playing the man' (i.e. the warrior, the 'brave'). According to that version of the story which includes the Epigoni he is old enough to leave a son.

521 sq. στείχε δ' κ.τ.λ.: 521 (almost = γέρ) carries on the notion of ἀνδρόπαις ἀνὴρ: 'yes, the young beard is only just growing.' He is of the age described in *Hom. Il.* 24. 348 πρῶτον ὑπνήτην, τοῦ περ χαμισταῖν ἦδη. That this description was included in the epic would appear from *Eur. Phoen.* 1160 (ἀρτι δ' αἰνυμένων γένου). His youthfulness among the heroes became proverbial: cf. *Mart.* 6. 77. 2 *tam iuvenis quam nas Parthenopaeus erat*. For the expression which follows cf. *Eur. Bacch.* 1184 νῆος δ' ὄρεσκος ἀρτι γένου ὑπὸ κρόνθ' ἀπαλότριχα) κατάκομον βάλλει (of Pentheus).

στείχε...διὰ παρηβών: not 'coming through (the skin of) his cheeks' but 'marching gradually along (i.e. down) his cheeks.' Cf. *Xen. Sympr.* 4. 23. 1 τοῦτω...παρὰ τὰ ὦτα ἀρτι βούλος καθέρπει. It is usual to punctuate so that παρὸς is

ὥρας φνούσης ταρφύς, ἀντέλλουσα θρίξ.
 ὁ δ' ὤμόν, οὔτι παρθένων ἐπώνυμον,
 φρόνημα, γοργὸν δ' ὅμμ' ἔχων, προσίσταται.
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις. 525
 τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
 σάκει, κυκλωτῷ σώματος προβλήματι,
 Σφίγγ' ὠμόσιτον προσμεμηχανημένην
 γόμοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας.
 φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἓνα, 530

522 The usual punctuation is ...φνούσης, ταρφύς ἀντέλλουσα.... †.

524 γοργόν

joined to θρίξ. Such a fem. is sufficiently common in epic and its imitators (e.g. *Il.* 10. 27 *τοὺλόν ἐφ' ὀργήν*, *Od.* 5. 467 *θῆλυς ἔρση*, 12. 236 *ἥδ' ἐν τῇ*, Theoc. 20. 8 *ἀδά χαίρας*, *Crigr.* 18 (23). 3 *χάριν ἔδιν*): see the remark in Pseudo-Plut. *Vit. et poet. Hom.* § 41. In tragedy it seems to occur only in *Thales* (Soph. *Tr.* 1062), where femininity is sufficiently expressed. But, apart from any objection to the form, this arrangement leaves ὥρας φνούσης rather weak. The punctuation in the text makes ταρφύς (by position) emphatic and part of the predicate, while the gen. abs. is inserted in the necessary place to explain this quick growth: 'the crop grows fast, for it is the growing season.' For the predic. cf. *Il.* 22. 142 *ταρφέ' ἐταίσει*, Hes. *Th.* 690 *κεραυοὶ... ποτίοντο... ταρφέες*. The notion of ταρφύς is of that which comes thick and fast (e.g. a shower of missiles, ταρφέες *lei* of *Od.* 22. 246, and see Ath. 15C): cf. Callim. *Hymn. Ion.* 56 *ταχυὸν δὲ τοὶ ἦλθον τοῦλοι*. It should be noted further that, if τοῦλος had meant simply 'down' or 'young hair,' the words ἀντέλλουσα θρίξ would never have been added. As usual, we have a metaphorical expression defined by the literal. τοῦλος stands for 'crop' (of corn), as in the popular song *πλείστον τοῦλον *lei*, τοῦλον *lei**. Cf. Ath. 618 D for οἶλοι and τοῦλοι as sheaves, and the title *Τοῦλος* of Demeter. ταρφύς itself is a word connected with crops (*ταρφέα ὀρέγματα*), and ὥρας also obtains manifest point from this rendering. The derived sense of τοῦλος appears already in Hom. *Od.* 11. 319 *πρὶν σφην ὑπὸ ἀροτέφῳσι τοῦλον* | *ἀνθήσαι πυκάσαι τε γένει εὐανθέι λάχρη*. Herondas (1. 52) has τοῦ τοῦλον ἀνθιόντας.—ἀντέλλουσα carries on

the idea of the crop: cf. *fr.* 300. 6 *Διγυπτοὶ... Δάμειρος ἀντέλλει σταχόν* (where the verb is trans., as in Ap. Rhod. 2. 43 *χρυσόαντας τοῦλον* | *ἀντέλλων*).

523 sq. οὔτι παρθένων ἐπώνυμον. Although the name Παρθενοναῖος has not been mentioned, it has been suggested in v. 519. It should be remembered that Eteocles would already know the names of the Argive chiefs; he is only being informed which are the seven and what posts they have received. The plur. παρθένων is generic. In γοργόν δ' the δὲ is not simply connective, but is antithetic to the last statement—'his proud temper' (which shows best in the eyes) 'is not maidenlike, but fierce.' In γοργόν (as in *γοργυπτοὶ* of *P. V.* 372) the Greek mind naturally thinks of Γοργόν (cf. Hom. *Il.* 8. 349 *Γοργοῖς ὄμματ' ἔχων* *ἢ βροτολαγυῖ* Ἀρηος, of Hector), but the epithet is one often applied to warriors (Eur. *H. F.* 130, *Andr.* 1123, *Rhes.* 8), and is not uncomplimentary (Xen. *Cyr.* 4. 4. 3 *μείζοντες φαίεσθε καὶ καλλίους καὶ γοργότεροι*). The word seems to have been applied to Parth. in the epic: cf. Eur. *Phoen.* 146 *ὄμμασι γοργῶν εἰσιδὼν νεανίας*.

528 οὐ μὴν ἀκόμπαστός γε: not 'yet he does not...' (which is unsuited to the context), but 'I must not forget his boastful blazon.' As καὶ μὴν... γε = 'and the more by token' or introduces a new topic (*sup.* 231, *Cho.* 204) so οὐ μὴν... γε with the neg. ἀκόμπαστος = (καὶ) μὴ εἴναι ἀόμπετος.

530 τὸ... ἐνώμα: 'that (great, notorious) reproach,' which lay in the subjection of Thebes to the Sphinx: cf. Eur. *Phoen.* 1731 *Σφίγγος ἀναφύρας ἐνώμας*.—χαλκηλάτῳ σάκει: a shield of hide plated with bronze. In κυκλωτῷ ('shaped into

of spring is but now spreading o'er his cheeks. With savage pride—in no wise maidenlike, as fits his name—and with fierce eye, doth he advance. Nor is it without his boast that he takes stand at the gates; for on his bronze-plated shield, rounded to screen his body, he banded our country's shame, a raw-ravaging Sphinx laid on with cunning rivets, a shining form high in relief. Beneath her she bears a human being, one

τ' rec. †.

527 κύκλωται M, κύκλων τῷ m.

529 γόμφουσι νυμφ Wakefield.

a circle') the round shield is again emphasised in contrast with the Theban oblong kind (cf. 619 n.). The words σώματος προβλήματι cannot be treated in Aesch. as an idle addition for quasi-ornamental purposes. They denote size; the shield is a complete covering for his body: cf. Hom. *Il.* 11. 32 ἀμφιβρότην (ἀσπίδα) and the precept in Tyr. 9 (7). 23 μηροῖς τε κνήμας τε κάτω καὶ στήνα καὶ ὤμους | ἀσπίδος εὐρείῃ γαστρὶ καλυψάμενος. The round shield had in any case the superiority in breadth. For the mere expression cf. Hybrias *fr.* 2 τὸ καλὸν λαισθήον, πρόβλημα χρωτός.

528 sqq. Σφίγγ' ὠμόσιντον κ.τ.λ. Eustathius (p. 1160. 49) explains that the figure of the Sphinx was movable and could be worked about on the face of the shield, so as to possess the appearance of life (ἵσται δὲ καὶ μηχανῇ τινὶ ἐκινουῦντο, ἐκκρουστα ὄντα καὶ οὐ διόλου προσηλωμένα τῷ σώκει καὶ οὕτω ἐφάνταζον τοῖς ὁρώσι τὸ αὐτοκίνητον, ὅποιον δὴ τι πλάττει καὶ Ἀλσχόλος ἐν τοῖς Ἑπτὰ ἐπὶ Θήβας). It is not absolutely necessary to assume this for ἐνώμα, since ἐνώμα ἐν σώκει τῇ Σφίγγα might simply mean 'he handled a shield with the Sphinx upon it' (cf. 477 διήσαντος). But προσμηχανημένην γόμφους is not simply προσκειμένην or προσθεταμένην, and there should be some μηχανῇ implied. If we compare Eur. *Phoen.* 1124 ποτινάδες δ' ἐπ' ἀσπίδι | ἐπίσημα πῶλοι δρομάδες ἐσκήρων φέβω, | εὖ πως στρόφυγιεν ἐνδοθεν κυκλοῦμεναι | πόρπαχ' ὑπ' αὐτόν, ὥστε μαινεσθαι δοκεῖν, we shall see that such a device was not unknown to epic tradition, and we shall naturally suspect a common source in the *Thebaica*. The exact method of achieving the motion is obscure, but is to be guessed from the nature of a Greek στρόφυγι, which was a pivot turning in a socket. The figure in relief is supposed to be attached to the bronze plating by such pivots, here called γόμφους. The

brief manner in which Aesch. states the matter probably implies (like the πῶς of Euripides) that he had himself no definite conception of the mechanism, the notion of which he merely borrows from the epic. In [*Hes.*] *Scut.* 216 sq. on the shield was Περσεύς, | οὐτ' ἄρ' ἐπιπαῖων σάκεος ποσσὶν οὐδ' ἐκάς αὐτοῦ, | θαῦμα μέγα φράσσασθ', | ἐπεὶ οὐδαμῇ ἐσθήρικτα. The last words of this are very naive and only show how such wonders could grow. Cf. *ibid.* 164 τῶν (of the snakes) καὶ δδόντων μὲν καναχὴ πέλειν, εὐτε μάχοιτο | Ἀμφιτρωνιάδῃ.

528 Σφίγγ': Introd. p. xxvi.—ὠμόσιντον: she is not merely the Sphinx, but the Sphinx represented in this character, to increase the savage truculence of the emblem. Eur. (*Phoen.* 1024) speaks of her χαλαὶ ὠμόσιτα.

529 ἐνώμα: viz. when I saw him.—λαμπρόν: so as to be the more conspicuous to the Cadmeans against its background.

530 φέρον δ' ὑφ' αὐτῇ: Eur. *Phoen.* 808 Σφιγγίδε... | ἃ ποτε Καδμιογενὴ τετραβάμοσι χαλαῖς | ταῖσσι χρηματομένη φέρον αἰθέρος εἰς ἄσπερον φῶς | γένναν. She is a Kér (*Harrison Proel. Gk. Rel.* pp. 208 sqq.) and therefore a creature of prey, as in [*Hes.*] *Scut.* 157, where the Kér ὄλων ζῶον ἔχουσα νεώτατον, ὄλων δοντα, | ὄλων τεθνηῶτα κατὰ μέσων ὄλων ποδοῖν. For a similar representation cf. Eur. *El.* 470 (on the helmet of Achilles) ἐπὶ δὲ χρυσόσπῃ κράτει | Σφιγγες ἐνέξιν δολιδμον | ἄγρην φέρουσι, *Phoen.* 1137 (on the shield of Adrastus) ἐκ δὲ ταχέως μέσων | ὀράκοντος ἔφερον τέκνα Καδμείων γνάβους.—Καδμείων ἐνα: 'one of (our) Cadmeans.' This would appear, not merely from a general assumption as to her natural prey, but from visible tokens in dress or the like. This use of ἐνα is as good Greek as English (*Soph. O. C.* 1592, *El.* 1342, Eur. *Hel.* 6, 83, 1207, *Bacch.* 917, *Or.* 264 &c.).

ὥς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
 ἔλθων δ' ἔοικεν οὐ καπηλεύσειν μάχην,
 μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,
 Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ,
 μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφάς,
 πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραῖνοι θεός. 535

ET. εἰ γὰρ τύχοιεν ὧν φρονούσι πρὸς θεῶν
 αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσματος·
 ἢ τὰν πανώλεις παγκάκως τ' ὀλοίατο.
 ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα, 540
 ἀνὴρ ἄκομπος, χεὶρ δ' ὀρᾷ τὸ δράσιμον,
 Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου·

531 τῷ διαπτεσθαι Verrall. 532 καταισχυνέω M, corr. m. καταισχυνέι Hermann.
 534—535 These verses are sometimes wrongly suspected. †. 534 ὁ Παρθενο-

531 ὥς πλεῖστ' κ.τ.λ.: 'so as to make most missiles be aimed at this man' (viz. Parthenopaeus more than another). The weapons are not actually being hurled, but this is stated as the consequence (and presumably the deliberate purpose) of such an opprobrious emblem. This attitude of Parthen. is dwelt upon in the next words: he seeks wholesale fighting (the following δ' practically = γάρ).

For the expression and the notion cf. Hom. *Il.* 5. 618 Τρῶες δ' ἐπὶ δούρατ' ἔχονα (on Ajax), *Od.* 5. 309 ἡματι τῷ θεῖ μοι πλείστοι χαλκήρεα δούρα | Τρῶες ἐπέρριψαν.

532 sq. ὀλοῖν. The point of the word is explained by μακρᾶς κελεύθου. 'Now that he has come (all this way), he will not peddle in fighting; he will fight wholesale.' Arcadia is more remote than Argos. It should have been observed that μακρᾶς κελεύθου...πόρον is opposed to καπηλεύσειν as the travelling ἐμποροί is to the local πώληλος. A merchant who travels far should do business worthy of his journey. Possibly in πόρον there is also a glance at 'resources.' Ennius (*a.p.* Cic. *Off.* 1. 12. 38) has *non cauponantes bellum, sed diligenterantes*. In *Et. Mag.* p. 490. 12 it is said ὁ δὲ Διοχέλης τὰ ὅλα πάντα καλεῖ ἐμπόλη· ἐμπόλη προσφύων τεχνήματα.

534 sq. Παρθενοπαῖος Ἀρκάς (which should not be separated from what precedes) is uttered sarcastically: 'He will deal wholesale—our Parthenopaeus from Arcadia.' There is some contempt in

'Αρκάς (cf. 519, 540), which is carried on by the next words.—ὁ δὲ τοιόσδ' ἀνὴρ: i.e. ὁ δὲ, τοιόσδ' ὧν ἀνὴρ (cf. Hom. *Od.* 16. 205 ἀλλ' ὅδ' ἐγὼ τοιόσδε, παθὼν κακὰ... | ἦλθον, *Cho.* 479 λέγω, πάτερ, τοιόσδε σοῦ χρεῖαν ἔχω): 'Yes, he, a man like this (of 519 sqq.), threatens our Theban (τοιόσδ') walls.' It was an outrage for the comer from uncivilized Arcadia to menace the town of Thebes.—μέτοικος (viz. at Argos) is derogatory, as any Athenian in the audience would feel. Parthen. ('Αρκάς, οὐκ Ἀργεῖος, Eur. *Phaen.* 1153) owes to Argos the debt of a breeding which Arcadia could not give.—καλὰς is ironical, but is serious in so far as it means that 'it was Argos which gave him such training as he has received towards becoming καλὸς ἀγαθός.' Cf. Eur. *Suppl.* 890 Ἀρκὰς μὲν ἦν, ἐλθὼν δ' ἐπ' Ἰστέχου βόας | παιδεύεται κατ' Ἀργεῖ· ἐκτραφέας δ' ἐκεῖ | ... | λέχους δ' ἐκστῆς ὡς περ Ἀργεῖος γηγώς, | ἡμῶν χώρῃ. The epic manifestly included this matter. [To bracket these lines as spurious is surely a grievous mistake. Each champion must be named somewhere in the speech for the sake of the audience. The 'long journey' requires some specification; the sarcasm is effective; and the lines are not such as would occur to an interpolator.]

537 sq. πρὸς θεῶν: with τυχοῖεν (and stressed). As usual, the help of the gods comes first, then the mention of the human champion (540 sq.), cf. 434, 491 sq.—φρονέοντι also bears some emphasis: 'may they meet with what they meditate.'

of the Cadmeans, to make this champion the chief aim of our missiles.

Once come, it seems, he will be no huckster of his fighting nor do discredit to the long travel he hath made—Parthenopaeus, Arcadian. Yes, such sort of a man—stranger to Argos, but paying it full price for goodly breeding—threatens the walls with this, which may Heaven not fulfil.

ET. May Heaven serve them according to their choice and all those boasts and blasphemies! Utter, for sure, would be their dire and wretched doom. But for this one too, the Arcadian of your tale, we have a man who makes no boast, but whose hand looks for the thing to do—Actor, brother to him last

παῖος rec. (attempting to emend the metre, for which see 475 n.). †. 535 Ἄργει τ' ἔρε. 538 ἀνοσίῃς M, corr. in (ois superscript). There may have been a reading ἀνοσίῃς ('of their wickedness'). 541 χεῖρ δὲ δρᾷ Winckelmann. I no longer propose χεῖρ δ'

The full sense is virtually εἰ γὰρ τούτων τύχοιεν πρὸς θεῶν, δ' (εἰς θεοὺς) φρονοῦσι. φρονοῦσι doubtless includes pride (the plur. δ' φρονοῦσι being used for the several instances of μέγα φρονεῖν), but primarily the use is that of φρονεῖν τὰ τινοῦς, φρονεῖν εἰς (κακῶς) τινα: 'as they are opposed to the gods (in their pride), so may the gods pay them in kind.'

αὐτοῖς ἐκείνοις κ.τ.λ.: 'with those impious boastings (or κομπήμασιν = blatant emblems) and all' (e.g. 414, 456, 518). In tragedy this comitative dat. is used only in the plural.

539 πανώλης = περὶ τι, relating here the material to the moral sense. 'As they are mad and reckless (πανώλεις) in their φρονήματα, so would they perish in utter destruction (πανώλης). As they are πάγκακοι ('utterly wicked'), so would they perish παγκάκως ('in utter misery').' Greek rather prefers than dislikes such combinations as πανώλης ἀλέσθαι (= παντελῆ δεθρον ἀλέσθαι).

540 καὶ τῷδ': to meet this boaster we have, as in the previous cases, an unboasting opponent. — δν λέγεις τὸν Ἀρκάδα: 'whom you describe for your Arcadian.' The contempt implied in τὸν Ἀρκάδα is somewhat strengthened by placing the expression in the rel. clause, instead of giving the expected τῷ Ἀρκάδι. Metrically the accus. is of course more easily handled, but the difficulty of the dat. could have been surmounted. Apart from such considerations, however, a mere attraction of case to the rel. is not rare: cf. Hom. Od. 1. 69 Κόκλῳτος κεχόλωται,

δν ὀφθαλμοῦ ἀλάσσει, | ἀντίθεον Πολύφημον, Soph. El. 160 δλβιος, δν γὰρ ποτε ...δέξεται...μολόντα Ὀρέσταν, Ar. Lys. 61 οὐδ' ἂν προσέδοκον... | πρώτας παρέσθαι δεῦρο τὰς Ἀχαρῶν | γυναῖκας, οὐχ ἤκουσιν, Eur. Hec. 771, Heracl. 67 &c. The reputation of the Arcadians (προσέληνοι) for rudeness appears from schol. to Ar. Nub. 397 (μῶροι), Philostr. Apoll. 8. 7. 43 Ἀρκάδες...ἀγροικέτατοι ἀνθρώπων εἰσι καὶ συνώδεις. According to schol. on P. V. 554 they were ὑβρισταί.

541 ἀνὴρ ἀκομπος κ.τ.λ.: with the familiar antithesis of λόγος and ἔργον, as in 434 sq., 460. The sense of δρᾷ may be either (1) 'looks out for' or (2) 'wears the look of.' The former answers to e.g. Hom. Od. 8. 443 ἀνὴρ νῦν ἴδε τῷμα, Soph. Aj. 1165 σπείσων κοίην κάτενόν τιν' ἰδεῖν, Pind. P. 2. 34 χρᾶ...αἰεὶ παντὶς ὀρᾶν μέτρον, Theoc. 15. 2 δρη δίφρον, Εὐνὼτα, αὐτῇ, epigr. 12. 4 ἐκτίσαστο νίκην | ...καὶ τὸ καλὸν καὶ τὸ προσθεῖον δρῶν, Eur. Hec. 901 πλοῦν ὀρώμεντες ἔργον, Herond. 6. 31 χητέργον τιν' ἀνθ' ἡμέων | φλὴν ἀβρίτω, and (with infin.) Xen. Cyr. 1. 4. 21 μόνον ὀρᾶν τὸ καλεῖν τὸν ἀλίσκομενον, Epict. fr. 2. 6 ὁρῶσα τίνα κἀσθλεῖ μόνον. The other sense 'wears the look of action' (cf. δρη δεδοράναι, φόβον βλέπειν) is less to the point, although the use is common: cf. Pind. O. 9. 119 ἀνδρα...ὀρῶν' ἀλάν, Theoc. 13. 45 ἐαρ ὀρώσα.

There is of course some emphasis on χεῖρ, which here does the seeing, and on τὸ δεδομένον as the only object in view. Cf. Eur. fr. 376 εἰδέναι τὸ δραστήον.

ὅς οὐκ ἔασει γλῶσσαν ἐργμάτων ἄτερ
 ἔσω πυλῶν ῥέουσιν ἀλδαίνειν κακά,
 οὐδ' εἰσαμείψαι θηρὸς ἐχθίστου δάκους 545
 εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
 ἔξωθεν εἴσω τῷ φέροντι μέμψεται
 πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
 θεῶν θελόντων πᾶν ἀληθεύσαιμι· ἐγώ.

στρ. γ'. ΧΟ. ἰκνεῖται λόγος διὰ στηθέων,
 τριχὸς δ' ὀρθίας πλόκαμος ἴσταται, 550

ἐρεῖ (Class. Rev. 111. 104). ῥ. 544 εἴσω Blomfield. 545 τείχος (for θηρὸς) Francken, Σφραγίδι Schlütz. Such changes are weakenings. ῥ. 547 ἔξωθεν δ' εἴσω G. C. W. Schneider, ἔξωθεν οὐσα Donner, ἔσω μένουσα Wecklein. ῥ. ἔξωθεν Porson. ῥ. The sense might perhaps be clearer if vv. 547, 548 were transposed. 548 κροτησμοῦ M, κροτησμοῦ M^a. 549 θεῶν θελόντων δ' in M. δ' om. recce., κἂν rec. Corr. * ed.

548 sq. ὅς οὐκ ἔασει κ.τ.λ. The sense of this passage is not easy to crystallise, depending as it does upon whether ἔσω expresses motion into or action inside.—ῥέουσιν is also ambiguous, since it suits either a stream 'flowing' into the gates or a 'fluent' tongue inside. We may render either by (1) 'will not permit a (mere) tongue (viz. that of Parthenopaeus) without deeds to flow into the gates and foster trouble' or (2) 'will not let a mere flow of tongue without deeds, inside the gates, make matters worse' (i.e. on our side there will be no mere talking, but action). In either case the phrase γλῶσσαν ῥέουσα is primarily chosen as expressing fluency and a lack of restraint: cf. Plut. Mor. 509 D οὐκ ἔστι γλώσσης ῥεούσης ἐπιτοχέως οὐδὲ κολασμῶς, Hor. Sat. 1. 7. 28 *salvo multoque fluenti*, and e.g. Soph. fr. 843. 3 πολλὴν γλῶσσαν ἐκχέας μάτην. Nevertheless the literal picture of ῥέουσιν is not yet lost in the Greek (as it is in the English 'fluent'), and the poet is led to complete its sense with ἀλδαίνειν, which suggests the fostering of plants by irrigation. We have therefore 'a stream of tongue which makes trouble grow.' But whose tongue? And in what way does it 'make trouble grow'? If it is the tongue of Parthenopaeus, the thought is that Actor will not permit him to force his way in with mere bragging, so as to work mischief upon us. If it is the tongue of Actor (or his Thebans), the sense is that he will not permit the answer to Parthen. to be a mere flow of tongue, safe inside the walls, which will only make matters worse. (ῥέουσιν

would then include the notion of idle waste: cf. Soph. O. T. 258 τί δῆτα δόξης ἢ τί κληδόνος καλῆς | μάτην ῥεούσης ὠφέλημα γίγνεται;)

The objection to the latter rendering is that ἀλδαίνειν κακά does not appear to be any necessary consequence of deedless talk inside the gates (unless, just conceivably, by provoking the divine φθόνος, which is at present earned only by the foe). Moreover, if it is Actor's own tongue that is concerned, οὐκ ἔασει is hardly a natural expression. The former rendering is much the better, especially if we understand a reference in πυλῶν to the sluice-gates of irrigated country (such as that in the lower Cephissus valley). The gates of Thebes act as sluices to shut back a stream. When ordinary sluices are opened the water is let in and ἀλδαίνει τὰ φυτά. If the 'sluices' of Thebes are opened, there is a hurtful flood; it is κακά that the stream ἀλδαίνει. Hence the whole = 'he will not suffer a stream of tongue without deeds to stream through (our sluice-)gates and cause a growth of mischief.' For ἀλδαίνειν and water cf. Plut. Mor. 664 C τὰ δ' ἀστραπαῖα τῶν ὀδάτων εὐαλδῆ καλοῦσιν οἱ γεωργοί. For γλῶσσαν as 'mere' talk cf. Eur. H. F. 229 οὐδὲν ἔστι πλὴν γλώσσης ψόφος. [γλῶσσαν ῥέουσιν might doubtless be considered as a description ('fluent tonguester') of Parthenopaeus himself.]

548 sq. εἰσαμείψαι: 'enter.'—θηρὸς ... δάκους: the first gen. depends on the second: 'the monster of a hated beast.' This construction is indicated by Eur. Hipp. 646 ἑβρογγα δ' αὐτοῖς συνεταῖοι.

chosen. He will not suffer talk without deeds to pour inside the gates and make mischief grow, nor will he yield entrance when one bears upon a foeman's shield the likeness of the worst-loathed beast and monster.

She will have quarrel with her bearer, when from without inwards she finds hammering thick and fast beneath the town. May I speak naught but truth, thanks to the Gods' goodwill.

[ACTOR *départs*.

CHO. Through my breast the news strikes home, and my ^{3rd} strophe.

We need not find much difficulty in the corruption (δ for π): cf. Soph. *El.* 467 πᾶν (Δ) for δρᾶν (cett.), Ar. *Pax* 870 δέους (B) for πέους. δρᾶν would be possible, but is neither so near nor so satisfactory in sense. †. τᾶν Elmsley, τὰδ' ἄν Arnald, ἄλλ' Headlam (punctuating after θελόντων). θεῶν δ' ἄν θελόντων δῆρ' Butler, δ' ἄν κατορθώσασιν' Epws Weckl. (from Weil's τὸδ' ἄν ἀληθεύσασιν' Epws). τὸδ' ἄν ἀγρεύσασιν' ἐγώ (Class. Rev. 111. 105). 551 ὁρθίος Blomfield.

κίσειν δάκη | θηρῶν, *Cycl.* 325 θήρειον δάκος. The two words ἐχθιστον...πολεμίας accentuate the point; the entrance of so hateful a thing is quite intolerable.—φέροντα: not=τὸν φέροντα (i.e. of Polyn. in particular) but τινὰ φέροντα (=ἦν τις φέρων). See *Cho.* 69 (n.) and add Hom. *Il.* 9. 318 ἴση μοῖρα μένοντι, Semon. *fr.* 7 (8). 98, Carcin. *fr.* 4. 2.

547 sq. ἔξωθεν εἰσω κ.τ.λ. There is a pause, and the asyndeton is dramatically good. The sense is not 'she from the outside of the shield shall blame the bearer who is inside it' (i.e. because she bears all the brunt). This is a weak point to make and lends no special value to κροτήρησθαι. Rather the Sphinx is an ἐκρούστων δέμας (529); the repoussé work is properly hammered from within outwards. Now on the contrary her image is to be hammered inwards, with blows thick and fast (cf. 531). The usual process is reversed (cf. Plut. *Mor.* 463 E ἂν ἔξωθεν εἰσω τὸν λογισμὸν ἀναστρέφω—'inside out'). The order is permitted by the emphasis in the sense, 'she shall blame him because it is "outside in" that she is hammered.' The appearance of φέροντι after φέροντα is sufficiently Greek, but is helped here by the stress: 'it is her bearer whom she will blame.' The point of ὑπὸ πτόλιν seems to be 'when (or if) she is brought close to the city.' Despite the order the words look to φέροντι. [A conjecture τυγχάνουσα τοῦ πταλιν, helping the above sense of 'reversely,' might perhaps be considered.]

549 θεῶν θελόντων *πᾶν κ.τ.λ. See crit. n. It is manifest that Etocles is declaring (or praying) with the proviso

'God willing.' In the last lines he has made an assertion in a manner more bold than is usual with him (cf. 505 sqq., 401, 436 sq., 493). It needs some qualification, exactly as in 612 (q.v.).—ἀληθεύσασιν' ἐγώ has every appearance of being genuine, and the thought required is e.g. 'for my part (ἐγώ, who am no braggart), I trust I am speaking what is true (in predicting this fate to his Sphinx), but it must of course be as Heaven wills.' The error therefore lies only where it lies in the metre, viz. in δ' ἄν. If we give to πᾶν the sense of 'nothing but' (as in πᾶν' ἀγαθὰ πεπράγαμεν and the like), the text = 'may I, for my part, in all cases speak but the truth under pleasure of the Gods.'

550 ἐκτρέται: 'comes home.' Cf. *Cho.* 374 ἀλλὰ διπλῆ γὰρ τῆς δευτέρης | δούπος ἐκτρέται, and *ibid.* 379. The whole ἔκν. διὰ στήθεων = 'penetrates to the heart.' Cf. *Cho.* 54 δ' ἔσω φρεσὶ τε... περαίνω, *Ag.* 1036 ἐσω φρεσὶν λέγουσα.—λόγος is the story told by the ἄγγελος of the threats of Parthenopaeus following upon those of the other δούποι (553).

551 τριχὸς δ' κ.τ.λ. It should be noted that the hyperbole (which is greater with πλόκαμος than with the ordinary θρίξ) is saved by the pres. ἔσται: 'it begins (or seeks) to rise.' For the expression itself cf. Hom. *Il.* 24. 359 ὀρθαὶ δὲ τρίχες ἔσταν, Soph. *O. C.* 1464 εἰ δ' ἄκραν | δεῖμ' ὑπῆλθε κρατὸς φέβαν, *O. T.* 1624, *Cho.* 32, Eur. *Hel.* 632 κρατὶ δ' ὀρθλοῖς θείρας | ἀπεπτήρωκα (of joy), Soph. *fr.* 791 ὀρθόκερως φρίκη. The feeling here is partly dread, but partly also horror at their blasphemies, as the next words

μεγάλ' ἃ μεγαληγόρων
κλύω <τῷ> ἀνοσίων ἀνδρῶν. εἰ θεοὶ
θεοί, τοῦσδ' ὀλέσειαν ἐν δῇ.

- ΑΓ. ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον 555
ἀλκὴν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν.
Ὁμολώσιον δὲ πρὸς πύλαις τεταγμένους
κακοῖσι βάζει πολλὰ Τυδέως βίαν,
"τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον, 560
Ἐρινύος κλητῆρα, πρόσπολον Φόνον,

552 sq. μέγλα μεγαληγόρων | κλύω ἀνοσίω M. Corr. *ed. f. κλύουσ' recc.
κλύουσ' Hermann, κλύουσιν Wellauer. 553 εἰ θεοὶ M^a (θεοὶ M). f. εἴθε
γὰρ recc. εἴθε δὲ Schwenk (εἴθε μοι might be nearer, if it had been required).

shew. The adj. is proleptic. [The passage is only prosaized by the substitution of ἔρπια.]

552 sq. 'μεγλ' ἃ μεγαληγόρων *κλύω <τῷ> κ.τ.λ. The μέγλα of M was an almost inevitable error. The sense of ἃ is ἐπὶ ταῦτα (or τοιαῦτα): 'at the haughty boasts I hear.' Cf. *sup.* 83, P. V. 939 ἃ μὴ ἐπὶ Ζεὺς... | ἔσται ταπεινός, ὅσον ἐξαπτόνται | γάμον γαμῶν, Plat. *Phaed.* 58 π εὐδαίμων ὁ ἀνὴρ ἐφαίνοτο, ὅς ἄδειός ἐτελεύτα, Hdt. 1. 31 ἐμακάριζον τὴν μητέρα, ὅσον τέκνον ἐκόρησε. —μέγλα...μεγαληγόρων recalls e.g. μέγας μεγαλωστί, αἰνέσθων αἰνῶσι. If the missing syllable is supplied with τῶν (which is technically easiest), μεγαληγόρων of course = μεγαλ. ὄντων, a construction favoured by tragedians: cf. Eur. *El.* 1006 μῆτερ, λάβωμαι μακαρίας τῆς σῆς χερσὶ, *Cho.* 494 (n.).

556 sq. εἰ θεοὶ θεοί: if the Gods are really Gods, and possess the power of Gods, i.e. if they are mightier than mortals, let them punish such words as those of Parthenopæus. Cf. Soph. *O. C.* 623 εἰ Ζεὺς ἐπὶ Ζεῖτι. Probably also there is a reference to the supposed derivation from θεῖναι: 'if the Gods are what their name implies, viz. disposers' (cf. the vulgar English notion that 'God' is etymologically related to 'good'). —τοῦσδ' practically = τοιοῦσδε, 'men like these.'

ἐν *84. The ἐν γὰρ of MSS (at least without τῇδε) makes no ascertainable sense.—84 would very naturally be misunderstood as the 'Doric form for γὰρ' (cf. schol. to P. V. 589 τὸ δὲ ἃ δὲ ὁ γὰρ, οἱ γὰρ Δωρεῖς τὴν γὰρ δὴν καὶ δὴν φασιν),

and the less usual form (for δαί) would help confusion. For the word cf. *inf.* 909 and *Anth. Pal.* 6. 2. 3 (Simon.) πολλὰ δὲ σταθῆντα κατὰ κλύων ἐν δαί φωνῶν. For the contraction cf. *κτὴν νῆ* (=ναί) in Alcman *fr.* 23.95, a form quoted also from Sophocles. Similarly ἐν φῶν ἀπὸ τοῦ φωνί (*El. Mag.* 803. 45 = Eur. *fr.* 534).

555 sq. ἔκτον κ.τ.λ. Amphiaræus (see *Introd.* p. xxxi and Eur. *Phoen.* 171 sqq., 1111 sqq.) has been reserved as late as possible (Polynices must necessarily come last), not as being a man of minor importance, but as being of a different type. We may construe either (1) ἄνδρα σωφ. ἀλκὴν τ' ἄριστον with μάντιν following independently as a further description, or (2) ἄνδρα σωφ. ('wise and modest as a man') is answered by ἀλκὴν τ' ἄριστον μάντιν (i.e. 'and no less valorous for being a seer'). In the former interpretation he possesses two cardinal virtues, σωφροσύνη and ἀνδρεία; he is also a seer. But (as Verrall also holds) the latter rendering is pointed to by two passages which seem to imply a common source in the epic description, viz. *Find.* O. 6. 15 (Adrastus loq.) τοῦτον στρατὸς ὀφθαλμὸν ἐμῆς, | ἀμφοτέρων μάντιν τ' ἄγαθον καὶ δορὶ μάχασθαι, Soph. *O. C.* 1313 Ἀμφιάρεως, τὰ πρῶτα μὲν | δῖον κρατέρων, πρῶτα δ' αἰώνων ἰδοῖς (=καὶ μαχητῆς καὶ μάντις=ἀλκίον ἄριστον μάντις).—σωφρονέστατον. The kind of σωφροσύνη specially thought of is doubtless that opposed to the θῆραι and μεγαλαυχία of the other champions, but there is a connotation of σοφία, which makes it neces-

air would raise its locks on end, when I hear how boastful the
 aud boasts of those impious men. If Gods are Gods, may
 hey bring these to naught.

SCOUT. For sixth I am to reckon a warrior right sage
 and seer right valorous, mighty Amphiaraus. With post at the
 Homoloian gates he hurls many an ill name upon the mighty
 Tydeus. 'Murderer, troubler of public peace, grand master
 to Argos in the art of wrong, Summoner of Avenging Power,

554 ἐν γὰρ Μ, om. rec. Corr. *ed. †. *Emrys Wecklein.*

556 ΔΑΤΩ δ' rec.

561 λυγρὰ H. L. Ahrens. †.

sary for him to be met (*inf.* 581) by
 similar opponents, σοφαί τε κἀγαθαί
 (= ἀνδρείαι).

557 Ὀμολοῖσιν: *Introd.* § 16.

558 κακοὶς βάζει πολλά: πολλά
 are the many terms given immediately.
 Grammatically the word is contained acc.
 used as adverb, while κακοὶς is modal or
 instrumental: 'be-talks Tydeus with....'
Cf. Hes. Opp. 186 μέμψονται δ' ἄρα τοὺς
 χαλεποῖς βάζοντες ἐπείσσειν. This answers
 to e.g. *Hom. Il.* 2. 224 ἀτὰρ ὁ μακρὰ
 βοῶν Ἀγαμέμνονα νείκεε μύθῳ, the κακὰ
 here used being κακοὶ λόγοι or μῦθοι.
 For the sense of βάζειν see 470, and for
 the relations of Tydeus and Amphiaraus
 367—370.

559 τὸν ἀνδροφόντην κ.τ.λ. A quo-
 tation of the names actually applied by
 Amphiaraus. The article forms part of
 the language usual in such cases, the
 direct expression not being ὦ ἀνδροφόντα
 but σὲ τὸν ἀνδροφόντην...λέγω. *Cf. P. V.*
 976 σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρ-
 πικρον, | τὸν ἔξαμαρτύντ' εἰς θεοῦ... | ...
 τὸν πυρὸς κλέπτην λέγω, *Xen. Cyr.* 3. 3.
 4 ὁ δ' Ἀρμένιος συμπρούπεμπε καὶ οἱ ἄλλοι
 πάντες ἀνθρώποι, ἀνακαλοῦντες τὸν εὐεργέ-
 την, τὸν ἀνδρα τὸν ἀγαθόν. The article
 in such instances is strictly demonstrative.

Tydeus was ἀνδροφόντης as having
 slain in Calydon Alcathous and Lycauges
 (schol.), or his uncle Thoas, or his own
 brother Olenias (the accounts differ).
 That homicide was the cause of his
 expatriation to Argos. *Cf. Eur. Suppl.*
 147 ΘΗ. ἦλθον δὲ δὴ πῶς πατρίδος ἐκλι-
 πόνθ' ὄρου; | ΑΔ. Τυδεὺς μὲν αἶμα
 ξυγγενεῖς φεύγων χθονός. In πόλεις
 παρὰ τὰς the reference is not, of course,
 to Thebes: neither is it specifically to
 Argos (a thought which belongs to the
 next line). Rather the expression is
 generic, comparing his treatment of in-
 dividuals (ἀνδροφόντην) with his treat-

ment of πόλεις. He is a murderer of his
 fellowman and a disturbance to a com-
 munity. Of this character Calydon had
 first had experience, now Argos. The
 way in which Argos suffers by him is
 next mentioned.

560 μέγιστον: see 412 (n.) for this
 use of μέγας. Tydeus is the chief
 prompter of the Theban campaign (*Int-*
rod. p. xxxi). Amphiaraus had opposed
 the expedition, but Adrastus says (*Eur.*
Suppl. 158) ἦλθον Ἀμφιάρεω γὰρ πρὶς βίαν
 because of the νέων ἀνδρῶν θάρσος. This
 was mainly the work of Tydeus (see
Apollodor. 3. 6. 8) and was apparently
 described in the epic. Tydeus had mar-
 ried Deipyle, daughter of Adrastus.

τὸν κακόν: generic; not 'the present
 troubles' with Thebes (which would
 require τῶνδε as in 561), but of wrong
 courses in general. Conduct is divided
 into two classes, the right course (τὰ ἀγα-
 θά) and the wrong (τὰ κακά). *Cf. Enim.*
 881 οὗτοι κακοῦμαι σοὶ λέγουσα τάγαθά,
Cho. 781 (n.), *inf.* 581.

561 Ἐρινὸς κλητῆρα: obviously
 not the Erinyes of Oedipus (with which
 Tydeus has nothing to do), but a general
 description. He is one who invokes or
 calls out the activities of the Erinyes, his
 behaviour being such as to provoke those
 agencies. For the quality implied in an
 Erinyes see 70 (n.). Tydeus is a perpe-
 trator of unnatural acts. According to
 the current Greek notion such a man
 causes those who associate with him to
 share in his calamity or curse; cf. the
 use of ἔρρειν, φθαρήναι πρὸς τινα, ἐξομάρ-
 γυνσθαί τι τινι, and e.g. *Ar. Eq.* 4, *Av.*
 916 κατὰ τὴν δειρ' ἀνεφθάρη; (= 'why
 did you come here with a plague upon
 you (to our injury)?'). Tydeus thus
 summons an Erinyes to Argos in the pre-
 sent instance.—κλητῆρα can hardly here
 be used in the special legal sense. Rather

κακῶν τ' Ἀδράστῃ τῶνδε βουλευτήριον."
καὶ τὸν σὸν αὖθις πρὸς σποράς ἀδελφεὸν
ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,
δῖς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος

565

562 κακῶν ὅ recc. τ' del. Wecklein. 563 πρὸς μέραν Μ, πρὸς μέρος or πρὸς μέρος recc. Corr. *ed. †. πρὸς μέρος Verrall. προσμολών marg. Ald. (unlikely in the fact), πρὸς μέρος H. Voss, προσθροῦν ὁμοσπορον Francken, προσειλῶν M. Schmidt (προσ-βοῦν would be nearer). αὖθις ἐς πατρός μοῖραν κέσιν Hermann. I had previously

it simply = 'summoner' (τὸν Ἐρινύς καλοῦντα, cf. κλητῆρα τὸν καλλέσαντα Hesyech., quoting from Ion). In *Suppl.* 630 κλητῆρ = κήρυξ, corresponding to the κληῖνα καλῆστρα of Hom. *Il.* 24. 577. But an attendant *calator* has no place here. It is hard to see how Tydeus could act as the summoner of other persons on behalf of an Erinyes, while it is easy to understand how he could call for the Erinyes herself. [The conjecture κλητῆρα is ingenious, but does not improve matters.]

πρόσπολον Φόνου: 'minister of Bloodshed,' i.e. Tydeus is specially devoted to the interests of Bloodshed and sees to it that that grim power receives his dues. He lets pass no opportunity of bringing about slaughter. A πρόσπολος is a temple-minister or priest (Ieri's schol.), as in *Enn.* 1025, Bacchyl. 14. 2 (Ἀθήνας πρόσπολος), who takes care that the sacrifices are provided. The thought is the same as in *Ag.* 736 ἱερεὺς τις ἄνα δόμοις προσεθρήσθῃ (read προσεθρήσθῃ), *Eur. Or.* 261 ἐνέρον ἱερῆαι (of the Furies). Cf. *Cycl.* 396 τῷ θεοστύγῃ Ἀΐδου μαγείρῃ.

562 βουλευτήριον: neuter, 'the instrument of advice': cf. πανστήριον, θυτήριον (*Eur. I. T.* 243), εἰναστήριον (*Or.* 590), *Eur. Andr.* 446 Στάργη τρωικοῖ, δόλια βουλευτήρια, | ψευδῶν ἀνακτες. In *Tro.* 252 Cassandra is σκότια νυμφευτήρια of Agam.

563 καὶ τὸν σὸν αὖθις κ.τ.λ. The reading of M πρὸς μέραν is not intelligible. It is doubtless possible that the word μέρος, used of a 'division' of the Spartan army, may once have possessed a wider use ('part' or 'portion'), but, if so, it apparently lay very far back, and we can hardly receive into Attic trimeters a word which is not only absent from Attic and its cognate Ionic, but is without any literary tradition. If such a word had been possible we might perhaps have rendered 'invites to his share' (in the reproaches). The case is different with

ἀδελφεόν, which is the only Homeric form, is Ionic, and has ample literary vogue. Sophocles (*O. C.* 535) uses ἀδελφεῖ in lyrics, and, though the form does not elsewhere occur in trimeters, it may be urged (a) that ὅμμε (*Enn.* 613) is no less unique, χεῖρεσσι occurs in trimeters in *Eur. Alc.* 756, μέσσοις in *Soph. Ant.* 1223, 1236, *fr.* 5, and in principle the appearance of ἀδελφεῖς is no more strange than that of μοῖνοι, ξείνοι. Cf. also *fr.* 350 τὰς εἰς, *Eur. Hipp.* 1247 ἐκρυφθῶν (senar.), *Phoen.* 1246 ἔσταν δὲ λαμπρά, *Hel.* 532 πεπλωκότα, *Rhes.* 525 δέχθαι, *Achaeus fr.* 24 ἐλθόμενος: (b) that, since the sense of 'brother by birth' (and probably 'twin': cf. 917 r.) is here emphasised, the longer-drawn and rarer form ἀδελφεῖς (cf. *Skt. saṁarābhya*) may be deliberately chosen as more effective for the purpose.

The thought is that Polyneices is brother of Eteocles from the point of view of birth, but not from that of natural feeling. He is more than kin, but less than kind. To the Messenger also the brothers are ἀδελφεοὶ in blood, but there the likeness ends, since Polyn. is unpatriotic and irreligious. The word σποράς is emphasised, and though one might at first be tempted to suggest e.g. πρὸς σποράς γ' or ὡς σποράς γ' with that stress in view, careful examination will show that to the best Greek the γ' is in such instances quite unnecessary, if not enfeebling.—τὸν σὸν ('your own') and the like are in tragedy always stronger than σὸν &c., the article being a real demonstrative added to emphasise either a distinction or a point of pathos. See *Cho.* 14 (n.), 89, 478, 484 (n.). 'Amphiaraus,' says the Scout 'turns (αὖθις = *deinceps*) from Tydeus to your own brother—brother so far as birth goes....' A corruption of πρὸς (σ)ποράς to πρὸς μέρος was due to the very similar shapes of the cursive uncials for π and μ, and the further change to the accus. was

minister of Slaughter, Adrastus' counsel in this course of mischief.'

And next upon that brother of thine—begotten for such—the mighty Polyneices, he calls with upturned eye and dwelling

thought of ... αἰθίς, <ὡς> πρόσω μ' ὄραν, κᾶσιν, but this perhaps involves too much departure. 564 *δνομα* M, corr. Schütz. † (cf. MSS at Soph. *O. C.* 100, *Trach.* 379, Eur. *I. A.* 354, *I. T.* 905, Ath. 303 c for similar confusion. In Hipponax *fr.* 83 ap. Suid. τὸ *δνομα* is glossed in one MS by τὸν ὀφθαλμόν). 565 τ' del. Blomfield.

probably made through some fancy as to the sense.]

564 *ἐκπντίζων δμμα*. The objection to *δνομα* is not to the repetition in τὸν *δνομ'* of the next line. Enough instances have already occurred to shew that of such repetition the Greeks of this period thought nothing. Cf. *Ag.* 14 φόβος γὰρ ἀνθ' ὅπρου παρὰσταται | τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὅπρῳ. Nor does the infrequent metrical resolution affect the question (580 n.). Rather the difficulty lies in the sense. *ἐκπντίζων* might possibly be taken of 'spreading out' (*ἀναπτύσσων* schol.) or 'making to sprawl,' like a man who lies ὅπριος. By this would be meant that he utters either (1) the name 'Πολύναικες,' or (2) the word ἀδελφεόν in a long-drawn fashion. But against (2) it may be urged that ἀδελφεόν is a word of the Messenger, not of Amphiarus, and against both (1) and (2) that τὸ *δνομα* would be needed. The sense of *ἐκπντίζων* is also rather far-fetched. Moreover, if *δνομα* means the name 'Πολύναικες,' there is a tautology with the next line (hardly lessened by making τ' there exegetic). The confusion of *δνομα* and *δμμα* is of the most frequent: see crit. n.

The meaning of *ἐκπντίζων δμμα* might be (a) 'turning back his head and looking up.' This would imply an appeal to Heaven, for which Blomfield quotes Lycoph. 362 ἢ δ' εἰς τέρασμα... | γλήφας ἀνω στρέψασα χώσεται στρατῷ, Verg. *Aen.* 2. 405 (Cassandra) *ad caelum tendens ardentia lumina frustra*: (b) 'turning up his eyes' (in the sense of Shak. *R. and J.* 2. 2. 29 *white-upturned eyes*, Ath. 519 A τὰ λευκὰ ἐπαναβαλὼν τοῖν ὀφθαλμοῖν). The notion of Amph. thus using his eyes in horror might seem to a modern somewhat grotesque, but in fact the Greeks made much facial demonstration of their feelings: cf. *Cho.* 284 *νωμῶν' ὀφρῶν* (n.), Bacchyl. 16. 17 *ἰδεν δὲ Θεσείας*, | *μέλαν δ' ὕπ' ὀφρῶν* | *δινασεν δμμα*, καρδίαν δὲ *φαι* | *σχέτλιον ἐμυξεν ἄλγος*, Plut. *Mor.*

44, *Hymn. Herm.* 278 &c. A more curious form of expression occurs in Eur. *fr.* 764 *πρὸς αἰθέρ' ἐξαμύλλῃσσι κόρας*. Paley quotes Shak. *K. Hen. VIII.* 1. 2 *mounting his eyes he did discharge a horrible oath*.

565 *δὲ τ' ἐν τελευτῇ κ.τ.λ.* The sense of *ἐνδατούμενος* is 'dwelling upon,' derived from that of separating into components, or parcelling out with slow deliverance. Cf. *fr.* 350 ὃ δ' ἐνδατεύεται τὰς ἐὰς εὐπαιδίας, Soph. *Tr.* 791 πολλὰ δ' οἰμωγῇ βοῶν, | τὸ δυσπάρεινον λείπρον ἐνδατούμενος, Eur. *H. F.* 218 λόγονι δειδιστήρας ἐνδατούμενος. A cognate use of *δατεύσθαι* is that of dividing by biting = 'chewing' or 'eating' (e.g. Hom. *Il.* 20. 394 ὥμᾳ δάσασθαι), and the notion of 'biting apart' the syllables was perhaps that intended in the original application of the word to contexts like the present, before it became established for poetry. Hesych. explains by *μεριζόμενος καὶ οἰσιν κακῶς λέγων σφοδρῶς*. For the first word he certainly had tradition; at *Il.* 24. 151 *τοὶ δὲ χθόνα ποσσὶ δατεύοντο* the schol. explains by *ἐμρίψιν βαδίζοντες*, and so schol. Aeschin. 65. 7 (from Soph.) *δατεύμενος ὑπομεριζόμενος*. But such a passage as that in Hom. *I. c.* may again very well be related to the familiar notion of 'eating up' the way with stride after stride (*ποσσὶ*). *ἐνδατούμενος* therefore differs little in (its original) sense from 'chewing over' the name.

The meaning of *ἐν τελευτῇ* is not at once obvious. But inasmuch as the language here used indicates only that Amph. calls upon Polyn. by name, slowly emphasising it, while the speech addressed to him (though not necessarily in the expectation that he would hear it) follows the call (*καλεῖ*), we can hardly take the words as = 'at the end of his speech.' It is better to gather the sense from the close connection with τὸν *δνομα*; 'he dwells twice upon the name in its ending' (which is -*ναικες*); i.e. he repeats the name 'Πολύναικες, Πολύναικες,' but

καλεῖ· λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
 "ἢ τοῖον ἔργον καὶ θεοῖσι προσφιλές,
 καλόν τ' ἀκούσαι καὶ λέγειν μεθυστέροις,
 πόλιν πατρώαν καὶ θεοὺς τοὺς ἑγγενεῖς
 πορθεῖν, στράτευμ' ἑπακτὸν ἐμβεβληκότα·
 μητρός τε πηγὴν τίς κατασβέσει δίκη;
 πατρὶς δὲ γαῖα σῆς ὑπὸ σπουδῆς δορὶ
 ἀλοῦσα πῶς σοι ξύμμαχος γενήσεται;
 ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα

570

566 φλέγει δὲ Keck. †. 571 μητρός δὲ Grotius. †. πηγὴν Seidler. †. διαμ
 M^a, διαμ Blomfield. 572 τε recc. for δὲ. 574 In the mistaken effort to avoid

makes the most of the latter part (cf. Eur. *Phoen.* 636 ἀληθὺς δ' ἔπος Πολυ-
 νεΐης πατὴρ | ἐθετό σοι θεία προνοία νεκρῶν
 ἐπώνυμον and *inf.* 645, 814 sq.). [The
 word, as repeated, would in all proba-
 bility be uttered in different tones,
 according to the Greek and Latin (if not
 universal) manner indicated in e.g. *Ἄρεα*,
Ἄρεα (*Il.* 5. 31), *Hyld*, *Hyld* (*Verg. Ecl.*
 6. 44), *valē*, *valē* (*ibid.* 3. 79).]

566 καλεῖ: simply = 'calls on the
 name of' as in Soph. *O. T.* 1245 καλεῖ
 τὸν ἦδη Δάϊον πάλαι νεκρῶν. All this is
 an outburst which Polyn. may be much
 too far off to hear. At the same time it
 is well also to recall such a use as Soph.
O. T. 779 ἀνὴρ...μ'... | καλεῖ παρ' αἰνῶ
 πλαστός ὡς εἶπεν πατρί.

λέγει δὲ τοῦτ' ἔπος διὰ στόμα is a
 phrase less weak and commonplace in
 the Greek than it appears in a literal
 translation.—λέγει δὲ τοῦτ' ἔπος = 'and
 this is the language he uses' (after calling
 upon Polyn.), while διὰ στόμα (cf. 51)
 denotes open speech as opposed to
 thought. For the width of meaning of
 ἔπος cf. 250, *Cho.* 46 (n.), Plut. *Mor.*
 863 D ἐγὼ δὲ λέγειν ὀφείλω τὰ λεγόμενα,
 πειθεσθῆναι γὰρ μὴν οὐ παντάπασιν ὀφείλω,
 καὶ μὴ τὸ ἔπος τοῦτο εἶναι ἐν πάντα τὸν
 λόγον. For λέγειν...διὰ στόμα cf. *Batra-*
chom. 74 (77) καὶ τοῖον φάτο μῦθον ἀπὸ
 στόματος τ' ἀγόρευεν, Theogn. 266 ἢ δὲ
 τέρεν φθέγγει ἀπὸ στόματος, and the *ter*
uice vocantis of Latin. Headlam (*On*
Ed. Aesch. p. 75) provides other in-
 stances.

567 sq. ἢ τοῖον ἔργον καὶ κ.τ.λ....
 καὶ cannot be joined with ἢ as in the
 familiar ἢ καὶ of incredulous question,

but it may very well play its frequent
 part of throwing a tone upon a word or
 notion which follows. Here it is not
 upon the one word θεοῖσι but upon the
 whole notion θεοῖσι προσφιλές ('god-
 pleasing'), i.e. θεοὶ are not contrasted
 with other beings, but regard for the
 gods is by implication contrasted with
 disregard of them.—καὶ does not, of
 course, answer to the following τ'. (See
 Kühner-Gerth II. pp. 251 sq.) τ' is con-
 connective of the clauses, and the notion is
 μὴν θεοῖσι προσφιλές ἐστι, καλὸν τ' ἀκοῦσαι
 καὶ λέγειν μεθυστέροις; 'and is it a thing
 of honour (to you) for posterity to hear
 and tell of?' cf. Hom. *Il.* 2. 119 αἰσχρὸν
 γὰρ τόδε γ' ἐστὶ καὶ ἐσομένοις τυθίσθαι.
 [Amphiaraus, it will be seen, does not
 argue the question of Polyneices' claims,
 but only that of his piety and reputation
 for patriotism.]

568 sq. πάλιν κ.τ.λ.: cf. Soph. *Ant.*
 199 ἐν (viz. Polyn.) γὰρ πατρίαν καὶ θεοὺς
 τοὺς ἑγγενεῖς | φυγὰς καταλθὼν ἠθέλησε...
 | πρῆσαι.

στράτευμ' ἑπακτὸν: a gravamen lies
 in the adjective. He calls in an alien
 army to invade his own country. Cf.
 Soph. *Tr.* 259 στρατὸν...ἑπακτὸν. How
 nearly ἑπακτός = ξένος appears from e.g.
 Eur. *Ion* 592, Soph. *Aj.* 1296.

571 μητρός τε πηγὴν κ.τ.λ. τε does
 not answer to the following δὲ (although
 that sometimes occurs: see Jebb on
 Soph. *Tr.* 143, *O. C.* 432), but intro-
 duces a new aspect or argument. After
 this δὲ is connective, with an antithesis:
 lit. '(yes), and what right will ever dry
 up the maternal fount? And (so again)...'
 —μητρός is defining gen. with πηγὴν (cf.

twice upon the ending of the name. And these the words he utters: 'Doubtless a deed like this is welcome in Heaven's eye, and to be heard and told hereafter to thy glory—to despoil the country of thy fathers and the Gods of thine own race, by hurling upon them an invading host. Nay, how can there be a right to make dry the maternal fount? And how can it help thy cause when, through jealousy of thine, thy fatherland is made captive of the spear? For me, I shall make fat this land, buried

the repeated word *χθονα* | ...*χθονός* alterations have been made, e.g. *πλάσα* (Schütz), *πῶλον* (Lowinski).

545). The *πηγή μητρός* is the 'source consisting in a mother,' i.e. the source from which one takes his birth. Having used the phrase 'the source of a mother' for the 'mother who is the source of one's life,' the poet, instead of 'slay,' proceeds with a word adapted to *πηγή*, viz. *κατασβέσαι*, *σβέννυμι* being suited to various forms of 'using up,' e.g. quenching fire, exhausting a well, and so destroying life. With its present application cf. *Ag.* 878 *ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι* | *πηγαὶ κατεσβήκασιν*, 949 *ἔστιν θάλασσα, τίς δέ νυν κατασβέσει;*—*τίς...δίκη*='what plea of right?' The whole thus=*τίς ἂν σὺν δίκη κατασβέσει;*

572 sq. *πατρίς δὲ γαῖα κ.τ.λ.* = *πῶς δέ σοι τὸ τὴν πατρίδα δορὶ ἀλῶναι ξύμμαχον γνήσεται*; 'How will the enslavement of a fatherland make for your cause?' The participial expression (more familiar in Latin) is similar to that in *Cho.* 259 *οὐτ' ἀρχιεὺς σοι τᾶς δδ' ἀθανθεὶς τυθμῆν* | *βίωμιν ἀρήξει*, i.e. *τὸ πάντα τὸν τυθμῆνα ἀθανθῆναι οὐκ ἀρήξει*. See note there and add *Xen. Hell.* 2. 3. 34 *οὔτοι σωθεὶς μὲν πολλοὺς ἂν μέγα φρονεῖν ποιήσῃ...ἀπολόμενος δὲ πάντων ὑποτέμει* *ἂν τὰς ἐλπίδας*, *Plut. Mor.* 68 C *ὁ δὲ καὶ ἐν παντὶ μὲν παρεθεὶς μεγάλη βλάβητι κ.τ.λ.* For the inought cf. *Eur. Phoen.* 571 *φῆρ', ἦν εἴης γῆν τήνδ', ὁ μὴ τύχαι ποτὶ, | πρὸς θεῶν τροπαία πῶς ἀναστήσει Δι;*

σῆς ἐπὶ σπουδῆς: 'through a jealousy (or ambition) of thine.' This is better than a possible 'through party spirit on your account' (cf. *οὐδὲ πόθος, οὐδὲ ἔρω*), since the former makes the blame more individual to Polyneices.

574 sq. *ἔμοιγε μὲν δὴ κ.τ.λ.*: i.e. I know very well my own fate and I am content to meet it. The *δε*-clause, if expressed, would refer to the fate of others.—*τήνδε*: not only with the same

force as in 48 (n.) ('I shall stay where we are'), but with implied antithesis. His seership should have enriched Argos; instead it will enrich Thebes. [For the fate of Amphiarus see *Introd.* p. xxxiii (n.). Note however that nothing is said here of his chariot, as in *Eur. Phoen.* 172 and commonly in the legend.]—*πανάς*: 'enrich.' Though it is the country of the enemy (*πολεμίας*) he will bless it with fatness (i.e. wealth), viz. by being buried in it and becoming there a *μάντις* to whom men will resort, to the material advantage of Thebes. If there is any parallel allusion to the fattening of the earth by his body, that meaning is quite secondary, and, to prevent an acceptance otherwise, the next line is added in definition. [There is evidently no room for the notion of *Hor. Od.* 2. 1. 29 *quis non Latino sanguine pinguior* | *campus*? since Amphiarus was swallowed up alive.]—*μάντις* explains the enriching; grammatically it is predic. with *κατασβέσει* (i.e. *ὥστε μάντις εἶναι*). The word *κατασβέσει* is chosen because of the peculiar manner of his disappearance. *κρύπτειν* (or its congeners) is regularly used of the circumstance: cf. *Soph. El.* 836 *'Αμφιάρεω...κρυφθέντα...* | *καὶ νῦν ἐπὶ γαίας* | ... *πάμπυχος ἀνάσσει*. The point of *πολεμίας* is that a *ἦρως* whose burial-place became a *μαντεῖον* would choose to confer its benefits on his own or a friendly country. For the dead *μάντις* in a foreign soil see *Ridgeway Early Age of Greece* pp. 507 sqq.

ἐπὶ χθονός is right. The consideration that he will be 'buried under' the earth (*ἐπὶ χθονός*) is feeble; here the thought is that his place as prophet will be 'found upon' Theban soil. Aesch. does not say where the oracle is to be. For *χθονα...χθονός* see *Cho.* 51 (n.).

- μάντις κεκευθὼς πολεμίας ἐπὶ χθονός· 575
μαχώμεθ', οὐκ αἴτιμον ἐλπίζω μόρον."
τοιαῦθ' ὁ μάντις ἀσπίδ' εὐκηλον χέεω
πάγχαλκον ἥδα· σῆμα δ' οὐκ ἐπὶν κύκλῳ
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει 580
βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευματα.
τούτῳ σοφούς τε καγαθοὺς ἀντηρέτας
πέμπειν ἐπαυῶ· δευὼς δὲ θεοὺς σέβει.
ET. φεῦ τοῦ ξυναλλάσσοντος ὀρνιθος βροτούς,
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις. 585

575 ἐπὶ χθονός recd. †. Confusion of ἐπὶ and ἐν is extremely frequent (see MSS at Soph. *Aj.* 27, 345, *Trach.* 931, Thuc. 8. 10. 2, Xen. *Hell.* 1. 6. 18 &c.). 577 εὐκηλον ἔχω M, γρ. εὐκαλον νέμων m. Corr. *ed. †: εὐκῆλος ἔχω Donner, εὐκῆλος νέμων Prie. 578 τότε Weckl., τότε Dind., τότε Lowinski. †.

579 δίκαιος is substituted for ἀριστος in many quotations of the

576 μαχώμεθ': i.e. if you must have it so.—οὐκ αἴτιμον: either (1) in the way of meeting his death—a death of honour, or (2) in his destiny after death (574 sq.). But μόρον = 'death' and not 'fate' (*Cho.* 8 n.), and this makes for the former sense as the one literally expressed, although the latter is perhaps not excluded (cf. Cic. *de Div.* 1. § 40 *Amphiaraus sic honoravit fama...deus ut haberetur*, quoted by Paley). For ἀπὶ with simple accus. cf. *Cho.* 537 ἄκος τομαῖον ἀπὶ σπῆμα τῶν (n.) and (also with the unfavourable sense of ἀπὶ) fr. *adesp.* 460 ἀπὶ σπῆμα κατέ.

577 ἀσπίδ' εὐκηλον 'σχήθων πάγχαλκον'. That the sense required is 'holding his shield quietly' should appear from the contrast with the conduct of the other champions: cf. 526—529 (with ἐνέμα), 476 sq. (with ἀνίστανται), 372 sq. (the jingling bells). This sense is excellently given by εὐκηλον (cf. Ap. Rhod. 2. 936 οὐδὲ τινάσσει | μῆτερ, εὐκῆλοις ἐνενδίδων πτερόγεσσιν). Nor can there be any objection to the combination of the adjectives, since εὐκῆλος is predicative while πάγχαλκον is epithet: 'holding at rest a shield all of bronze.' The metrical difficulty of M might be met by νέμων (crit. n.), but this contradicts the sense. It is better to suppose that ἔχω is either corruption or explanation of σχέθων, for the tense of which see 416.

578 πάγχαλκον: i.e. not merely hide with plates of bronze (σάκος κατέ-

χαλκον), or wicker-work so covered (ἵτα κατέχαλκον), but made wholly of bronze. Contrast ἐπὶ χαλκός ἀσπίς (*Hdt.* 4. 200), χαλκόνων ἵτα (*Eur. Tr.* 1193).

σῆμα δ' οὐκ ἐπὶν κύκλῳ: cf. 476. This expression both describes the shield as round, i.e. Argive (cf. 527 κυκλῶν, 629 εὐκυκλῶν), and also helps us to visualize: 'there was no emblem to be seen on (all) its orb.' The epic apparently contained this point (cf. *Eur. Phoen.* 1111) 'Ἀμφιάρατος, οὐ σῆμα' ἔχων | ὀβριμέν', ἀλλὰ σφῆρῳσι δῆμα' ἔπλε.

579 οὐ γὰρ δοκεῖν κ.τ.λ. The antithesis of seeming and being (as of λόγος and ἔργον) is a favourite in Greek. Cf. Plat. *Apol.* 36 D ὁ μὲν γὰρ οὐκ οὐκ εὐδοκίμως δοκεῖν εἶναι, ἐγὼ δὲ εἶναι, *Astyd. fr.* 1 οὐ τοῦ δοκεῖν μοι τῆς δ' ἀληθείας μέλει, Plut. *Mor.* 88 π κενὸν δοκοῦντες καὶ ὄντες. So Sall. *Cat.* 54 esse quam videri bonus malebat (Cato). The present passage is referred to in Plat. *Rep.* 362 A τὸ δὲ τοῦ ἀσχετοῦ πάλῳ ἢν ἄρα ὀρθότερον λέγειν κατὰ τὸ δίκαιον· τῷ ὅτι γὰρ φήσουσι τὸν δίκαιον, ἄντι ἐπιτηδεύοντα πρᾶγμα ἀληθείας ἐχόμενον καὶ οὐ πρὸς δόξαν ᾗοντα, οὐ δοκεῖν δίκαιον ἀλλ' εἶναι ἐθέλειν, βαθείαν ἄλοκα κ.τ.λ. There is of course no indication in this that Plato knew of the reading δίκαιος (crit. n.) for ἀριστος. He is led to quote Aeschylus simply for the antithesis of seeming and being. It was natural that, to suit occasions, any other epithet should be substituted for ἀριστος, so long as it was metrical. (For a full discussion of

to give my rede upon a foeman's soil. Let us fight! I fear no unhonourable death.'

So spake the seer, holding at rest his buckler of pure bronze. No blazon was on its orb, for his will is not to seem the bravest, but to be; and he reaps the produce of deep furrowing of the mind, wherefrom spring counsels trusty.

Against him I am for sending a match both wise and brave. He who honours Heaven is one to fear.

ET. Fie on the chance that brings together mortals, a righteous man with the worse and ungodly sort! In

present lines (e.g. Plut. *Aristid.* 3). See Hermann's full note, and †. 580 ὦλκα Krebs. †. 581 ἀφ' ἧς Plut. *Mor.* 32 E, 186 B, *Aristid.* 3, but ἐξ ἧς *Mor.* 88 B. So Ar. *Eg.* 4 ἐξ οὗ, but Suid. quotes with ἀφ' οὗ. 584 ξυαλλάσσοντος M, corr. m (superscr.), ξυαλλάξαντος Blomfield. †. βροτοῖς m' and most edit. †. 585 δυσσεβέστερος M, corr. m (superscr.). δυσσεβεστάτους recc. (The confusion of compar.

the point see Hermann's note to this line.) δίκαιος obviously has no place here. Nor is it likely that Aesch. intended any allusion to Aristides, though Plutarch (*Arist.* 3) reports the tradition that all the audience looked at Aristides when the lines were uttered. It is altogether more probable that the lines were applied to Arist. by others, with the adj. so changed as to suit ὁ δίκαιος ἐπικαλούμενος.

580 sq. βαθείαν. In Plato (*L.c.*) the notion in βαθείαν is partly playful, with something of the sense of our 'deep' in the way of worldly wisdom. In the original here it denotes (1) 'rich produce' (Theog. 107 οὗτε γὰρ ἂν πόσσον στείρων βαθὺ λήϊον ἀμύει), (2) 'deep ploughing' (of which the former is a result). That both notions are included is clear from the choice of ἄλκα with καρπούμενος, an expression which is really a condensation of βαθείαν ἄλκα τέμνω and 'βαθὺ λήϊον' καρπούμενος. The mind of Amphiarus, like rich soil (cf. βαθύγειος, βαθύχθον 293), is βαθεῖα (βαθυφρων) in itself (cf. Hom. *Il.* 19. 125 φρήν βαθεῖα, Pind. *N.* 4. 7, Theogn. 1051); meanwhile his thinking (μέριμνα, βουλή) ploughs deep into that soil, and the result is βουλευματα which are of 'the trusty' sort (for τὰ cf. 560 n.). That result is intellectual, not moral, as in *Pers.* 145 φροντίδα κεδνήν καὶ βαθύβουλον. With the metaphor cf. Pind. *P.* 2. 74 'Ραδάμανθυ...φρενῶν | ἔλαχε καρπὸν ἀμύμητον, *N.* 10. 12 φρενῶν καρπὸν εὐθεία συνάρμοξε δίκην. Apparently the present place suggested to Aristoph. the line (*Lys.* 406) τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλευματα.

[The metre of v. 380 (two tribrachs succeeding each other) is unusual for Aesch. (though cf. *Pers.* 287 ὦ πλείστον ἔχθος ὄνομα Σαλαμῖνος κλέειν), but the peculiarity is more obvious to one who is counting the feet and syllables than to one reading for the sense. To read ὦλκα is surely unnecessary.]

582 sq. σοφοῦς τε κάγαθους: 'both wise and brave,' to match his own σωφροσύνη and ἀνδρεία (555 sq.).—ἀντηρέτας is generic for singular.—ἐπαινῶ: *censeo* (*Cho.* 579 n.).—δεινὸς δὲ κ.τ.λ.: whereas in the case of the blasphemers the advantage has all been on our side (424).

584 φεῖ κ.τ.λ.: in answer to δεινός κ.τ.λ. Eteocles gives reasons why even Amph. is less to be feared. His company will ruin him.—τοῦ ξυαλλάσσοντος: generic (as βροτοῖς shows); 'the chance which brings mankind into association (or dealings) with each other.' Cf. Eur. *Herac.* 4 πῶλεϊ τ' ἀχρηστοὶ καὶ ξυαλλάσσοντες βαρύν, Soph. *O. T.* 33 ἐν τε συμφοραῖς βίον | ...ἐν τε δαιμόνων συναλλαγῇ, *Tr.* 845.—δρῖνθος = τύχη, the sign (*αἰετ*, *οἰων*) of fortune being put for the fortune itself (Soph. *O. T.* 52 δρῖθι γὰρ καὶ τὴν τὸτ' αἰσώ τυχὴν | παρέσχεαι ἡμῖν shows the intermediate step).

585 δίκαιον ἄνδρα κ.τ.λ.: in exegetic (or perhaps partitive) apposition, i.e. narrowing the sense of βροτοῖς (ἀλλήλοισι) ξυαλλάσσοντος: 'to wit, the right-minded man with men of less piety.' This is the same construction as in Hdt. 1. 52 ἀνέθηκε αἰχμὴν στερεήν, τὸ ξυστὸν τῇσι λόγχῃσι ἐπὶ ὁμοίῳ χρόσεν.—δίκαιον: *honestum*. The word is much more comprehensive than the English

ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
 κάκιον οὐδέν· καρπὸς οὐ κομιστέος.
 Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
 ἥ γὰρ ξυνεισβάς πλοῖον εὐσεβῆς ἀνὴρ
 ναύτησι θερμοῖς καὶ πανουργίᾳ τινὶ
 ὀλλυλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,

590

and superl. compendia is exceedingly common in all MSS.) 588 ἄτης δ' Bothe. καρπὸς οὐ κομιστέος | ἄτης ἄρουρας θάνατος κ.τ.λ. Keck. Valckenaer ejects the line. †.

'just,' including regard for δικαίη in all its forms. The original sense of δικαίη is 'the indicated (or prescribed) way,' i.e. 'right and proper' behaviour, whether from a moral, legal, or social point of view. Cf. Pind. O. 2. 9 ὅτιν δίκαιον ξένων, Cho. 667 δίκαιον ὁρμήτων παρουσία (n.), Enim. 55 καὶ κέρμοι ὅτιε πρὸς θεῶν ἀγῶματι | φέρων δίκαιοι ὅτ' ἐς ἀνθρώπων στέγας. Here the other champions are regardless of the 'due behaviour' in regard to the gods, while Amph. observes all such δικαίη.

τοιοῖσι δυσσεβεστέροις = τοῖς ἥσσον ἐπσεβεῖσι, a sufficiently frequent use of the comparative. Cf. Eur. fr. 286. 10 πᾶσις | αἱ μείζωνος εὐδουσι δυσσεβεστέρων, Ar. Ran. 1.445 ἀμαθιότερον (= ἡγρων δεξιῶς) πως εἰπὶ καὶ σαφέστερον, Milton P.L. 2. 51 more unexpert. Verrall quotes Mart. 12. 34. 7 vincet candida turba nigriorum.

588 sq. πρᾶγμα: causa, 'business' (2n.). So πρᾶγμα Ag. 1537, Enim. 491, Cho. 871. The sense produced by the combination κακῆς κάκιον is not the flat 'there is nothing worse than bad company' but 'than bad partnership there is nothing more bad.'

καρπὸς οὐ κομιστέος is abruptly expressed, and for the same purpose as the next line, viz. to emphasise a γνώμη.—ὁμιλίας κακῆς is understood again with these words, the gen. having a different nuance. With κομιστέος cf. ὥστ' ἐχθροὺς στενέχων πολέμου θέροις ἐκκομίσαντας in an inscriptional epigram following the list of those fallen ἐπὶ Θέρμῃ circ. 440 B.C. (Roberts and Gardner Ins. of Att. p. 503), and, for the same metaphor, Pers. 823 ὅβρις γὰρ ἐξανθοῦς ἐκάρπυσι στέχων | ἄτης, ὅθον πάγκαλυντον ἐκαμὲ θέροις, Eur. fr. 419. 4 ἐπειτ' ἀμύσσει τῶνδε δύστηνον ἄρουρ.

588 ἄτης ἄρουρα κ.τ.λ.: Valckenaer

suspected this to be a marginal illustration. To Dobree it was a Christian adscript. In c.g. Soph. Aj. 553 sq. ἐν τῷ φρονεῖν γὰρ μὲν ἥστος βίσι, | τὸ μὴ φρονεῖν γὰρ πάρ' ἀνθρώπων κακὸν the suggestion of an interpolation is more probable than in the present place, since there is added here a new thought or helpful explanation, while in the Sophoclean passage the explanation is less manifestly useful. Yet even there, if we sufficiently notice κακὸν and render 'for not to have intelligence may be called a defect (no doubt), but it is a defect free from pain,' the case will appear less certain. Here there is not even a surface objection except to the asyndeton. This of course might be remedied by ἄτης δ'. But if the line is a γνώμη, which Eteocles delivers with appropriate intonation, the asyndeton is natural, and something more. If there is virtually a quotation, it is much as if, in a passage of Shakespeare, the speaker quoted 'The wages of sin is death.' We should not think it necessary for him to say 'The wages of sin, you know (you, or the like), is death.' On the other hand, if the line is Aeschylus' own (and it is his in specific gravity of style), it is delivered after a pause, and with a weight of utterance which well dispenses with the particle. Asyndeton—sometimes with broken structure—is a favourite dramatic device, as being true to impassioned speech (see Cho. 745 sqq.). ἐκκαρπίζεσθαι is middle. Ἄτης ('infatuated conduct') is either subj. or possess. gen. and is personified; 'the field ploughed by Ate (or the tilth which Ate owns) gets death for its crop' (ἄρουρα still retaining its sense of connection with ἄρουρ). Among monostich proverbs akin to the present are (1) κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι, (2) ἀνδρὸς πατρὸς φίλος συνοδὸν αἶε, (3) φθείρουσι φίλοι χρεῖσθ'

no dealing is there worse ill than an ill partnership. Its harvest who would garner? 'Infatuation's tilth gets death for crop.'

Perchance a godly man boards ship with a guilty crew, where villainy is toward, and perishes with men whose kind the Gods

580 ναύτησι of M is commonly altered in silence. See 447. *ἐν πανουργίᾳ* rec. *κἄν* Stanley. 591 θεοπτύστων should not be suggested. †.

ὁμιλίας κακαί. But none of these has the strength of style exhibited here.

589 ἢ γὰρ...ἢ (591): *vel...vel...* The two cases supposed are those of a pious man amid a ship's crew of knaves, and a right-minded man amid a wrong-minded nation.

ζυγισθῆναι πλοῖον κ.τ.λ. This thought became a commonplace: cf. Eur. *fr.* 852. 4 μή μοι γένοιτο μήτε συνότης θεοῖς | μήτ' ἐν θαλάσῃ κοινόπλοον στέλλοι σκάφος, *fr.* 609, *El.* 1354. Hor. *Od.* 3. 2. 26 *vetabo...sub isdem | sit trabibus fragilemve mecum | solvat phaselion; saepe Diespiter | neglectus incesto addidit integrum*, and contrast the story of Jonah and also Babr. 2. 117. 1 νέως ποτ' αὐτοῖς ἀνδράσιν βυθισθείσης, | ἰδὼν τις ἔλεγεν ἄδικα τοὺς θεοὺς κρίνειν· | ἐνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος πλοῖω, | πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκεν (and the sequel). A monostich proverb runs *κακῶ σὺν ἀνδρὶ μῦθ' ὅλως ὁδοιπόρει*. The present place was apparently in the mind of Antiphon when he wrote (*de Herod. caed.* 139) πολλοὶ ἤδη ἀνθρώποι μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίasma ἔχοντες συγισθάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῇ αὐτῶν ψυχῇ τοὺς ὁσίως διακειμένους τὰ πρὸς τοὺς θεοὺς.

590 ναύτησι: see 447 *Νηίστησι*.—*θερμοῖς*. The excited and feverish (or inflamed) condition of men who have either committed or are about to commit a wicked deed is often thus described. Cf. Plut. *Mor.* 432 F *ὅταν ἐνθερμοὶ ἡ ψυχὴ γενομένη καὶ πυρώδης ἀπώσῃται τὴν εὐλάβειαν*. The notion is of the hot blood of (1) passion (Hor. *Od.* 3. 3. 2 *ardor prava iuventium*); (2) guilt, cf. *Enn.* 563 *gelā dē daimon ἐπ' ἀνδρὶ θερμῷ*, *Cho.* 1002 πολλοὺς ἀναιρῶν πολλὰ θερμαίνει (ἀν) φρενί, *Iuv.* 3. 49 *quis nunc diligitur nisi conscius et cui fervens | aestival oculis animus semperque taceatidis?*, 1. 167 *incita sudant praecordia cūpra*, and the jest in Plaut. *Mor.* 632 A *Κιητοῦ...τὰς χεῖρας ἔχεν ψυχράς λέγοντος, Αἰφίδιος Μόδεστος 'ἀλλὰ μὴρ' ἔφη 'θερμὰς ἀπὸ τῆς ἐπαρχίας κεκ-*

μικας αὐτάς'; (3) rash wickedness: cf. Eur. *fr.* 858 ὦ θερμόβουλον σπλάγγνον, *Soph. Ph.* 927 ὦ πῦρ σὺ...καὶ πανουργίας | *δευῆς τέχνημ' ἐχθιστον*, *Amphis ar. Ath.* 448 A *δρᾶ τι καὶ κραινικὸν | καὶ θερμὸν*, *Ar. Plut.* 415 ὦ θερμὸν ἔργον κἀνόσιον; (4) madness (Eur. *H. F.* 1092 *πρὸς θερμὰς πνέω*). Here the second and third meanings perhaps combine, the latter being the more prominent.

καὶ πανουργία τιλῶ: καὶ is explanatory of *θερμοῖς*. The *πανουργία* is an act contemplated or in progress: 'when some villainy is toward.' This is the present position of Amph. among the Argives. [We might also render 'with wicked sailors or some piece of villainy,' but this destroys the balance of *ναύτησι* (πολιταῖς in their respective clauses. Otherwise, again, *πανουργία* is collective abstract for concrete = *πανούργους τιλῶ* (cf. *ἔντελέων* 137 n. 1.)]

591 ὁμιλίας: *gnomic*, with *gnom.* aor. ὁμιλίας following. For such variation see Goodwin *M. & T.* § 135.

ἀνδρῶν σὺν θεοπτύστω γένε. It might be tempting to read *θεοπτύστων* in order to support the apparently bare word *ἀνδρῶν*. But, apart from the consideration that, where one noun dependent upon another is in the gen., Greek often attaches the epithet to that noun which seems the less natural to us (cf. 551, *Cho.* 1068 *ἀνδρὸς βασιλεια πάθη*, *Enn.* 292 *χώρας ἐν τόποις Λιβυτικοῖς*, *Eur. Cycl.* 11 *γένος Τυρσηκῶν Ἀργεῶν*, *Soph. Ant.* 793 *νείκος ἀνδρῶν ξέναιμον*), there is the more important fact that the epithet belongs distinctly to γένε. Though the man himself is *εὐσεβής* (and therefore *θεοφιλής*), he is treated, not as belonging to the *θεοφιλὲς γένος ἀνδρῶν*, but to the *θεοπτύστων γένος*. (How neutral the word *ἀνὴρ* is in itself, and how indifferent Greek is to the repetition of a word, could hardly be better shown than in the lines 589—592.)

ἡ ἦν πολίταις ἀνδράσιν δίκαιος ὦν
 ἐχθρομένοις τε καὶ θεῶν ἀμνήμοισιν
 ταύτου κυρήσας ἐκδίκως ἀγρεύματος,
 πληγὰς θεοῦ μάλιστα παγκοῖνῳ δάμη. 595
 οὕτως δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,
 σῶφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνὴρ,
 μέγας προφήτης, ἀνοσίοισι συμμιγείς
 θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν
 τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν, 600

592 ξυπολίταις recc.
 595 δάμη M, corr. G.

594 ἐδικαίος recc. ἐδικαίος Prien. ἐκ Δίκης Blomfield. †.
 596 οἷτος m'. οἷτος δ Brunck. δικλέους M. 599 ἀν-

592 sqq. ἦν κ.τ.λ.: join ἦν πολίταις κυρήσας.... In this instance the crew of a state takes the place of the crew of a ship. πολίταις ἀνδράσιν differs somewhat from the simple πολίταις, by meaning 'men in their capacity as citizens.' For δίκαιος ὦν (ἀνὴρ being carried on from 589) cf. note to 585 (where εἶπε δίκαιον εἶπε shows the special application) and Hom. Od. 8. 575 *ἦν δὲ οὐδὲ χαλεπὸν τι καὶ ἄγριοι ἦδ' ἐδικαίαι, | οἳ τε φιλέευντο*. Here he respects the δίκη relating to strangers.

If any passage in the play refers to Aristides (ὁ δίκαιος), it is more probably this than v. 579. It is reasonable to suppose that there is some reference to contemporary events; otherwise the choice of ἐχθρομένοις is very strange. Why should this aspect of unrighteousness, with its antithetical δίκαιος, be the one specially contemplated? We may perhaps guess that it had some reference to the spirit which Athens was showing towards the states in the Delian Confederation. Aristides was the upholder of justice in this matter. It was apparently in B.C. 467 that the first revolt occurred.

A state might show wickedness (a) in its internal relations (unnatural *στάσις*), (b) towards foreigners and foreign states (ἐχθρονομία), (c) towards the gods (ἀσεβεία). It is not clear whether ἐχθρομένοις τε καὶ θεῶν ἀμνήμοισιν refers to both the last two sins, or is an amplified expression of the second only (i.e. unjust to strangers and therein forgetful of the gods, who respect the rights of ξενία). All depends on the sense of ἀμνήμοισιν. It might be (1) 'forgetting that the gods are watching their deeds and observing their pledges' (as ἄραιοι θεοὶ &c.), or (2) 'forgetting to

pay the gods their due honours,' i.e. simply neglecting their service. But the whole context suggests specific wrongdoing in some corporate act as a πόλις, and the former interpretation is therefore the better. (This is also the sense in Hor. Od. 3. 1. 29 *Diespiter neglectus*.) The single word δίκαιος answers better to the one notion 'behaving wrongfully to strangers and forgetting that the gods are witnesses.'

594 ἐδικαίος: not = δίκαιος, but (logically) 'out of place.' The punishment is 'not according to δίκη' as regards the character of the sufferer (cf. *παῖδες δίκην* and *ἡ γὰρ δίκη ἐστὶ γερρότερη*). Eteocles does not venture to call such treatment on the part of the Gods an 'unjust' act, he only says that it is contrary to 'kind.' Cf. Cho. 808, 894 *τάλμη ἐκαὶ κἀνθίκου φρονήματος* ('temper of her kind'). So *profer* in Shak. K. L. 4. 160. See Cho. 319 (n.), 883 (n.), and Verrall's note here. — ἀγρεύματος: here apparently verbal. The sense 'net' does not suit *κυρήσας* nor the following metaphor.

595 πληγὰς θεοῦ κ.τ.λ. An unruly animal is captured and tamed; destruction is not in point. In Hom. Il. 12. 32 (*Ἀργεῖοι δὲ Διὸς μάλιστα δαμέντες... ἰσχυρότερο*) the similitude is from a horse beneath the whip or goad. So *ibid.* 13. 812 *ἀλλὰ Διὸς μάλιστα κατὰ ἰδάμενον Ἀχαιοί*. In Hes. Theog. 857 *ἔπει δὲ μιν ἔτασε πτογῆσιν ἰάσοντας Τυφώεω* is 'tamed' (not 'slain') by the thunderbolt. The 'blow from Zeus' occurs in Ag. 379 *Διὸς πτογῆν ἐχούσῳ εἶπε*, where it is both a punishment and a lesson. (With the phrase itself cf. Plut. Mor. 168 C where calamities are called *πτογαὶ θεοῦ*.) In the present passage the sense is the same.

abhor. Perchance with fellow-citizens—a righteous man, while they wrong the stranger and forget that there are Gods—he is caught without his due in the same mesh, and is lashed and tamed by Heaven's impartial whip.

So is it with the seer, Oecles' son, a sober man and just, valiant, God-fearing, a mighty mouthpiece of Heaven's mind. Against his better thought he joined himself with impious bold-mouthed men, when their long train set forth on that road

δράσι Μ. φρενῶν βίᾳ recc. 600 πόλιν (for πόλιν) recc. Schol. recognises both readings. τὴν μακρὰν ὁδὸν Oberdick prosaically. †. καμπὴν for πομπήν Heimsoeth.

A μάστιξ is not an instrument of slaughter. Whereas δάωλεν (591) is the proper word of the εὐσεβῆς ἄνθρωπος who sinks with the ship, ἔδαμν is applied to a member of a punished community. μάστιγι is doubtless to be conceived (as by Verrall; cf. Leaf on *Il.* 23. 387) as a goad. In Hom. (*l.c.*) μάστιξ = κέντρον and in *Ag.* 647 διπλῇ μάστιγι, τὴν Ἀρης φιλεῖ is closely connected (though not, when the passage is rightly construed, identical) with διλογχὸν ἄτην. In *Suppl.* 475 μαστικτήρα καρδίας λόγον points to a penetrating instrument. In *Soph. El.* 716 (where horses are being driven) φείδοντο κέντρων οὐδέν, while in *Aj.* 1653 μέγας δὲ πλευρὰ βοῦς ὑπὸ μικρᾶς δμῶς | μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται (though a κέντρον is of course the instrument). Such a μάστιξ or κέντρον might have one point or two. That this is the instrument here is also indicated by other passages referring to a recalcitrant animal, e.g. *P. V.* 322 σβέουσιν... πρὸς κέντρα κῶλον ἱκτενεῖς, *Ag.* 1624, *Eur. Bacch.* 795 πρὸς κέντρα λακτίζουμι (δὴ) θνητὸς ἂν θεῶν. With the notion cf. the sense of μεταρρυθμίζειν. [Though μάστιξ was thus used of a goad, it was, of course, also used of a whip (ἰμάσθη).]

παγκόλῳ: proleptic; it makes no discrimination in this case. The term is not a universal description of the μάστιξ of Zeus.

596 οὕτως δ' ὁ...: 'and in the same way (thus described) will Amphiarus....' Cf. *Soph. Ant.* 426 οὕτω δὲ χάσθη (after a comparison), *Trach.* 116.—νῖδον Οἰκλέους λέγω = 'yes, even the son of great Oecles.' There was no need merely to define ὁ μάντις, but Eteocles dwells upon his rank and distinction, which will not save him. For this form of expression and its uses see *Cho.* 251 (n.). Note also that νῖδον Οἰκλέους is something more than Οἰ-

κλείδην. Distinction on the father's part (probably well known in epic story) is reflected on the son. Cf. *Hom. Od.* 15. 243 Ἀντιφάτης μὲν ἔτικτεν Ὀικλήα μεγάθυμον κ.τ.λ.

597 σῶφρων δίκαιος κ.τ.λ. The line is almost an anticipation of the list of the four cardinal virtues, viz. σωφροσύνη, δικαιοσύνη, ἀνδρεία (ἀγαθὸς = 'brave,' 556, 582), φρόνησις. But εὐσεβεία is substituted for the last, as is indeed necessary, since it is in φρόνησις that Amph. here fails, acting βίᾳ φρενῶν (599).

598 sq. μέγας: 'of great rank': cf. 412 (n.). The word ἀνοσίοισι is brought close to the last notions εὐσεβῆς, προφῆτης: 'the man of piety, the mouthpiece of the divine, with an impious crew!' So far as there is a slight peculiarity in the order of the words, it is due to this antithetical emphasis: 'joined, despite their impiety, with bold-mouthed men.' θρασυστόμοισιν ἀνδράσιν forms one term = 'blasphemers,' and to this ἀνοσίοισι is epithet. With the proper intonation of the passage there is no real awkwardness in the position of βίᾳ φρενῶν, which belongs, of course, to συμμυγέ.

600 τείνουσι πομπήν κ.τ.λ.: 'when they were forming (long) procession on the way which is far to return.' The tense of τείνουσι is imperf. after συμμυγέ, i.e. συνεμύγη αὐτοῖς ὅτε ἔπεινον. The expression is condensed, but perfectly Greek, both in thought and grammar. The only question lies in the exact interpretation of τείνουσι. An army on the march is compared to a πομπή (such as that at the Panathenaea or to Eleusis). If such a procession is a large and long one—as an army would be—those who form it may be said τείνουν πομπήν, 'to lengthen out a procession.' Or again, if the procession continues for

Διὸς θέλοντος συγκαθελκυσθήσεται.
 δοκῶ μὲν οὖν σφε μῆδὲ προσβαλεῖν πύλαις,
 οὐχ ὡς ἄθυμος, οὐδὲ λήματος κάκη,
 ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ.
 εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.
 φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
 ὅμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
 ἐχθρόξενον πυλωρὸν ἀντιτάξομεν
 γέροντα τὸν κούν, σάρκα δ' ἡβῶσαν φύει,

605

600 *ἄθυμος* Turnebus. †.
 σφε χρὴ τελευτῆσαι μάχῃ? †.

604 ὡς σφε M, corr. πf. (af is possible.) Qu. *ὡς
 605 κῆρος Burges. †. ἔστι recc. 607 ἄμμι δέ

a long time on the march (instead of for the few hours required in the religious and local πομπαί) its members may be said *τελεῖν* 'to prolong' it. Both meanings may perhaps be regarded as coalescing here. For the rest it has been customary to join τῇν μακρὰν with πομπήν (as a 'mission' or 'journey') = 'that mission which is a long one to return' (lit. 'for the returning'). It is better, however, to understand ὅδῳ and to relate the expression to e.g. Hdt. 1. 67 *ἐπεμπεῖν αὐτοὺς τῇν ἐς θεῶν* and the phrase τῇν ἐπὶ θανάτῳ *τείνουσι πομπήν* is treated as a verb of motion (= *πομπεύουσι*) and the separation of τῇν from πομπήν is made by the intonation and was easily appreciated by the Greek hearer, who was accustomed (*Cho.* 1037 n.) to such phrases with τῇν (ὅδῳ) and also recognised in τῇν μακρὰν πάλιν *μολεῖν* a proverbial expression. Cf. Eur. *I. A.* 420 ὡς μακρὰν ἔτεινον, *ibid.* 664 μακρὰν γ' ἀναιρᾷς, *Or.* 123 τῇν πάλιν μέμνησ' ὁδοῦ. For separation of words apparently in agreement cf. 424 (n.).

There is perhaps a grim allusion to marching to death, or making the journey to Hades. After extreme unction Rabelais remarked that they had 'greased his boots for the long journey.' But it is not necessary to assume more than a reference to the proverbial difficulties and dangers of war. A *στρατὴρ* is a 'far road to travel' in that one is never sure when and how the return will be made. Cf. *Soph. O. C.* 662 (where the Thebans have threatened to fetch Oedipus from Attica and Theseus replies in metaphor) τῇν σῆς ἀγωγῆς, οἷδ' ἐγὼ, φανήσεται | μακρὸν τὸ δεῖρο πέλαιος οὐδὲ πλώσιμον. For πάλιν *μολεῖν* in a similar connection cf. Eur. *fr.* 353 οὐδὲς στρατεύσας ἀδικα οὕτως ἦλθεν πάλιν. There is such *ἀδικία* in the present case.

601 Διὸς θέλοντος: again Eteocles will not make assertion without this proviso. See 549 (n.).—*συγκαθελκυσθήσεται*: from their high vaults. The metaphor seems to be from wrestling (*Hom. Od.* 3. 237 *ὅπῃτε κεν δῆ | μοῖρ' ὀλοῇ καθέλκῃσι*, *Herond.* 1. 15 τὸ γὰρ γῆρας | ἡμέας καθέλκει, explained by Hesych. as *καταβάλλει*).

602 *δοκῶ μὲν...* (607).—*οὖν* sums up or closes the topic. [Less well μὲν *οὖν* might be corrective of the implied thought: 'so far from his being dangerous, I believe...']—*μηδὲ* rather than *οὐδὲ* since *δοκῶ* = *τίπτειν* or *προσδοκῶ*.

603 *οὐχ ὡς ἄθυμος*. If this, and not *ἄθυμος*, is correct (and there is no obvious reason for the corruption), we may interpret by (1) *οὐχ ὡς ἄθυμός ἐστιν* (*non quia ignavus sit*), i.e. 'it is not because he is spiritless, nor from any weakness of his courage, that I think he will not attack,' or (2) *οὐχ ὡς ἄθυμός τις*, 'not as a spiritless man (would act),' i.e. 'I think he will refrain from attacking—not as a spiritless man (might refrain, *ὅτι ἂν προσβάλῃ*), nor from failure of courage.' The omission of *ἐστὶ* makes the former rather abrupt. For the latter it may be observed that the absence of *τις* (or *ἀνθρωπός*) is easily paralleled (cf. *Plat. Tim.* 29 εἰ ἀγαθὸν δὲ οὐδεὶς ἐγγίγνεται φθόνος, *Arist. Poet.* 25. 18 δ' ἂν φρόνιμος ὑποθῆται), and that the clause of *ὡς* with nom. and suppressed verb is of a common class (*Soph. Aj.* 525 *ἔχειν δ' ἂν εἰκτώ ὡς καὶ γὰρ φρονεῖ | θόλοιμ' ἂν*, *Ar. Ran.* 303, *Lucr.* 3. 455 *ergo dissolvi quoque convenit omnes animas | nativum, cum sumus*).

οὐδὲ λήματος κάκη might be an interpretation or reiteration of the previous words (as in the positive form we might

so far to travel back; and, if Zeus will, with them shall he be dragged to ground.

Nay, not even, methinks, will he assail the gates; not through faint heart nor craven spirit, but he knows what end awaits his fighting, if fruit must come of the rede of Loxias, whose wont is to say no word, or say it to the mark.

Yet against him, man to man, we will post mighty Lasthenes, a warder to drive strangers from the gate. Old is he in his wisdom, but lusty his thews with manhood, and swift his eye to

καὶ τῷ? Headlam.

606 φέρει M, φέρει m' (superscr.). Corr. Wellauer. †. τρέφει Brunck, φερῶι Herwerden.

have δθνος καὶ τὸ λῆμα κακός). But more probably θυμός and λῆμα are distinguished, the former being 'zest' for fight, the latter the physical 'courage' when engaged.

604 οἶδεν ὡς σφε κ.τ.λ. χρῆ = 'is fated': cf. Cho. 202 εἰ δὲ χρῆ τυχεῖν σωτηρίας, | σμικροῦ γένουτ' ἂν σπέρματος μέγας πυθμήν, P.V. 229 &c. The sense is not 'that he is to die in this battle' (requiring τῇδε) nor 'what death he is to meet in fighting' (since this knowledge could not prevent Amph. from attacking the gates), but (as Verrall also indicates) 'what end his fighting is to bring' (viz. no success). Amph. would say 'It is useless for me to attack the gates; the city will not fall.' There is no likelihood that σφε is plur. (so soon after the sing. of 602); Amph. is supposed to be regarding his own actions from his own point of view. [It must be acknowledged, however, that the expression is somewhat peculiar in respect of τελευτῆσαι μάχην 'to reach an issue by fighting,' and we may perhaps conjecture ἄλλ' οἶδεν ὡς σφι χρῆ τελευτῆσαι μάχην. Though σφι (= αὐτοῖς) is commonly denied (like μιν, and for no better reason) to the poetry of tragedy, it is the form actually given by the best MSS in Soph. O. C. 421 (cf. Eur. Suppl. 769, Med. 398). A poet who can use θυμὶ in trimeters may be permitted to use the σφι of Homer and Herodotus; see Suppl. 958 (n.).] Eteocles had evidently heard of the adverse oracle of Apollo which Amphiarus disobeyed when he joined the expedition βίᾳ φρενῶν.

605 εἰ καρπὸς ἔσται κ.τ.λ. With καρπὸς cf. Eum. 716 (Apollo loq.) κἀγγε χρεσμὸς τοῖς ἐμοῖς τε καὶ Διὸς | ταρβέειν κελύς μιν ἀκαρπύτους κτίσαι, Pind. I. 7. 50 ἐπὶ τὼν δὲ καρπὸς | οὐ κατέφθινε (of Themis).—θεοφάτοις: generic

(not of the deliverance in this particular case): 'if oracles of Loxias are to bear fruit (as we know they do).'

606 φιλεῖ δὲ σιγᾶν κ.τ.λ. It is surprising that some should take these words as referring to Amphiarus. His utterances are not here in question. When Eteocles has said 'the end of the fighting will be against him, if oracles of Loxias are to bear fruit,' he continues 'and Loxias would not utter oracles, if they were not intended to bear such fruit.' The god has no motive for speaking μάτην or ἀκαίρᾳ; he speaks only when and what the occasion demands (τὰ καίρᾳ: cf. I (n.), Cho. 580 σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρᾳ).

607 ὁμῶς δ': answering to v. 602.—ἐπ' αὐτῷ: 'to meet him' (cf. 434).—φῶτα is added with the same notion of 'man to man' (in distinction from divine agencies) as ἀντ in 434, 492.—Δασθέων. In the epic the opponent was called Periclymenus (cf. Pind. IV. 9. 26), but that word is unmanageable in iambs.

608 ἐχθρόβειρον: not in the sense of v. 593 but proleptic, 'to be a τυλάρης hostile to strangers.' Eteocles is thinking of the θυρῶν of a Greek house and of the jealous watchfulness of some of this notorious class. Lasthenes has instructions to act the character as the public θυρῶν.

609 γέροντα τὸν νεόν. Some editors punctuate at ἀντιτάξομεν and make this the beginning of a new sentence. There would of course be no difficulty in making γέροντα belong to νεόν (Eur. Or. 529 γέροντ' ὀφθαλμῶν, Hom. Od. 22. 184 σάκος γέρον); but (apart from other considerations) the single particle δ' is more than strange in φέει γέροντα τὸν νεόν, σάρκα δ' ἥβῳσαν, ποδῶκε δμμα. Moreover, if the construction were φέει τὸν

ποδάκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

610

ἀντ. γ'. ΧΟ. κλύοντες θεοὶ δικαίας λιτὰς
ἡμετέρας τελεῖθ', ὥς πόλις εὐτυχῇ.
δορίπωνα κάκ' ἐκτρέπον-
τες <ἐ> γὰς ἐπιμόλους· πύργων δ' ἐκτοθεν
βαλὼν Ζεὺς σφε κάνοι κεραυνῷ.

615

610 ὄμμα Weil. †. χαρὶ Hartung. 611 δὲρὶ Romahn. 613 ἀκρίους λόγους
ἡμετέροις κί (superscr.). 614 ἡμετέρας Μ, ἡμετέρας Dindorf. 616 sq. ἐκτρέ-

ρεῖν γάρωντα, τὴν δὲ σάρκα ἰδῶσαν the single article would be less acceptable. On the other hand, if γάρωντα belongs to φῶτα, 'an old man in respect of his mind,' the article helps to separate γάρωντα from ρεῖν, and, with the beginning of a separate (though antithetic) clause (φῶτα δ'...), no answering article is required. The change of structure to φῶτα δ' in place of φῶτα δ' is too common to need illustration.

ρεῖν = 'his,' or (less well) 'the necessary....'—σάρκα = 'muscle': cf. *Ag.* 72. —φῶτα: i.e. the thews are still growing, as being youthful. No better emendation of the φῶτα of Μ and φῶτα of later copies is likely to be made. For the sense cf. 12 (n.), *Soph. Aj.* 1077 ἀνδρα... πῶν σῶμα γεννέσθαι μέγα; and for the quantity 522 ὥρας φωέσθαι. [φῶτα in itself is not out of the question: cf. *Cho.* 559 φωτὴν οἰσμεν Παρθενίδα, 579 γλῶσσαν εὐφραμεν φέρειν, fr. adesp. 182 μὲ εὐγένεια τὸν τρέπον χρηστὸν φέρειν, *Soph. fr.* 844 πῶν καλὸν φέρει στήνα; but it does not account for φῶτα and has all the appearance of being a conjecture. The probable explanation of the reading in Μ is that φῶτα was miswritten as φῶγ, which was then read as φῶγ and glossed by φῶτα.]

610 ποδάκες ὄμμα. If this meant simply a 'swift' eye (= ὥκω, ταχύ) it would deserve the name of grotesque. But in reality it = 'an eye to which the foot answers swiftly' or 'accompanied by swiftness of foot.' The eye is alert for attack and defence, and the foot acts in accordance with its warnings. It should be remembered also that ὄμμα often practically = 'vision,' and that the physical organ is by no means always present

to the writer's consciousness. Swiftness of foot is a virtue in a warrior (as with πόδας ἀνὴρ Ἀχίλλεύς) and is best manifested in fight (*Verg. Aen.* 5. 430 *ille pedum melior motu fretusque iuventa*, of a boxer). Greek is liberal in concessions to the adjective, and, though 'vision with swift foot' is absurd for 'swift vision,' the combination is quite Greek in the sense here claimed. The expression is no harder than in *ρῥεων βάρβαρον* (*Eur. I.T.* 1112) = 'a journey in barbarian surroundings,' *λεπτοστέχεις πτόται* (*Eur. Phoen.* 1351) = 'blows with white arms,' *πολόκεροι φῶτες* (*Soph. Aj.* 55) = 'much slaughter of horned beasts,' *τετρασκελὲς πόλεμος* (*Eur. H.F.* 1273) = 'a war with quadrupeds.' (The alteration to ὄμμα is ill-advised. The physical qualities are described in muscle (σάρκα), eye (ὄμμα), foot (ποδάκες), hand (χεῖρα).]

610 sq. χεῖρα δ' οὐ βραδύνεται κ.τ.λ. A difficult passage, of which many renderings and alterations have been proposed. Yet we may confidently keep the text and render literally 'and, in respect of his hand, he is not slow for his spear to seize upon a place laid bare from the side of the shield.'—δέρω is the subject and γυμνωθὲν the object of ἀρπάσαι, which itself is 'consecutive' (= ὥστε ἀρπ.) to οὐ βραδύνεται (cf. *Cho.* 366 πάρος δ' οἱ κτανύοντες νῦν οὕτως δαμῆται | ... πρῶτον τινὰ πυθάνεσθαι, *ibid.* 735, 849, *Xen. Hell.* 5. 1. 14 ἡ θύρα ἡ ἐμὴ ἀνέπαται εἰσδύναι τῷ δεομένῳ).

Others join γυμνωθὲν δόρυ as object of ἀρπάσαι, which they understand as 'seize for use.' But that γυμνωθὲν refers to an 'exposed' part of the opponent's body (and that it is much less suited to the spear) should be obvious. Of the spear,

guide his foot, and with no tardy hand doth his spear dart upon aught laid bare from side of shield.

Yet for mortals to win the day is the gift of gods.

[LASTHENES *departs*.

CHO. Hearken, ye Gods, to our just prayers and fulfil them, ^{3rd anti-}that our country may win the day. Turn from us upon the ^{strophe.}invader of the land the fell work of the spear. From without the walls may Zeus smite and slay them with his bolt!

ποντες | γὰς ἐπιμόλου M (with εἰς written by m' above the beginning of ἐπιμόλου).
γὰς πρὸς ἐπ. recc. Corr. Hermann. ἐκτρέποντε γὰς H. Voss.

γυμνοῦται is the wrong term, since the shield does not protect or sheathe the δόρυ and γυμνοῦσθαι is a word of too distinct a colour to be used simply for the spear darting forth. Moreover the simple gen. δαπίδος γυμνωθέν would manifestly be used rather than παρ' δαπίδος. ἀρπάζαι δόρυ, again, would be appropriate to a warrior who snatches up his weapon, but not to one who already holds it.

The correct interpretation is plainly indicated by the use of γυμνωθῆναι in similar situations: cf. [Hes.] *Scut.* 334 ἐνθα κε γυμνωθέντα σάκευς ὅπο δαιδαλέοιο | ὀφθαλμοῖσιν ἴδῃ, ἐνθ' οὐτάμεν δέξει χαλκῷ, *ibid.* 460 μηρόν γυμνωθέντα σάκευς ὅπο δαιδαλέοιο | οὐτάσ', Theoc. 22. 187 ἔγχεσι μὲν πρῶτιστα τιτυσκόμενοι πόνον εἶχον | ἀλλήλων, εἰ ποῦ τι χροὺς γυμνωθέν ἴδοιεν. One sense of ἀρπάζαι is *occipere*, of seizing upon a spot (Xen. *An.* 4. 6. 11 τοῦ ἐρήμου ὄρους... ἀρπάζαι φθάσαντας). Cf. also e.g. Soph. *Aj.* 2 πείραν τιν' ἐχθρῶν ἀρπάζαι θηρώμενον of the seizing of an opportunity. These senses blend ('seize, when opportunity is given...'). The combatants fight crouching (as far as possible) behind their shields; their feet move nimbly for position; their spears are held in threatening movement just under the rim of the shield (Theoc. 23. 184 σείων καρτερὸν ἔγχεος ὑπ' ἀσπίδος ἀντιγὰ πρῶτην). Each is watching for the enemy to expose (γυμνοῦν) any portion of his body from under the buckler; then with swift hand he will seize the opportunity upon that part. See Eur. *Phoen.* 1382 sqq. for a description of the fight between Et. and Polyn., and *ibid.* 1384 εἰ δ' ἔμ' ὑπερσχὸν ἴτυος ἄτερως μάθοι, | λόγῃν ἐνώμα στόματι ('with the point') προφθῆναι θέλων.

The simple δαπίδος γυμνωθέν would possess less vividness than ὑπ' δαπίδος

(as in [Hes.] *Scut.* *ll.c.*) or παρ' ἀσπίδος. The latter gives a picture of a portion of the body peeping out 'from beside' the rim of the shield. Doubtless a prose-writer would have said γυμνωθέν τι or τὸ παρ' ἀσπ. γυμνωθέν, but the generic participle without art. is frequent. With the art. the exact sense is δ τι ἂν γυμνωθῇ ('any exposed part'), without it the sense is ἦν τι γυμνωθῇ. See Cho. 69 (n.), 360 (n.), 661 αἰδῶς ἐν λεχθεῖσιν. [The notion of Brunnck that παρ' ἀσπίδος = a sinistra, while δόρυ = ense, passes the legitimate use of language.]

612 θεοῦ: with emphasis; 'it is only Heaven that can grant success.' This tone is habitual to Eteocles (cf. 401, 549). The answer of the Chorus picks up the word and also εὐτυχεῖν. [Note that in all the six cases hitherto there is a justification of the eventual Theban success. It is only in the seventh that the blame is equal on both sides.]

615 δορίπωνα κάκ' κ.τ.λ. This follows the prayer for the πόλις; 'turning away from it, upon those who invade the land....' The Chorus recognises the difference between the character of Amphiarus and that of the five boasters. It bases its plea therefore upon the 'justice' of its prayer, which considers only the claims of patriotism. Sin lies with an invader of the land of others (cf. 567 sqq.), and Amphiarus is such.

With ἐκτρέποντες cf. *Aj.* 1465 μὴδ' εἰς Ἑλένην κότον ἐκτρέψῃ, Eur. *Suppl.* 483 τὸ δυστυχὲς δὲ τοῦτ' ἐς ἄλλων ἐκτρέπει.

616 πύργων and ἐκτοθὲν are stressed: i.e. 'may Zeus slay them, and before they break into the stronghold.' They have occupied our land (γᾶς); now they are assailing our walls; may death fall upon them from the *outer* side.

ΑΓ. τὸν ἑβδομον δὴ τόνδ' ἐφ' ἐβδόμαις πύλαις
 λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
 κοί θ' ἄς ἀράται καὶ κατεύχεται τύχας, 620
 πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθονί,
 ἀλώσιμον παιᾶν' ἐπεξιακχάσας,
 σοὶ ξυμφέρεσθαι καὶ κτανῶν θανεῖν πέλας,
 "ἣ ζῶντ' ἀτιμαστήρα τῶς ἀνδρηλάτην
 φυγῇ τὸν αὐτὸν τόνδε τείσασθαι τρόπον." 625
 τοιαῦτ' αὐτεῖ καὶ θεοὺς γενεθλίους
 καλεῖ πατρώας γῆς ἐποπτήρας λιγῶν
 τῶν ὧν γενέσθαι πάγχυ Πολυνεῖκους βία.

618 τὸν ἐφ' Brunck, τὸν τ' ἐφ' Blomf., τὸν πρὸς Dind., σὺντ' ἐφ' Ritschl. †.
 620 αἶας γ' ἀράται M as altered by m', which corrects αἶ (M') to αἶ and writes αἶ
 in an erasure. Corr. *ed. †. αἶας τ' ἀράται σοὶ τ' ἐτεύχεται Weil. 621 χθονίς

618 τὸν ἑβδομον δὴ τόνδ': 'we come in this case to the seventh and last.' δὴ (akin to φθ) closes the enumeration: cf. Plat. *Meno* 87 E ἡγεῖα καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ ('and here we will stop'). Apart from the actual list of the gates there is doubtless a suggestion in ἑβδομος of a sacred and complete number, and this gives further point to δὴ. Grammatically the expression is not as if τὸν had preceded ἐφ' ἐβδόμαις πύλαις, 'but (literally) 'I will enumerate, at the seventh gate, in this instance the seventh and last.' In Eur. *Phoen.* 1123 these gates are called the *Κρηναίαι*. See Introduction § 16.

619 sq. πόλει *σοὶ θ' ἄς κ.τ.λ. See crit. n. The error of M is to be emended by better means than the αἶας of the second corrector. Any reader must feel that πόλει by itself (especially as placed) is weak and insufficient. It is true that Polyneices invokes mischief on the country (621 sq.), but he also invokes it individually upon Eteocles (623—625). It is no rational summary of the passage 621—625 to describe it as an imprecation on the πόλις. The sense required is provided in the text, where the emphasis on σοὶ is brought out by its position.

The pleonasm in ἀράται καὶ κατεύχεται is purposed, emphasising the wickedness of his deliberate and insistent imprecations. Emphatic pleonasm, being true to nature, is familiar in drama: cf. Eur. *J. T.* 490 ἐπιστάμεσθα καὶ γυνώσκωμεν, Soph. *Ant.* 41 εἰ ξυμπούμεν καὶ ξυεργάζοι ἐκείνη, Shak. *Macb.* 2. 3. 79

The spring, the head, the fountain of your blood | Is stopped.

621—625 The lines should be taken as quotation in or. obl. of the actual language of Polyneices. This is essential for a proper interpretation of τὸς (624) and τόνδε (625). Cf. *Ag.* 1600 μέγας δ' ἀφ' ἑρπον Πελοπίδαις ἐτεύχεσθαι, | λάττω δέ τινος ξυνόλιον τιθεὶς ἀρῆ, | ὅπως δλέσθαι τῶν τὸ Πλεισθένους γένος (representing the direct ὅπως δλέσθαι). So here Polyn. says ξυμφερόμεν αὐτῷ καὶ ἡ κτανῶν θάνομι πέλας, ἣ φυγῇ τὸν αὐτὸν τόνδε τρόπον τισαίμεν (αὐτῶν), ἀτιμαστήρα τῶς (= ὅπως) ἀνδρηλάτην (ἄντα).

621 sq. πύργοις ἐπεμβὰς: not mounting the walls for the purpose of proclamation, but having set foot upon them successfully in the assault.—κάπικηρυχθεὶς and ἐπεξιακχάσας carry on the same sense of ἐπν., which is that of triumph or exultation. He plants his foot (cf. λαξ ἐπιβῆναι) upon the walls (as a victor on a fallen enemy, cf. Plat. *Dem.* 21. 1); he is proclaimed conqueror over the prostrate land (cf. κηρύσσειν and ἀνακηρύσσειν in the games); he utters the jubilant cry of assured victory over it.—χθονί is understood ἀπὸ κτανεῖν with the words which follow it. It is better not to make ἐπεξιακχάσας synchronous with, and explanatory of, ἐπιμνησθεὶς, as if his loud peacen were the manner of signifying that the capture is achieved; the words form an independent notion. For the sense of παιᾶν see 234 (n.) and Smyth *Gk. Metric Poets* p. xi. With ἀλώσιμον cf. *Ag.* 10 ἀλώσιμον...θάλασσαν.

SCOUT. Last to the seventh I come, at the seventh gate—
to thine own brother. These the bans and curses he calls down
upon the town and thee; that with foot planted upon the walls,
and proclaimed triumphant o'er the land, he may raise loud the
conqueror's exulting shout, then match himself with thee, and,
slaying thee, die at thy side. 'Or' saith he 'if he live, he who
thus sets me at naught with banishment, may I punish him
with exile, like for like with this!' Thus doth he shout, and
withal calls upon the Gods of kin and fatherland to give his
prayers regard—prayers all his own—a mighty Quarreller in
good sooth!

rec. κάποκηρυχθῆς χθονός Keck.

624 ἴων Schütz, Heimsoeth. †. τῶς M^a,
τῶς δ' rec., θ' ὡς rec., τῶς σ' Ald., σῶς Prien. ἀνδρηλατῶν Blomf., ἀνδρηλάτης Madvig.
The passage requires interpretation only.

628 βίαι m.

623 σολ: emphasised.—ἐμφέρισθαι:
'be pitted against': cf. 497 ἐνολεσεν.—
καὶ κτανὼν θανέιν πέλαις: not that he
prays to die himself, but he proclaims
his readiness to die, if only he can first
kill. This form of expression is frequent.
Cf. *Chor.* 437 ἔπειτ' ἐγὼ νοσφίσας ὀλοίμην
(where schol. quotes Callimachus *τεθναίην*
δὲτ' ἐκείνον ἀποπνεύσαντα πυθολίην), Eur.
El. 281 θάνοιμι μητρὸς αἵμ' ἐπισφάξας
ἐμῆς, Soph. *Aj.* 390 πῶς ἄν... τοὺς δις-
σάρχας ὀλέσας βασιλῆς | τέλος θάνοιμι
καὶ τὸς; For the alternative cf. Soph.
O. C. 1306 (δπως)... ἢ θάνοιμι πανδίκως |
ἢ τοὺς τόδ' ἐκπράξαντας ἐκβάλοιμι γῆς;
(Polyn. loq.).

624 sq. ἢ ἴωντ' κ.τ.λ.: Polyneices
would say 'Or, if I do not slay him, but if
he (escapes me and) still lives, may I punish
him, who outrages me thus with banish-
ment, with exile in the same manner as
this (of mine).' The expression is full,
after the manner of the *verba concepta* in
prayers, oaths or vows, which seek to
avoid ambiguity by such redundancy. In
ἀτιμαστίηρα there is scarcely the same
force as in *ἀτιμός*. Polyneices is indeed
rendered *ἀτιμός* as a Cadmean, but he is
also set at naught, or flouted as a brother
and a prince.—τὸν αὐτὸν τρόπον was
evidently part of a formula in praying
for retribution: cf. *Cho.* 272 εἰ μὴ μέτειμι
τοῦ πατρὸς τοὺς αἵτιους | τῶπον τὸν αὐτὸν,
ἀταποκτεῖναι λέγων.

626 sqq. τοιαῦτ' ἀνεί κ.τ.λ. καὶ=
'and withal' (so *et=et tamen*), i.e. 'and,
while so crying, he (yet) dares to call the
gods of kinship, belonging to the father-
land.' There is a double emphasis on the
irony of the prayer. Though he is medi-

tating harm to the country (πῶλαι) and
dishonour to its gods (569 sqq.), he still
calls upon the gods of that country
(πατρώας); while meditating the slaughter
of his brother, he calls on the gods of kin-
ship (γενεθλίους).—ἐποπτήρας: to direct
them to successful issue: cf. *Cho.* 1, 581,
1061 (ἀλλ' εὐτυχολῆς, καὶ σ' ἐποπτεύων
πρόφρων | θεὸς φυλάσσοι) and ἐπόπτης
(Pind. *N.* 9. 5 Πυθῶνος αἰτευῖας ὁμο-
κλάρους ἐπόπταις, i.e. Apollo and Artemis
at the Pythian games).

This monstrous and unreasonable prayer
he can only make through his character
as Πολυνείκης (cf. 564).—πάγχν Πολυ-
νείκου βίαι: 'in very truth a mighty
Quarreller.' The force of πάγχν is that
of *καρτα* in 400, 402.—The phrase with
βίαι is not here a mere periphrasis, but
rather it = Πολυνείκης βίαιος, and πάγχν
is felt with both members of the phrase.
[It is exceedingly feeble to join πάγχν to
ἐποπτήρας γενέσθαι.]

Not merely is τῶν ἄν more emphatic
than ἄν; λῶν would have been sufficient
in itself if there had not been some special
point added by these words. We may
explain by (a) 'his prayers' as opposed
to ours, i.e. he asks the gods to ignore
our prayers and to further his; or (b)
suarum (in e.g. Cic. *Fin.* 3. 1. 4 *rheto-
rum artes verbis in docendo quasi privatis
utuntur ac suis*) 'his very own' or 'truly
his,' i.e. such as belong indeed to a Πολυ-
νείκης. The latter is manifestly much
more effective. [The use of ὁ δὲ = *ipse*
is not very frequent in tragedy, but in
Soph. *O. C.* 519 for *δμοι δ' γ' ἄιδης τοὺς
νόμους τοῦτους ποθεῖ* we should surely
read *τοὺς οὐδ'.*]

ἔχει δὲ καυνοπηγὲς εὐκυκλον σάκος
 διπλοῦν τε σῆμα προσμεμηχανημένον. 630
 χρυσήλατον γὰρ ἄνδρα τευχιστὴν ἰδεῖν
 ἀγχι γυνή τις σωφρόνως ἡγουμένη.
 Δίκη δ' ἄρ' εἶναι φησίν, ὡς τὰ γράμματα
 λέξει. "κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν
 ἔξει πατρώων δωμάτων ἵ' ἐπιστροφάς." 635
 τοιαῦτ' ἐκείνων ἐστὶ τάξευρήματα.

629 γρ. εἶθετον schol. †. 632 ἡκαμένη Butler. 633 Δίκη γὰρ Hermann.
 634 λέξει M (i by m), λέγει recc. †. ἵ' for δ' rec., γ' Schütz. 635 πατρώων recc.
 636 ἐκείνῃ γ' Pauw. I formerly suggested τοιαῦτ' ἐκείνων (sc. Δίκη καὶ Πολυνείκων)

629 καυνοπηγὲς. Polynices, a Boeotian, would previously carry an oblong Boeotian shield, but since his sojourn at Argos, and as a member of the Argive army, he now bears one which is truly round (εὐκυκλον).—καυνοπηγὲς is not therefore merely picturesque, although such panoramic and realistic touches are not despised by Aeschylus or his epic authorities (cf. 578 πύχναλον, 529 and context). The shield actually is new, and, for a Boeotian, it is in a new fashion (καυνο-). The notion in -πηγὲς is not simply of making (=ποιῶν), but such a shield is 'built,' as being constructed with leather base, bronze plates, figures in relief and δχαῖον within. Cf. πηκτὸν ἄστρον (Hom. Od. 13. 32) and Il. 5. 193 δίφοι | καλὸν πρωτοπαγεῖς νεοτεχνεῖς (which further illustrates the appreciation of newness, as does Il. 21. 592 κρημὶ νεοτεύκτεον κασσιτέρου). Had the shield not been new it could not have borne this particular blazon, nor would there have been any need to describe it to Eteocles. [The conjecture εἶθετον destroys an important point.]

630 διπλοῦν: i.e. there are two separate figures of equal importance in the picture. The other εἰματα have either shown one figure or a compact group (e.g. the Sphinx holding a Cadmean).—προσμεμηχανημένον: see 528 (n.). It would seem that the figure of Justice actually moves on the shield in leading the man.

631 χρυσήλατον. For gold work on shields cf. Hom. Il. 18. 517 ἀμφω χρυσέω χρόσεια δι' εἰματα ἔσθην, ibid. 574 αἱ δὲ βόει χρυσοῖο τετεύχαστο κασσιτέρου τε, [Hes.] Scut. 183 (warriors on the shield) ἀργύροισι, χρόσεια περὶ χροῖ τεύχε' ἔχωνται. The metal here is not inlaid

(as in 481), but is hammered plate.—ἰδεῖν is commonly treated as an idle addition to τευχιστὴν, but this is not just to the poet. The point of the word is that the gold plate displays not only a man, but a man in full armour, the work being so skilful that the parts stand out clearly delineated. ἰδεῖν thus virtually = 'distinctly' or 'conspicuously.' This is properly the force of the infin. in e.g. Soph. O. C. 327 ὃ πάτερ δύσμοιρ' ὄραν, Eur. I. A. 274 κατείδομαι | πρόμας σῆμα ταυρόπου ὄραν, [...]' Διφύου, Ar. Eccl. 387 λευκοπληθῆς ἰδεῖν, Pind. I. 6. 22 ἰδεῖν μορφάεις. [It is just possible to relate ἰδεῖν to the whole clause: i.e. the woman leads the armed man 'visibly,' this being part of the mechanism. Cf. [Hes.] Scut. 166 στίγματα δ' ὡς ἐπέφαντο ἰδεῖν. But the position of the word is against this.]

632 γυνή τις: not strictly a woman, but a being represented as a woman: 'a female form.'—σωφρόνως ἡγουμένη. There is no tautology with ἄγα, but the whole = 'she leads as his guide.' The σωφροσύνη is shewn in her deportment. Though Polynices himself exhibits no σωφροσύνη, the artist who depicted his Δίκη would necessarily follow the canons for that allegorical figure.

633 Δίκη δ' ἄρ' κ.τ.λ. In the preceding τις, in δρ', and in the fut. λῆξαι we are subtly placed back in the position of the ἀγγελοῦ while he is deciphering the blazon. He sees what is apparently (τις) a woman; she turns out (δρ') to be Δίκη, as one will find on reading. [Verrall takes δρ' as implying 'that the narrator does not accept her declaration,' i.e. the messenger reports it either somewhat sarcastically or with hesitancy: 'she says she is Justice.']

634 sq. λῆξαι. The fut. might be

His shield, true round, is new of build, with twofold emblem fixed cunningly upon it. A work of gold displays a man full-armed, and as 'twere a woman leads him with sober guidance. 'Justice,' it seems, she calls herself, according to the letters; 'And I will bring home this man, and he shall have a country, and right to use his father's house and substance.'

Such are the devisings on their side. 'Tis left for thyself to

ἐστὶ τὰ γυήματα, but I now retain the text, although inclined to believe that τὰ ξυβρίσματα is the true reading. (Both ν for β and η for $\iota\sigma$ are common confusions: cf. *Ag.* 1009 ἀλλαβεία (Fl.) for ἀβλαβεία, *Ar. Av.* 774 εὔρον (S & c.) for ἔβρον (R.V.), *Xen. Hell.* 5. 4. 54 χαυρίαν (B) for Σαβρίαν, and *Eubul. ap. Ath.* 622 Ε κατηλίσται

due to the eye wandering from λέγει and catching ἔξει of the next line, but it may very well be correct (*v. sup.*).—κατάξω: from exile (cf. κατέραι, κάθοδος).—πόλιν ἔξει: not 'shall get' (σχήσει), nor 'the country,' but 'shall possess a country.' He shall no longer be an exile and ἀπολις. A prose-writer in such circumstances uses μετέχειν πόλεως. Justice does not promise that Polyn. shall be master of Thebes nor of τὰ πατρίω δώματα, but only that he shall have his place in Thebes, and in the house and its property.—δωμάτων is not merely the house as abode, but includes the possessions. See *Cho.* 126 (n.), and cf. *Eum.* 757 Ἀργείος ἀνὴρ αὐθις, ἐν τε χρήμασιν | οἰκεῖ πατρίους. For the position of the exile see *Cho.* 135 (n.).

ἐπιστροφάς: 'range' (Paley, who quotes *Ag.* 963 ἀνδρὸς τελείου δώμ' ἐπιστροφωμένον). Cf. *Eum.* 550 ξενότιμους δωμάτων ἐπιστροφάς, and Hesych. ἐπιστροφάι· διατριβαί, διαίται· ἀσχύλος Φριζί.

636 sqq. τοιαῦτ' ἐκείνων κ.τ.λ. The exact sense of the following passage requires some search. We must first realise the situation. Six Theban champions have been sent to six of the gates; the seventh remains. It would not naturally enter into the minds of the company that Eteocles himself would elect to fight with his own brother. When he declares his intention (659 sqq.), both the Messenger and the Chorus are horrified and endeavour to dissuade him. It is manifest that the Scout himself does not even think of such a meeting; he simply asks the king whom he proposes to send. It is true that in 269 sqq. Eteocles has spoken of posting six champions with himself for seventh, but the messenger was not then present, and, if the Chorus remembered the observation, its fulfil-

ment would now seem out of the question. Had Eteocles appeared in full armour equally with the six, the case might have been more obvious to the Scout. But Eteocles is not yet armed (see 661 sq.). The Scout therefore enquires in all good faith who is to go.

The most natural interpretation is therefore that at v. 635 the ἀγγεῖλος ends his enumeration of the Argive champions and now adds comprehensively 'such are the inventions on their side.' The remaining words mean '(my duty, so far, is done), it is for you now to decide who is the right man to send. So far as the carrying of announcements is concerned, you will always find me to be trusted; (the rest is not my business); you are the captain of the ship.'

Two points must here be noted. (1) To refer ἐκείνων to the last-named champion and his device, and to render 'such are the devices of them (viz. Polyneices and his Δίκη),' is surely impossible for ἐξευρήματα. ἐκείνοι are 'the enemy': cf. *Pers.* 398 σάλπιγγ' δ' αὐτῇ πάντ' ἐκείν' ἐπέφλεγεν and *sup.* 468 (τάδε). (2) The combination αὐτὸς ἤδη with imperat. is used where a speaker has said his say and now leaves the matter with the hearer: cf. *Cho.* 112 αὐτὴ σὺ ταῦτα μαρθάνου' ἤδη φράσαι, *Luc. De Merc. Cond.* 42 σὺ δ' οὖν... αὐτὸς ἤδη ἀκριβῶς ἐπισκοπῶν ἕκαστα ἐννόησον.

With the above sense ἐξευρήματα is quite possible of the various 'notions' or 'inventions' which have occurred to the enemy as blazons. They are the 'devisings' of their ingenuity. (Otherwise the easiest emendation would be *ἐξυβρίσματα; see crit. n.) *Dem. Lacr.* 930 τοιαῦτα τούτων ἐστὶ τὰ κακουργήματα reads like an echo of this place.—δοκέει (*placet*) is manifestly correct. δοκέει (whether with πέμπειν or πέμψειν) could

σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖ·
ὥς οὐποτ' ἀνδρὶ τῷδε κηρυκευμάτων
μέμψη, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.
ET. ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἄμὸν Οἰδίπου γένος·
ὦμοι, πατὴρ δὴ νῦν ἄραι τελεσφόροι.
ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκει λέγω,
τάχ' εἰσόμεσθα τοῦπίσημ' ὅποι τελεῖ,
εἴ νιν κατὰξει χρυσότευκτα γράμματα
ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
εἰ δ' ἢ Διὸς παῖς παρθένος Δίκη παρῇν

640

645

(A.B.) for -ηται (V.L.), Phryn. fr. 2 γυναικίστω for -ηται &c.)

667 δοκεῖ M^a.

δοκεῖς recc. †.

641 ἄμὸν M^a, ἄμὸν M, ὠμὸν rec.

643 κλάειν Porson.

646 The final αἰ as written in M suggests an earlier γ. Πολυνείκει recc. †.

however stand colloquially (Ag. 16, Ar. Vesp. 177, Ran. 1421 (n.)).

638 ἀνδρὶ τῷδε = ἐμοί. It is scarcely relevant, and would be without much point, to refer the words to Polyneices, i.e. 'you will never find fault with (the indefiniteness of) his proclamations' or 'accuse him of giving insufficient warning' (viz. in 634 sqq.). As referring to the ἄγγελοι we may render κηρυκευμάτων by (1) 'you will never have occasion to blame me in respect of the news which I bring you,' or (2) 'in respect of carrying announcements (from you).' The latter is preferable, in view of the natural sense of ἀγγεῖ and its cognates. The former notion would rather require ἀγγελμάτων, while in κηρυκεῖν lies the sense of conveying a message entrusted. Moreover the line, coming as it does between σὺ δ' αὐτὸς γνῶθι τίνα πέμπειν δοκεῖ and the same phrase repeated (in another form), should have some close connection with the former words, viz. 'make up your mind whom you will send: I will carry your message to him; but I offer no advice.' For the phrase with μέμψη cf. [Eur.] Rhes. 50 φλυθὼν ἀγγελοῖ, ὡς | μή ποτ' εἰς ἐμὲ τίνα μέμψῃς εἰπεῖν.

639 γνῶθι ναυκληρεῖν. Cf. Soph. Ant. 1089 ἴνα... γνῶ τρέφω τὴν γλῶσσαν | πενκατέρην, Hom. Il. 7. 238 αἰδ' ἐπ' ἀμοτέρῃ ρυμῆσαι βοῦν.

640 sq. ὦ θεομανές: with γένος. As an apostrophe, referring to Polyn.,

it would have been the nom. ὦ θεομανής. 'This family of ours' is maddened by the gods, who mean to destroy it (*quoniam deus vult perdere prius dementat*). In Christian phraseology, the family is possessed of the devil. Cf. θεοβλαβής and Eur. Or. 845 θεομανεῖ λόσση δαμῆς. The initial dactyl (if it be so pronounced) is upheld by Cho. 215, 984, Ag. 7, 1311, P. V. 756, fr. 255 (ὦ θάνατε), 392 (ἦ βαρὺ). It is possible, indeed, that θεο- was slurred, as in θεόμοροι (Pind. Ol. 3. 10), Θεογενέος &c. The same might be said of Στυμ. 40 ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομνητῆ. But there is no need to assume this. —τε καὶ ('yes, and...') amplifies with an explanation or motive: 'because it is hated by the Gods.' The repetition in θεο- θεῶν is deliberate for emphasis; nothing less than the Gods could work such ruin. For the sense of μέγα see μέγαν 412 (n.) and cf. Ap. Rhod. 4. 445 σχῆτλι' ἔρως... μέγα στύγος ἀνθρώπου. πανδάκρυτον. To it belong πάντα δάκρυα in the Greek sense of 'nothing but' tears.—Οἰδῖπου. The thought is not simply 'we sons of Oedipus,' for Eteocles is not distinctly regarding himself as θεομανής. But the trouble began with, and is derived from, Oedipus; hence 'this family of ours, belonging as it does to the unhappy Oedipus.'

642 πατὴρ δῆ. Either (1) δῆ goes closely with πατὴρ: 'yes, it is our father's,' or (2) δῆ belongs to the sentence, the full

say whom thou wilt send. In me a messenger's duty shall never fail thee, but 'tis for thyself to captain the country as thou deemest best.

ET. O maddened of Heaven, Heaven's great abomination, our house of Oedipus, whose portion is all tears! Ah me! our father and his curses! 'Tis now they bear their fruit. Nay, it is no time either to weep or wail, lest our due of lamentation grow heavier with interest. For him so truly named—for Polyneices—we shall soon know what virtue lies in his blazon; whether the bragging of gold lettering on a shield, and a foolish frenzy, will fetch him home again. Had that daughter of Zeus,

646 τοῦτίσῃ' M, but with *δ* as correction. τᾶτίσῃ' Victorius. 646 συμφοίτῳ M, σὺν φοίτῳ m' (marg.). A previous suggestion συμφοίτῳ φρενὶ might find some support in γρ. φρενὶ of rec. (Par. B), but σὺν φοίτῳ is better. MSS show no consistency in the assimilation of the nasal to the following consonant. With the present

expression being εἰσι δὴ ('manifestly'). νῦν in any case is very emphatic, but δὴ νῦν cannot be used for νῦν δὴ. The former application of δὴ is the better. After the mention of Oedipus, πατρός δὴ emphasises the reference to him: 'Of Oedipus—for it is from our own father and his curse that the trouble comes.'

648 κλαίειν...δδύρεσθαι. As the antithetical οὔτε...οὔτ' show, the words are not synonymous. In a mere fulness of expression we should have either οὐ κλαίειν καὶ or at most οὐ κλαίειν οὐδ'. The verbs are similarly joined in Hom. *Il.* 24. 48 κλαύσας καὶ δδύράμενος, the former denoting tears, the latter lamentations (cf. 50 sq.).

644 μὴ καὶ τεκνωθῇ κ.τ.λ.: an expression so curious in the choice of both verb and adj. that it requires more attention than it has received. The scholiast's αἰετήθῃ is feeble. δυσφορώτερος contains the notion of paying a 'heavy call' (cf. βαρύς), with a glance also at the pecuniary use of φόρος. τεκνωθῇ (cf. τόκος and *sup.* 424) contains that of 'interest.' The sense is thus 'for fear this γόος may bear interest (the tone being lent by καὶ, which cannot of course go with the adj.) in the shape of another yet harder to support,' i.e. it is no fit time (πρῶτον) to weep and wail; but in order to prevent greater cause for wailing (in the shape of the mischief threatened to Thebes by Polyneices), we must act. To waste time in lamenting will be to increase the reasons for it.

648 κάρτα: cf. 400, 402 (n.), 565, 628, *Eum.* 50.—Πολυνείκεα. Either this

or Πολυνείκη (crit. n.) will stand. See Jebb on Soph. *Ant.* 31 σοὶ | κάμοι, λέγω γὰρ κάμει, κηρύξαν', *Aj.* 569 Τελαμῶνι δείξει μητρὶ τ', Ἐριβόλα λέγω. Cf. Aesch. *fr.* 175 Ἀντικλείας...τῇ σῇ λέγω τὰ μητρός.

646 ὅποι τέλος: 'to what end it will come.' Cf. *Cho.* 526 καὶ ποῦ τελευτῇ καὶ καρανοῦται λόγος; 1073 ποῖ δῆτα κραεῖ; *Pers.* 737 πῶς τε δὴ καὶ ποῖ τελευτᾷ; *Suppl.* 611. τελεῖν is used intransitively of the issue or destination: cf. *Cho.* 1019 οὐ τὰδ' οἷδ' ὅπη τελεῖ, *Pers.* 228. The tense may be either fut. or pres. (of vivid realisation): cf. 37 (n.).

647 sq. χρυσότευκτα: i.e. however gorgeous or pretentious. It is not τὰ χρ. ('his'), but generically 'mere gold letters will have no power.'—σὺν φοίτῳ φρενῶν: either (1) with the whole phrase, 'while the wits are mad' (cf. *Ag.* 769 τὰ χρυσόπαστα δ' ἐδεθλα σὺν πίνῃ χερῶν, i.e. 'where hands are defiled'), or (2) closely with φλύοντα, 'boasting in madness of mind, σὺν being modal (cf. Soph. *Ph.* 1223 ἔρπει ὥδε σὺν σπουδῇ ταχύσι). The former is to be preferred. With φοίτῳ cf. Soph. *Aj.* 59 φοιτῶντ' ἄνδρα μανίσει νόσους, and φοιτάλεος (=παράκοτος, μανιώδης, Hesych.). The alliteration of φ is frequently effective, as in the sarcastic *Cho.* 88 παρὰ φίλῃ φίλῳ φέρειν. In *Ag.* 497 τόδ' ἐλθὼν φῶς ἐφύλωνεν φρένας it seems less designed.

649 sq. ἡ Διὸς παῖς, παρθένος Διᾶς. The article and the doubling of title are intended to elaborate the dignity and purity of the real Διᾶς, in contrast to the imaginary Διᾶς upon the shield. 'If

ἔργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν· 650
 ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
 οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
 οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
 Δίκη προσεῖπε καὶ κατηξιώσατο·
 οὐδ' ἐν πατρώας μὴν χθονὸς κακουχίᾳ 655
 οἰμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
 ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος
 Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
 τοῦτοίς πεποιθὼς εἰμι καὶ ξυστήσομαι
 αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος; 660

place cf. Soph. *O. T.* 324 σὺμφωνημ' (L). *ἐν τῷ φ* Ald. 651 *φεύγοντα* Blomfield. †. 652 *πῶς* Meineke. 653 *ξυλλογῇ* M. 654 *προσεῖπε* Martini (from

that (*illa*) daughter of Zeus, the virgin Right....' The titles are part of the accepted theogony: cf. Hes. *Opp.* 256 ἡ δὲ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα, | κυδρή τ' αἰδοῖα τε θεοῖς Ὀλύμπου ἔχουσιν. *T. theog.* 901, *Cho.* 948 Διὸς κόρα (n.). —παρῆν: *adessd.*, of the *praesens deus* (cf. *παρεστάναι*). —ἐκείνον: with emphasis, 'a man like him.' —τάχ' ἂν τόδ' ἦν: not, of course, by a conquest in war, but Eteocles might have permitted it in some natural course of circumstances.

651 *φυγόντα* κ.τ.λ.: 'at his birth.' It is injudicious to substitute *φεύγοντα*, which would direct more attention to the physical process. Justice would not address the child during this, but as soon as it was accomplished. Paley quotes Hor. *Od.* 4. 3. 2 *quem tu, Melpomene, sciret | nascentem placido lumine videris*, but Latin lacks the nice difference of pres. and aor. part., and here the verb is of addressing, not of watching. The latter remark applies also to Hes. *T. theog.* 82.

With the phrase cf. Pind. *N.* 1. 33 *σπλάγχνω σὺν μητέρι αὐτίκα θαντὸν ἐν αἵλῳ*... | ὠδὴν φεύγων... μῶλεν. Lucr. 1. 170 *enascitur alicui oras in luminis exit*, Verg. *Aen.* 7. 660 *partu sub luminis edidit oras*, Eum. 668 *ἐν σκότοις γηῶσι τεθραμμένα*.

653 *τροφαῖσιν*: including *παιδεία* (cf. 535). —*ἐφηβήσαντα*: specifically referring to the age of *ἐφηβοί* (at eighteen). —*πῶ* (which belongs to the following verbs) can hardly be regarded as more than a metrical convenience. For similar

insertions in the same place cf. Soph. *Trach.* 303 *μή ποτ' εἰσίδωμι σε | πρὸς τοῦτον οὕτω σπέρμα χρησάντά πω*, *ibid.* 1060 *οὐδ' Ἑλλὰς οὐτ' ἄγλωσσοι οὐδ' ὄσση ἐγὼ | γαῖαν καθαίρων ἰσχυρὴν ἔρασε πῶ*, *El.* 786 *νῦν δ' ἐκπλά πῶ | τῷ τῆσδ' ἀπειλῶν ὀδυρτ' ἡμετέροισιν*, Eur. *Ion* 1277, Phalaccus *ap. Ath.* 440 B *ἴσα δὲ πῶν | οὐκ οἱ ἀνθρώπων ἦρκεν οὐδὰ μὰ πῶ*.

653 *γενείου ξυλλογῇ τριχώματος*: (1) with *γενείου* dependent on *τριχώματος* = *ἐν τῇ συλλέγειν τὸ τοῦ γενείου τριχώμα*; (2) with *γενείου* possessive = 'in his beard's gathering of hair.' The order points to the latter. 'As his beard thickened its hair' is no mere periphrasis. The beard had begun to show already in the previous stage of *ἐφηβος*, but it gathers thickness in the next. He is no longer *πρῶτον ὑψώτης* but grows a full *γένειον*.

654 *προσεῖπε* καὶ *κατηξιώσατο*: 'accosted and recognised,' the latter verb being exegetical. There is no gain, but a loss, from reading *προσεῖπε*. Cf. Cic. *Phil.* 2. 33 *affari alicui arreptum*, Eur. *Suppl.* 959 *οὐδ' Ἀργεῖς λαχία | προσφθέγγεται ἂν τὰς ἀτίκτους*, Or. 520 *Ἐλένην... οὐκ οὐτ' αἰδέσθω, | οὐτ' ἂν προσέποιμ'*, 1603 *τίς δ' ἂν προσέπειν σ'*; *Hipp.* 792, *Alc.* 194 *κοῦτις ἦν οὕτω κακὴ, | ἂν οὐ προσέπειν*, Theodect. *ap. Ar. Pol.* 1. 4 *τίς ἂν προσεπείν ἀξιώσεν λατῶν*; In *Ag.* 769 (*Δίκα*) *τὰ χρονόταστα δ' ἔθελα σὺν τῶν χερῶν | παλυντρότοις ἑμασι λιποθεῖ δαία προσέβα* *πῶ* we should read *προσέφρα*. The notion that Justice would

the virgin Right, countenanced his acts and thoughts, perchance that might have been. But neither when he escaped the darkness of the womb, nor in his nurture, nor when he grew to man, nor when the hair was thickening in his beard, did Right deign to accost or own him. Nor, yet, methinks, does she stand at his shoulder now, when a fatherland is outraged. Surely not right, but all a lie, would be her name of Right, if she partnered his reckless purpose.

In this faith will I go and face him—I myself. Whose place is it more than mine? Whose rather? Leader to leader, brother

schol.). The substitution in schol. is perhaps accidental (cf. Soph. *O. T.* 463 Δελφίς εἶδε πέτρα as variant for εἶρε). †. ποτ' εἶδε Wakefield. 655 οὐτ' M, corr. recc. κακοῦργός Hartung. †. 657 ἡδὲτ' M, corr. m'. ἡ δὲτ' Weckl. &c. †. 658 δίκης M^a.

not 'have a word to say' to Polyn. is surely as natural as that she would not 'look at' him.—κατηξιώσατο = 'deemed worthy of herself, i.e. of her society'; the opposite of ἀπαξιόσθαι (Eum. 366 Ζεὺς... ἀξιόμισον ἴθνηι τόδε λέσχα | ἀε ἀπηξιώσατο, a passage which further supports προσείπε). Cf. Ag. 894 τοιοῖσδε τοὶ νῦν ἀξιώ προσφθέγματος.

655 οὐδ' ἐν πατρίδας μὲν κ.τ.λ.: 'nor yet again, be sure...' For οὐδὲ... μὲν cf. 794, 525 (οὐ μὲν... γε), Cho. 188 ἀλλ' οὐδὲ μὲν νῦν ἡ κτανούσ' ἐκείρατο, Eur. Or. 1117, Hd. 1047.—πατρίδας stresses the impietas, in which Δίκη can take no part (571 sqq.).—κακοῦργος: κακῶς schol., but strictly the word describes a condition, i.e. ἐν τῷ κακῷ ἔχειν τὴν πατρίδα ὑπ' αὐτοῦ. This is its sense also in Plat. Rep. 615 B εἰς δουλείας ἐμβεβληκότες ἢ τυροὶ ἄλλης κακοῦχίας μεταίτιοι.

656 οἶμαι: sarcastic meiosis.—πόλλας is not otiose, but adds the notion of zeal to παραστανέν ('support'). She cannot stand by him with that closeness which makes for effective help.

657 sq. ἡ δὲτ' is preferable to ἡ δὲτ' as being a more natural and accepted combination. ἡ would require a different position of δὲτ', e.g. ἡ εἴη ἂν δὲτ'.—πανδίκως never merely = παντελῶς (Jebb on Soph. Tr. 611), but is based on the earlier sense of δίκη ('manner') already discussed (586, 592, 594 n.). In Cho. 677 πρὸς τοὺς τέκοντας πανδίκως μεμνημένος | τεθνεῶτ' 'Ὅριστον εἰπέ the sense is not πάντως but 'acting rightly by your trust'; Suppl. 423 φρόντισον καὶ γενεῶ | πανδίκως εὐσεβῆς | πρόξενος (with all the δίκη implied in the connection). At the

same time there is in πανδίκως... Δίκη an obvious play which necessitates our giving to πανδίκως some of the distinct sense 'justice.' Dike would be falsely named, with every 'plea' against her. Her name would be false by all the width of what is meant by δίκη (= 'we should, with all justice, deny her the name of Justice'). This application of the adv. would have been more manifest if the sentence had taken another shape, e.g. ἡ δὲτὰ πανδίκως ἂν λέγοιμεν ψευδώνυμος εἶναι Δίκην.

παντέλως is itself a negation of δίκη, since δίκη lays down limits. Without φρένας the word would not connote distraction or frenzy.—φωτὶ contains, as often (but not invariably), a suggestion of contempt or pity.

658 sq. τούτους: 'these arguments.'—αὐτὸς gains emphasis by its position.—μᾶλλον ἐνδικώτερος is here probably not an ordinary double comparative (though Thom. Mag. p. 238. 8 quotes this passage after remarking that poets κατονομάουσι in that use). Analysed it = 'who, rather, is more called upon?' Cf. Suppl. 285 Λιβυστικαῖς γὰρ μᾶλλον ἐμφορτέρας | γυναῖξιν ἐστε ('rather, I should say, you are more like...'), Eur. El. 223 ἄλλους κτάνοιμι μᾶλλον ἐχθλοὺς εἶθ' ἐν ('may I, rather, kill others, who are more hated'). For passages containing combined comparatives see Plat. Phaed. 79 E, Gorg. 487 D, Eur. Hec. 377, Hipp. 485, Xen. Cyr. 2. 4. 10, Iophon fr. 2 (τοσοῦτον μᾶλλον ἥσσω εἰσεται), Ath. 275 B.

ἐνδικώτερος: 'more fit and proper.' Again with basis δίκη = 'appropriate conduct' (594 n.).

ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημίδας, αἰχμῆς καὶ πέτρων προβλήματα.

*ΑΓ. μή, φίλτατ' ἀνδρῶν, Οἰδίου τέκος, γένῃ
ὄργην ὁμοίως τῷ κάκιστ' αὐδαιμένῳ.
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους αἰεὶ
ἐς χεῖρας ἐλθεῖν· αἶμα γὰρ καθάρσιμον.

665

668 πετρῶν M (but ε was previously accentuated). αἰχμῆν καὶ πετρῶν rec. Some editors omit the line, but †. 664—672 These lines are assigned in the MSS and

661 sq. ἄρχοντί τ' ἄρχων κ.τ.λ. To punctuate after this line and make the words depend on the previous ξωστήσομαι (with τίς...ἐνδικότερος parenthetic) leaves ἐχθρὸς σὺν ἐχθρῷ rather weak. Moreover to say 'I will go and match myself—to whom is it more proper?—as leader against leader and brother against brother' is highly unnatural, since it is in no way ἐθέλω for brothers to fight. As punctuated, and as translated above, the text means 'we are public enemies in our commands, we are private enemies as brothers.'—σὺν...στήσομαι is so-called tmesis.

662 sq. φέρ' ὡς τάχος κ.τ.λ. Addressed to some attendant or to his attendants in general.—κνημίδας: He might have said 'Bring me my armour' (cf. Eur. Phoen. 779 ἐφέρεται τέχνη πᾶσι δ' ἄμφω βλήματα), but the words are more precisely those which would be used in the circumstances. He is not yet armed, otherwise his κνημίδες would already have been upon his legs. On the contrary, he calls for that part of his armour which was always first donned by the epic warrior (and naturally so, since the body-armour prevented free stooping). Cf. Hom. Il. 19. 369 κνημίδας μὲν πρῶτα περὶ κνήμην ἐθηκεν (and then the ὄππῃ), 3. 330, Batrachom. 124 κνημίδας μὲν πρῶτον ἐφόρουν, [Hes.] Scut. 123 ὡς εἰπὼν κνημίδας ἀραιχάλευσεν φασσέω | ...ἐθηκεν, δεύτερον αὖ ὄππῃ.

αἰχμῆς καὶ πέτρων κ.τ.λ. The shins were easily assailable, and not least with stones (Il. 4. 518 χειμαλὶν γὰρ βλήτο παρὰ σφυρὸν ἀκρίβει | κνήμην δεξιτερῇ ... | ἀμφοτέρω δὲ τένοντι καὶ δευτέρῃ αἰσὶ δαυδῆς | ἄχμης ἀπαιλοῖσιν). For the necessity of protecting them cf. Od. 24. 228, Alcæus fr. 56. 4 λάμπραι κνήμης ἀκροὶ ἰσχυρὸν βλάπτει. In Il. 21. 392 sqq. Agenor casts his javelin and smites Achil-

les on the shin, but the κνημὶς saves him (σὺ δ' ἐτέρησε, θεῶ δ' ἤρπασκε δῶρα). The obj. gen. is of a common type: cf. Ag. 938 σκάν...Σαίρων κνήε, Soph. O. 7. 1200 θανάτου...πύργου, Eur. Or. 1488 θανάτου προβολῆς, Plat. Tim. 74 πρὸς βολὴν κνημῶν, Il. 4. 137 μίτρη θ', ἢ ἐφόρειν, ἱερὰ χροῖ, ἔρασι ἐκόντων, Ap. Rhod. 4. 201 ἀσπίδας...ἔχμα βολῶν. With προβλήματα itself cf. Plut. Mor. 691 D Γερμανοὶ μὲν οὖν κρῶσι πρόβλημα τοιοῦται τῇ ἐσθῇ μόνον, Ar. Vesp. 615.

If it is asked why Aesch. adds this epic apposition to κνημίδας at all, the answer lies in the thought: 'bring me my greaves, to be ready for spear and stone, i.e. 'I will prepare myself for fight in every shape, but a man must protect himself.'

664—672 Lines 664—669 have always been given to the Chorus (i.e. the Coryphaeus) and 670—672 to Eteocles, but editors have been sorely puzzled to fit them with a natural sense. It will be observed that, except in the σιγῇ μυσθία and in the place (356—361) where the leaders of the two ἡμιχόρια speak three lines to each other, the part of the Chorus has always been lyrical. Nor does the Coryphaeus anywhere make a set speech. It is unnatural that one of the Theban women of the Chorus should take the position of a full actor and deliver a ῥήσις to the king. The sentiments of the Chorus are sufficiently expressed in their proper lyrics (673 sqq.). The ascription of the speech here to the Chorus must have been due to the notion that there was no other character upon the stage, it having been assumed that the ἄγγελος had withdrawn at v. 639. But the Scout was still waiting for instructions as to the seventh gate, not expecting Eteocles himself to undertake it. The lines are therefore most naturally

to brother, it will be standing foe to foe. [*To an attendant.*] Bring me forthwith my greaves, to send off spear and stone.

SCOUT. No! son of Oedipus, of men most precious. Let not your temper grow wrong as his who speaks so wickedly. Nay, enough for Cadmeans to fight with men of Argos, for that bloodshed leaves no stain. But death like this, dealt one to

editions to two speakers, viz. 664—669 to the Chorus, 670—672 to Eteocles. Corr. *ed. †. 667 *χέρας* M, corr. rec. *καθάρσιον* M, but the correction seems

put into his mouth. This creates no difficulty as far as v. 669. But, further, it would not only create no difficulty, it would on the contrary remove one of a very serious kind, if the following lines (670—672) were also assigned to him. After warning Eteocles that the pollution of deliberate fratricide is beyond purgation, he continues, 'if any calamity were to happen to a man (*i.e.* if he meets his death), let it be without shame (such as would occur in this case), for that is the only advantage (of one over another) where dead men are concerned; but when calamity is combined with shame (as it would be in such a fight as yours), there is no good word to be said': *i.e.* if Eteocles is perchance to meet death, let him meet it elsewhere than in deliberate and shameful conflict with his brother. *αἰσχρὰ* (*turpia, prava*) are things morally wrong.

In the mouth of Eteocles the lines are practically unintelligible. It has been supposed that he is speaking of the 'disgrace' of refusing a challenge; but this is no answer to the question of pollution, and, if he means 'well, if such a misfortune (as the killing or being killed in polluted fratricide) is to come, let it come without cowardice on my part,' the remark implies a curious inconsequence and tangle of mind. Moreover if Eteocles has not spoken since v. 663, his next uncompromising speech (676) has more effect than if he had uttered the moralisings of 670—672. But the strongest arguments for the new ascription are to be found in (1) the simplification which results, (2) the unlikelihood that the set speech belonged to the Chorus.

664 *Οἰδῖπου τέκος*. Whereas *φίλας* *ἀνδρῶν* is the appeal of affection to the man, this is the appeal of respect to the king. Cf. 359. It is better not to assume any reference to the temper of the father as a warning to the son.

665 *δρῆγην*: 'temper and disposition,' wider than 'anger.'—*τῷ κακίστῳ αὐδωμένῳ*: viz. Polynices, 'who utters such words of wickedness.'—*αὐδωμένῳ* is middle, as in *Cho.* 151 *παῖνα τοῦ θανόντος ἐξανδωμένας*, *Eum.* 383, *Soph. Aj.* 772 *ὀτρύνουσά νῦν ἠρόδῃτ' ἐτ' ἐχθροῖς χεῖρα φοῖνιαν τρέπειν*. The reference is to 620—625. [It would be extremely feeble to take *τῷ* as generic, whether with *αὐδωμένῳ* as middle or as passive. It is, again, very far-fetched to render 'him who bears the worst of names' (viz. *Πολυρείκει*). Nor can the sense be *τῷ κακίστῳ ὑπὸ σου αὐδωμένῳ* (schol.), 'to him whom you so vehemently reproach.' A possible version is 'to one who is called κακίστε,' *i.e.* a *δυσγενής*, ignorant of nobility and its obligations. This might add some point to the honorific *Οἰδῖπου τέκος* of the previous line. For *αὐδᾶν* so used cf. *Eur. And.* 19 *Θεσσαλὸς δὲ νῦν λέει | Θερίδειον αὐδᾶ, Alexis ap. Ath.* 142 C *ὁ παραμασθήτης ἐν βροτοῖς αὐδῶμενος*. But the rendering would be too far-drawn.]

666sq. *ἀλλ' ἀνδρας Ἀργείοισι κ.τ.λ.*: *i.e.* it is enough for the two armies to fight, they are foreigners to each other; we do not want Cadmean against Cadmean, still less when those Cadmeans are brothers. In *Odys* the thought is that matters can be decided 'sufficiently well' without any blood-pollution; there is no need for Eteocles to take the gate.

αἷμα γὰρ καθάρσιον of the MS can hardly be rendered (as by Verrall) 'for there is blood for cleansing.' To say nothing of the abruptness through the omission of the substantive verb *ἔστι* (not *δοῖ*), it is not the case that in a battle between foreigners the slayer needed purification by the ceremony of *Eum.* 452 (*ἔστ' ἂν πρὸς ἀνδρὶ αἵματος καθαρσίου | σφαγαὶ καθαιμάξωσι νεοθῆλου βοτοῦ*), *Ap. Rhod.* 4. 693—717, *Cho.* 1057 &c. Such purification is necessary only for homicide within the same tribe, or of

ἀνδροῖν δ' ὁμαίμωιν θάνατος ὧδ' αὐτοκτόνος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
εἴπερ κακὸν φέροι τις, αἰσχύνῃς ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσῳ.
κακῶν δὲ κᾶσχροῶν οὕτω· εὐκλείαν ἐρείς.

670

γρ. α'. ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπλη-
θῆς δορίμαργος ἅτα φερέτω· κακοῦ δ'
ἐκβαλ' ἐρωτος ἀρχάν.

675

ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,

necessary. †. 668 αὐτοκτόνος M, αὐτοκτόνος m'. ὦ Elmsley for ὧδ'. 670 φέροι
recc. Some prefer the punctuation ...ἀτερ, | ἔστω 671 κῶδος Pauw. ἐν m' and
schol. cf Bücheler. μένει γὰρ κέρδος ἐν Heimsoeth. τεθνηκόσι rec. 672 κ' αἰσχρῶν
M. εὐκλείαν M. εὐ κλείαν Lowinski. †. εὐκλείαν φέροις Halm. 673 m' writes

a *ktōn*, or in some other circumstances creating a bond. Cf. Orac. *ap. Ael. V. H.* 3. 44 ἐκτενας τὸν ἐταῖρον ἀμύνων· οὐδ' ἐρίαντες | αἷμα, πῶλεις δὲ χέρας καθα-
ρότεροις ἢ πάροις ἦστα, a passage which might rather indicate the meaning 'for the blood (so shed) is purifying blood' (viz. through being shed in a good cause). If we retain καθάρσιον it must be in this sense, since it cannot simply = καθαρόν ('the bloodshed is pure'). But the notion is somewhat recondit, and it seems better to read *καθάρσιμον (cf. βιώσιμος, ἀσκήσιμος, ἀλυσίμος, οἰκίσιμος &c.). This does not mean that any purgative process of the above ritual kind was needed, but simply that the blood could be washed off the hands, and there an end. It created no μῆσμα ἀκάθαρτον.

668 ἀνδροῖν δ' ὁμαίμωιν. The dual is effective, bringing the consideration down from the generalities of the plural to the particular case of two ('like you'). Stress lies on ὁμαίμωιν.—ὧδ' αὐτοκτόνος = 'in this deliberate spirit of murder.' There may be purification in some other instances of domestic homicide (cf. *Eum.* 281 μητροκτόνον μῆσμα δ' ἐκπλυνὼν πύλαι). We may, if we choose, call the line a provisional nominative, but it is better to speak of it as an effective aposiopesis. Cf. *Cho.* 518 τὰ πάντα γὰρ τις ἐσχίας ἀπ' αἵματος | ἐνέει, μάτην δ' ὀμύθου, *ibid.* 1037 (n.), *Eum.* 100.

668 οὐκ ἔστι γῆρας κ.τ.λ. : i.e. it remains always young and fresh (cf. *maral-*

ρεται: cf. *Eum.* 280). Similarly Soph. *O. C.* 954 θυμὸς γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλὴν | θανάτῳ. But there may be also a reference to γῆρας in the sense of the old skin sloughed off by a snake or other animal: cf. Theophr. *fr.* 177 (w) τοῦ ἀσπακού...ἐκδύεται (φῆσι) τὸ γῆρας, Arist. *H. A.* 5. 17. 10 γῆρας ἐκδύειν, Aesch. *fr.* 45 καθαίρομαι δὲ γῆρας. So *Eum.* 286 χρόνος καθάρει πάντα γηράσκον ἄμω.

τοῦδε τοῦ: more emphatic than τοῦδε. For the thought cf. 721, *Cho.* 70 πόροι τε πάντες ἐκ μιᾶς ὁδοῦ | <φοι>βαίνοντες τὸν χειρομυθὸ φόνον καταμύθωνται ἴθυσαν μάταν.

670—672 εἴπερ κακὸν φέροι· τις: a euphemism (=εἰ τι πάθει τις) for 'if one were to be killed.' It was preferred to put such disagreeable suppositions in the remoter form of the optative as well as in the 3rd pers. rather than the 1st. Hence the apodosis ἔστω is natural grammar. For κακὸν = κακόν τι cf. *Ag.* 273 εὐδ' εἴτε κεδνὸν εἴτε μὴ πεπνυμένῃ κ.τ.λ., Soph. *O. T.* 516 αἰ...τὸν νομίζῃ πρὸς γ' ἐμοῦ πεπνυμένῃ | λόγουσιν εἴτ' ἐργαίωσι εἰς βλάβην φέρον, Plat. *Rep.* 368 Α θείον πεπνυμένῃ, Alexis *ap. Ath.* 74 ν πρὸς μόχθηρον ἡδὺ προστεθὲν | ἀπορὰν πεπνυμένῃ. [Some prefer to punctuate εἴπερ κακὸν φέροι τις αἰσχύνῃς ἄτερ, | ἔστω']

μόνον γὰρ κέρδος κ.τ.λ. : the only advantage which one dead man has over another is that of being well spoken of.—

other by two brethren of one blood—of that pollution there is no growing old.

If one should suffer harm, let it be free of shame; for that is all that boots when men are dead. But of harm that goes with shame what good word can you say? [Exit SCOUT.

CHO. Child! What art thou set upon? Let not insensate^{1st} lust of fight fill thy soul with wrath and carry thee away.^{strophe.} Banish the wicked passion at its birth.

ET. Since Heaven with this urgency must have it so, let

η over ο of μέμονας (cf. Eur. *I. A.* 1264 where MSS give μέμονε for μέμονε). μήτις
σε | θυμοσληθής M, corr. recc. 674 δορί μάργος M, corr. m'. M divides the
line at φερέτω |. 675 ἐκβαλ' M^a.

ἐν τῶν κείνων may be either (1) 'among dead men' (whose honour in the after-world depended on the manner of their death and burial, and on their estimation among the living: cf. *Cho.* 344—352, 483 and notes) or (2) 'in the case of dead men' (cf. *Ag.* 1451 τὸν αἰεὶ φέρον' ἐν αἰνῶν | Μοῖρ' ἀτέλειον ἔκνον, *Cho.* 951 n.). These meanings may, however, coalesce. The article is absent when the sense is hypothetical rather than generic, i.e. ἢν τεθνηκότες τινὲς ᾧσι. Cf. 611 (n.), and for this (frequent) use of the anarthrous plural, *Ag.* 39 μαθοῦσιν αὐτῶ καὶ μαθοῦσι λήθομαι, 59 πέμπει παραβᾶσιν Ἑρινόν (= εἰ τινεὶ παρίβησαν), *frag. adesp.* 414. 2 καὶ πρὸς παθόντων κἄν κακοῖσι κειμένων | σοφὴ κέκλημαι.

672 κακῶν δὲ κῆσυχρῶν: deeds which are ἄμα κακὰ καὶ αἰσχυρά. Cf. *Theogn.* 608 αἰσχυρὸν δὲ κέρδος καὶ κακόν, ἀμφοτέρων, [Eur.] *Rhes.* 102 αἰσχυρὸν γὰρ ἡμῶν καὶ πρὸς αἰσχυρὸν κακόν, 756 κακὸς πύτραται κἀνὶ τοῖς κακοῖσι πρὸς | αἰσχίστα. The words should not be taken as masculine.

οὕτω' εὐκλείαν ἐρεῖ. The 2nd pers. is generic and might have been expressed by εἰποις ἐν (*dicas*): cf. 706, Herond. 4. 28 οὐκ ἐρεῖς αὐτῶν, | ἢν μὴ λάβῃ τὸ μῆλον, ἐκ τάχα νόξει; *ibid.* 32. For simple accus. with ἐρεῖς cf. *Suppl.* 918 οὐκ ἐρεῖς' ἀναχλῆαν. For εὐκλείαν see 389 ἀνολα (n.) and 893 ἀμμοφεία. [The correction φέρονε is not required, but would be easy and good in itself, the act. being used in the sense of 'obtain', 'carry off'. Cf. *Theogn.* 201 φέρειν κέρδος, *Soph. Aj.* 436 πᾶσαν εὐκλείαν φέρον, *O. T.* 590 ἐκ σοῦ

πάντ' ἀρεὺ φόβον φέρον, *Eur. Hel.* 66, *fr.* 65. 3. Cf. 193 n.]

673 sq. τέκνον: an indication of the age of some portion of the Chorus. See note to the ἐνδοθείς.—θυμοσληθής: either (1) so full of passion that there is no room for the reason, or less well (2) 'filling thy soul' (cf. χειροσληθής).—δορίμαργος: 367 (n.).—φερέτω: 'carry you away,' as in *P. V.* 909 ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργῳ, *Plut. Cor.* 34 ὥσπερ ἐπὶ δρόμου φέρεσθαι τοῦ πάθου, or with a different metaphor or agency *Cho.* 1021 ἐξωτέρω φέρονται γὰρ νικώμενον | φέροντες δύσαρκατοι, *Soph. El.* 724 ἄστομοι | πᾶλοι βίᾳ φέρονται.

675 ἐκβαλ'...ἀρχάν=principiis obsta.—ἔρωτος: used of any passionate desire: cf. *Cho.* 595 (n.). *Philodem. de Mus.* (Kenke p. 81) σιωπῶ γὰρ τὸ πᾶσαν ὁρμὴν καὶ ἐπιθυμίαν ἐπὶ τῶν παλαιῶν ἔρωτα καλεῖσθαι.

676 τὸ πρῆγμα...θεός. θεός is emphatic; it is Heaven which has taken in hand the 'business' (*causam*, cf. 586) and is pressing it on. In view of the following lines it should be noted that ἐπισπέρχων is used of winds (*Od.* 5. 304 ἐπισπέρχουσι δ' ἀέλλαι | πατοῖαν ἀνέμους) and was perhaps a mariner's word. Cf. also *Ap. Rhod.* 3. 345 ἴσων δ' ἐξ ἀνέμου θέα (sc. τῇ ναυί) καὶ δὲ' ἀνέροι ἀνταῖ | νυλημέων χειρῶν ἐπισπέρσων ἐρετμοῖς. [This, with the etymologising reference so often found in κάρτα, might possibly suggest a supposed connection of θεός with θέω (as in *Plat. Crat.* 397 c); but probably this is too subtle, and κάρτα simply='beyond doubt.']

ἴτω κατ' οὖρον κύμα Κωκύντου λαχόν
Φοῖβω στυγηθὲν πᾶν τὸ Λαίου γένος.

κ'. ΧΟ. ὠμοδακῆς σ' ἄγαν ἡμερος ἐξοτρύνει
πικρόκαρπον ἀνδροκτασίαν τελεῖν
αἵματος οὐ θεμιστοῦ.

680

ΕΤ. φίλου γὰρ αἰσχροῖ μοι πατὴρὸς τελεῖν ἄρᾳ

679 sq. The compiler of the schol. (q.v.) apparently had in his text ὁ δ' ἄμαθης and πικρόκαρπος, while σε was absent (Paley). He may also have had ἀντικτασίαν or αὐτοκτασίαν. 679 m' writes ἐπ' over ἐξ-. 680 ἀνδροκτασίαν M, ἀνδροκτασίαν

677 sq. ἴτω κατ' οὖρον κ.τ.λ. The metaphor is from a ship, but it is not clear whether the subject is γένος or κύμα, and whether we should punctuate ἴτω κατ' οὖρον, κύμα Κωκύντου λαχόν, | Φοῖβω κ.τ.λ. or ἴτω κατ' οὖρον κύμα Κωκύντου, λαχόν | Φοῖβω κ.τ.λ. We may thus render (1) 'let all the race, loathed by Phoebus, go down the wind, finding for its portion the wave of Cocytus,' or (2) 'let the current of C. go on with the wind, carrying with it, as loathed by Ph., all the race.' It happens that λαχόν is suitable either way, whether of the person who meets a fate, or of the destiny or deity obtaining control. The latter is distinctly the more familiar: cf. Theoc. 4. 40 σελῆρ' ὡς δαίμονες, δι' με λελύχθη, Plat. Phaed. 107 D ὁ δαίμων ὅστις ἴσους εἰλήχει, II. 23. 78 κήρ... ἵππερ λάχε γυναικὸν περ, Matron ap. Ath. 698 A Κλειόκοι, δι' ἀδανάτων λάχε γῆρας, Anth. Pal. 9. 546 κήρ πρόμῃ λαχέτω μέ ποτε σταβέ. On the other hand Pind. P. 5. 96 λαχόντες εἶδαν is very apposite here, and in point of sense we may compare c.g. Soph. O. T. 423 εὐπλοῖας τυχών. The rhythm also makes for the former interpretation, and on the whole it appears more natural to speak of the race as going κατ' οὖρον.—ἴτω κατ' οὖρον: cf. Soph. Tr. 467 ἀλλὰ ταῦτα μὲν | βεῖτω κατ' οὖρον, Ar. Thesm. 1226 τρέχει νῦν κατὰ τοῦτο κάρakas ἐπιορῆσας, Eur. Tru. 102 πλεῖ κατὰ πορθμῶν, πλεῖ κατὰ δαίμονα, | μηδὲ πρόσθεν πῆρ' ἄνδρ' ἰδόντων | πρὸς κύμα, Ar. Eq. 432 ἀφῆσιν | κατὰ κύμα' ἑμάντων ὀρμῶν. The thought is prompted by φερέτω of v. 674.—κύμα Κωκύντου is not merely βέμμα Κ., but the water swells into a 'billow,' which goes with the direction of the wind. In fact κύμα Κ. practically = Κωκύντον κυμαίνοντα (cf. 475 n.),

'Cocytus in high wave.' There is of course a blending of reference to a literal Κωκύντος and to the river of Death; hence the choice of Cocytus rather than Acheron. The notion of this river as a stream (not here to be crossed but) to carry one away was apparently proverbial. Cf. Plat. Mor. 106 F ὁ τῆς φθορᾶς ποταμὸς (opposed to ὁ τῆς γενέσεως), εἴτ' Ἀχέρων εἴτε Κωκύντος καλούμενοι ὑπὸ τῶν ποιητῶν, Anth. Pal. 7. 12. 3 πλατὺ κύμα καμύστων.—Φοῖβω στυγηθόν: the tense as in P. V. 45 ὡς πολλὰ μνησθεῖσα χειρωναξία. The hate (with its manifestation implied in στυγέω, 221 (n.)) was derived from the time when Laius disobeyed the oracle of Apollo (cf. 728 sqq.). Hence the mention of Laius rather than Oedipus.—Φοῖβω, rather than Δοξίε or Ἀπόλλωνι, is required for the antithesis implied between the dark world of Cocytus and the light of day, the sense of φοῖβος as 'bright' being still poetically current (P. V. 22, Bacchyl. 13. 106, Cho. 32).—πᾶν must be uttered with emphasis.

679—681 ὠμοδακῆς... ἡμερος: 'a desire for biting raw flesh.' In the first instance this suggests the mad passion of Hom. II. 4. 34 εἰ δὲ σὺ... ὦμ' ὠμὸν βεβήκοις Πριάμην Πριάμους τε παῖδας | ...τότε κεν χόλον ἐκασέσαιο, 24. 212 (Hecuba) τοῦ ἐγὼ μέσσω ἦταρ ἔχοιμι | ἐσθήμεναι προσφύσας (which expresses πικρία βλάβας καὶ θηριώδης schol.), ibid. 346 αἰ γὰρ πῶς αὐτὸν με μένος καὶ θυμὸς ἀνείη | ὥς ἀποταμνόμενον κρῖα εἶμεναι, οἷά μ' ἔργας. In Xen. Hell. 3. 3. 6 οὐδένα δόνασθαι κρύπτειν τὸ μὴ εὖχεσθαι ἂν καὶ ὦμ' ἐσθίειν αὐτῶν and An. 4. 8. 14 we have a deliberate semi-humorous hyperbole. Cf. also Soph. fr. 731. 8 οὐδ' ὥς πρὸς θεῶν ὠμοβρίσι ἐβόλατο | τὸν Ἀστυκῆος παῖδα (sc. Τυδείδης), Eur. fr. 537 εἰς

the whole race of Laius go down the wind, caught by Cocytus' wave, with Phoebus' hate upon it.

CHO. Too fierce thy appetite, that drives thee to a rite bitter and raw of taste, where man is victim and the blood is blood unlawful.

ET. Aye, for the hideous Curse—an own father's curse—

mi. †. ἀνδροκτασίαν is possible. †. 682 ἐχθρά recc. (a common confusion; cf. MSS at Eur. *Alc.* 1037). τελεί M, τελεία m, τελεί recc. Corr. Turnebus. †. τέλειαν Wordsworth, μέλαια Weil. It would be possible, but less near, to read ἐχθρα... τέλειαν ἔργ.

ἀνδροβρώτας ἥδονας ἀφίξομαι, Plut. *Mor.* 461 B ὠμωστὴν καὶ μαινόμεν.

The notion of eating raw flesh then suggests to Aesch. the Orphic ὠμοφαγία, and in terms adapted thereto the Chorus says that passion urges Eteocles to offer a human victim (cf. τελεῖν θυσίαν, *Ierá*, Eur. *fr.* 475. 11 τὰς τ' ὠμοφάγους δαίρας τελέσας) as if designing to use his flesh in the raw-eating rites. The same suggestion exists in Eur. *H. F.* 889, where λυσσάδες ὠμοβρώτες δίκαι (in the madness of Heracles) result in οὐ βρομὴ κεχαρισμένα θύσσω... αἵματα (i.e. blood of a strange and unallowable kind for the ὠμοφαγία). In ἀνδροκτασίαν there is thus stress on the first element of the compound (cf. ἀνδροδάκτος *Cho.* 859), the point being repeated in οὐ θεμιστοῦ. It is to be an ἀνδροκτασία, not a βουκτασία or ταυροκτασία. In point of construction αἵματος οὐ θεμιστοῦ depends upon -κτασίαν: 'the slaying (i.e. shedding) of unlawful blood, the blood of a man.' Greek says κτείνειν αἷμα (contained acc.), and ἀνδροκτενεῖν αἷμ' οὐ θεμιστόν is no unnatural extension. For the ὠμοφαγία in Bacchic and Orphic ceremonies see Harrison *Proleg. to Gk. Religion* pp. 479 sqq., and Plut. *de def. orac.* 14 (where the 'eating of raw flesh' and the 'tearing to pieces' are named). [Since the reading ἀνδροκτασίαν is not certain, and since παύομαι is used of tasting either flesh or blood (Soph. *Ant.* 102 ἡθέλησε δ' αἵματος | κοινοῦ πείσασθαι), it is possible that ἀνδροκτασίαν is correct. This, however, makes no material difference to the passage.]—πιερόκαρπον: not simply 'bitter (=to your sorrow) in its consequence,' but with the literal implication of the bitter taste, like that of unripe fruit.

682 sq. φῶλον γὰρ αἰσχρὰ κ.τ.λ.: 'yes, for the curse of my father is pressing me to perform it.' The usual alterations

of τελεί of M (crit. n.) are improbable, and the true reading should have been established by v. 680. The only emendation needed is τελεί for τελεί. Eteocles takes up the τελεῖν of the Chorus. The infin. (in prose normally accompanied by ὥστε) follows the sense of προσιζάνει, as if it were ὀρνέει (resumed in 685) or κελύει. Such an infinitive (strictly = 'for the accomplishing') is not rare: cf. 611 (n.). The notion in προσιζάνει is that of besieging or obsession, and the word (or its cognates) is a *vox propria* of such haunting: cf. *Ag.* 1187 καὶ μὴν περικύβητος γ', ὡς θρασύνεσθαι πλέον, | βρότειον αἷμα κῶμος ἐν δόμοις μένει, | δόσπεμπος ἔξω, συγγόνων Ἐρινύων | θυνοῦσι δ' ἕμῃ δώμασιν προσήμεναι, Porphyry. *de philos. ex orac. haur.* p. 149 σιτουμένῳ γὰρ ἡμῶν προσίσι καὶ προσιδάνουσι (sc. the Keres-Erinyes), Plut. *Mor.* 551 D οἱ οὐκ ἀτρέττοι ἢ κακὰ τέφρα προσιζάνου.

ἐχθρά (recc.) for αἰσχρά (M) is plausible, and the confusion is not rare. It is natural to appreciate (and over-appreciate) the antithesis φῶλον... ἐχθρά. But αἰσχρά, whether as fem. ('ugly' or 'shameful,' or both), or as neut. object to τελεῖν, is readily translatable. We may perhaps dismiss the neuter with the reflections (1) that τελεῖν, in answer to v. 680, is better left without an object, (2) that the position points to the antithesis φῶλον πατρός | αἰσχρὰ ἀρά. This is less mechanical than φῶλον | ἐχθρά.—αἰσχρὰ in fact combines the thoughts (1) of the 'shameful and wrong' curse uttered by a father whom nature meant to be φῶλος, (2) of the mental picture of the embodied Curse, the haunting fiend, with its 'ugly' face and dry hard eyes. The ugliness of all forms of Κήρις is apparent in the representations in art (cf. μέλαινα δ' ἐν τῷ πᾶν βδελύκτροισι *Εὐμ.* 52).—φῶλον expresses relationship ('own,' 'near') but

ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρον.

στρ. β'. ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλή-
σῃ βίον εὐ κυρήσας· μελάναιγίς οὐκ
εἰσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται;

P

685

ET. θεοὶς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται.
τί οὖν ἔτ' ἂν σαίνουμεν ὀλέθριον μόρον;

690

683 ἀκλαύτοις marg. Ald. †. ἀκλαυτος Butler. ὄμμασι M. 684 μόρον M, corr. recc. †. 685 M divides at κεκλήσῃ|. The sign for ΧΟ. comes from m', M having only the paragraphus. 686 βίον Hartung. μελάναιγίς δ' οὐκ M (sic). Corr. *ed. with

not necessarily affection (*Cho.* 109). When the expected affection is not present a qualifying antithesis (or expression of oxymoron) is frequent; e.g. *Ag.* 1271 φῶμα ἐπ' ἐχθρῶν, *Cho.* 233 τοῖσι φιλόστοις γὰρ οἶδα νῦν ὄντας πικροῖσι, Eur. *Phoen.* 1446 φῶλας γὰρ ἐχθροὶ ἐγένετ', ἀλλ' ὅμως φῶλας. That antithesis is given here with fuller contents of meaning than in the bare ἐχθροί.

683 ξηροῖς ἀκλαύστοις ὄμμασιν: circumstantial dative. The notion is of hardness and pitilessness. The 'dry' eye may be such from fearlessness (*Hor. Cat.* 1. 3. 18 *qui siccis oculis monstra natantia...vidit*), or pitilessness, or madness (*Eur. Or.* 389 δεινὸν δὲ λυσσεὺς ὁμμάτων ξηραὶς κόραις). The last is out of the question here, the meaning being defined by ἀκλαύστοις. The words complete the picture of the 'ugly' Ara. The glare of fends is proverbial. It is not possible to keep apart the meanings of ἀκλαυστος and ἀκλαυτος (see Jebb on *Soph. O. T.* 361 and cf. *Cho.* 698 n.). [Otherwise we may render 'haunts my eyes, which are dry and cannot weep'; but this is obviously less apt, and is somewhat against the order of the words taken as a whole.]

684 λέγουσα κέρδος κ.τ.λ. The sense is manifestly 'declaring that an earlier death, rather than a late, is a gain.' Death is better than protracted misery: cf. 691, *Soph. Ant.* 461 εἰ δὲ τοῦ χρόνου | πρόσθεν θανατοῦμαι, κέρδος αὐτ' ἐγὼ λέγω, *El.* 1485 τί γὰρ βροτῶν ἂν εὖν κακοῖς μεμεγμένους | θνήσκεν ὁ μῆλλιν τοῦ χρόνου κέρδος φέροι; Eur. *Hipp.* 1047 ταχὺ γὰρ ἄλγος βροτοῖσι ἀνδρὶ δυστυχεί.

With μόρον the grammar is simple: 'a death earlier than a later one,' and the fullness of expression is not un-Greek (*Eur. Andr.* 392 ἀλλὰ τὴν ἀρχὴν ἀφελὶς | πρὸς τὴν τελευτὴν ὑστέραν οἶσαν φέρῃ). With μόρον (which owes its shape only to the preceding ὑστέρου) the meaning and construction are quite obscured. [The version 'telling me of gain (i.e. the glory in the slaying of Polynices) to precede the death which follows' is not much to the point of the context, nor is such a dry analysis of the situation suited to the passionate state of Eteocles. We might render λέγουσα as 'counting' (the gain first), but this hardly improves matters.]

685 sq. μὴ 'ποτρύνου: referring to προσιζάνει (683).—κακὸς οὐ κεκλήσῃ: 'you will not bear the name of coward.' The pride of Eteocles urges him to answer his brother's challenge, and the Chorus argues (cf. 703) that it is not κακία to refuse such an undertaking from sound prudential motives and when the result is victory. The proverb 'all's well that ends well' or 'nothing succeeds like success' is known to Greek in the form οὐ δὲ θεοὶ τιμῶσιν, ὁ καὶ μεμψόμενος ἀβελὴ (*Theogn.* 169). Somewhat like is *Pind. N.* 1. 10 ἐστὶ δ' ἐν εὐτυχίᾳ | παρθένιας ἀκρον.—βίον εὐ κυρήσας: i.e. when fortune approves your course (τιμᾷ θεῷ 703). The accus. with κυρῶν is not confined to such neut. pronouns and adjectives as may be considered 'contained accus.' (e.g. *Cho.* 710 κακεὶ κυρόντων δώμασιν τὰ πρόσφορα, *Theoc.* 3. 51 δι τούσθ' ἀκόρησεν, *de* οὐ πινυεῖσθε βίβαλοι), but has a wider use of 'falling in with':

with eyes too hard for tears, besets me to fulfil it. 'The earlier death comes, the more the gain,' saith she.

CHO. Nay, let urging move not thee. Let thy life prosper, ^{2nd} and none will call thee craven. Will not the black-cloaked ^{strophe.} Hauntress of the house be gone, when the Gods accept oblation at thy hands?

ET. The Gods! Already, methinks, all care from them is past, and the service of ours they prize is that we perish. Why any longer then cringe at the doom that ends us?

question-mark added (μελάναιγος Arnald). †. *Et* δ' Weil. 687 *δέμω* recce. *δέμω* Brunck. *δρ'* & *M*, *δρ'* & *m* and schol. 688 *m'* supplies the sign for Eteocles, *M*

cf. Eur. *Hec.* 698 *ἐπ'* ἀταῖς *τιν* κερῶ θαλασσίαις, *Rhes.* 113 *εἰ* μὴ κερήσους πολεμίου ἀπὸ χθονὸς φεύγεται, *ibid.* 695. Here *βλῶν* is easier, since it may be regarded either as cognate or as accus. of respect. The word includes material prosperity, which will enable him to offer the (liberal) sacrifices next mentioned.

688 sqq. μελάναιγος οὐκ κ.τ.λ. When the interrogation sign had been omitted, δ' was inserted to the confusion of the sense. The thought is that of *Cho.* 963 τάχα δὲ παντελὴς χρόνος ἀμείψεται | πρόθυρα θυμάτων, ἔσται ἀφ' ἐστίας | μύσος ἅπαν ἰλῆσθ' καθαρῶς ἀρᾶν λυτήριον, *Plat. Phaedr.* 244 D, E. The sentiment is general: 'one who is rich and prosperous can always offer sacrifices of ἀποκομῆς, so long as his hands are undefiled.'—*δέχονται* is not simply λαμβάνουσι. The gods will not 'accept' offerings from a polluted hand (*Cho.* 72 *χερμονῇ*, *Ag.* 769 *εἰν* *τίνων* *χερῶν*). In μελάναιγος the poet is thinking of the representations in art, in which the Erinyes wear over the tunic a skin (αἰγίς), sometimes fastened at the waist with a knot of snakes. See illustrations in Harrison *Prol. Gk. Rel.* pp. 225 sqq. This may be symbolic of these mysterious powers moving in the darkness and perhaps the storm (*Hom. Il.* 9. 571 *ἡεροφοίτους* Ἑρῶν).

689 θεοὶ μὲν ἦδη κ.τ.λ. θεοὶ is stressed in reply to θεοὶ of the last line: 'as for the gods you speak of....' For the thought cf. *Soph. O. C.* 385 ἦδη γὰρ ἔσχει ἐλπίδ' ὡς ἐμοὶ θεοὶ | ἄρα τιν' ἔξει, ὥστε σωθῆναι ποτε;—ἦδη: the hope suggested is past, the refusal of the gods to notice him or his brother has 'already' occurred.—*πῶς* lends a certain lingering qualification to the positiveness of this assertion. The plural used through-

out the passage and emphasised in *ἡμῶν* must refer to both members of the *Λαῶν* γένους (678), *Οἰκῶν* γένους (641). Elsewhere *Et.* speaks of himself in the singular.

690 χάρις δ' ἀφ' ἡμῶν κ.τ.λ.: 'and the way in which we can please them is by—perishing.' Eteocles does not say with the bitterness of Ajax (*Soph. Aj.* 589) οὐδ' ἀκατοισθ' ἐγὼ θεοῖς | ὡς οὐδὲν ἀρκεῖν ἐμ' ἀφειλέτης ἐτι; (with which cf. *P. V.* 10. 7). Rather it is in despair that he argues 'no right action in this matter, no sacrifice, will move them; they set a value only on our death' = τὸ δλέσθαι ἡμᾶς (μῶν) θαυμάζεσθαι ὡς χάρις. —θαυμάζεσθαι, as often, = τιμᾶται: cf. Eur. *El.* 84 μῶν δ' Ὀρέστην τινὲς ἰθαύμαζες φιλῶν, *Med.* 1144, *Thuc.* 1. 38. For χάρις of a service procuring gratitude cf. *Soph. O. C.* 779 *εἰ...* | τλάσθ' δ' ἔχωσι θυμὸν ὡς χρεῖς, τότε | δωρεῶν, δ' οὐδὲν ἢ χάρις χερῶν φέρει.—*ἐλπίσαν* in grammar is hypothetical (= *ἐλ* *διώμεθα*, *εἰ* *διώμεθα*), with the apod. in the lively indic. present. For the absence of μῶν cf. *Plat. Rep.* 357 A τὸ δ' ἦν ἄρα, ὡς τοιαῦτα, προοίμιον and *ibid.* 352 C (n.). [The rendering (1) 'and gratitude from us, who have been abandoned, is a matter of wonder (to the gods)' is weak and lacks connection with the following line; (2) 'and the service rendered by our death is (= will be) prized (by the citizens)' is too far-fetched for the Greek in the absence of *ὅτι* *δοτῶν*, nor is it clear that this is the particular service which the country would most prize.]

691 τί οὖν κ.τ.λ.: since the Gods wait only for our death, why seek to delay it? (cf. 684). For hiatus in τί οὖν see 192 (n.), and for σάλευμεν 370 (n.).—τί...*ἐν* *σάλευμεν*; is not identical with τί

βτ. β'. ΧΟ. νῦν, ὅτε σοι πάρ', εἴκε· δαίμων ἐπεὶ
λήματος ἂν τροπαία χρονία μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θελευωτέρῳ
πνεύματι· νῦν δ' ἐτι ζεῖ.

695

ΕΤ. ἐξέζεσαν γὰρ Οἰδίου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρῶν χρημάτων δατήριον.

ΧΟ. πείθου γυναιξίν, καίπερ οὐ στέργων ὅμως.

ΕΤ. λέγοιτ' ἂν ὦν ἄνη τις· οὐδὲ χρή μακράν.

700

ΧΟ. μὴ ἄθρης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

having the paragraphus.

692 νῦν ὅτε σοι παρίσταται· ἐπεὶ δαίμων M, with ἴν in marg. Corr. ed. f. An alternative νῦν, ὅτε σοι πάρεστ', εἴα' ἐτι δαίμων | λήματος ἂν τροπαία is perhaps not so good. ἐπεὶ δέμων Ellis, ἐπεὶ κλόδων Hermann. 693 ἀντροπαία χρονία M, ἀντροπαία χρόνια m. ἂν τροπαίε Heath, αὖ τροπαίε Paley,

σαίνωμεν; but = 'why should we be deprecating (supposing we were to deprecate)?'—ἀλθριον μέρος. Since μέρος is always 'death' in tragedy (Cho. 8 n.), and therefore an ἀλθριον, the adj. must refer to the previous ἀλθριον ('the death that does so end us').

692 νῦν ὅτε σοι παρίσταται of M is commonly defended (as a more emphatic form of νῦν σοι π.) by the doubtful νῦν ὅτε καὶ θεοὶ διογενεῖς κλόδετε of Suppl. 638, with which are compared the Latin *nunc cum maxime* and the much easier *nunc id est quomodo* (Plaut. Rud. 664). Even granting the possibility of such an expression, perhaps conceivable as a formula of urgency, it is hard to see what fitness there is in 'now is it present to you.' If the subject is μέρος, the sentence has no relevance to the argument, although the expression itself may be good (Hom. Il. 16. 852 ἀλλὰ τοι φθὴ | ἄγχι παρίστηκε θάνατος, Xen. Hell. 2. 3. 56 τοῦ θανάτου παριστηκότες, Herond. 1. 16 χή σκῆ παρίστηκεν). If again παρίσταται = παρ-εστί, ἔξιστί the use is hard to support (Thuc. 1. 133 παριστηκός is the only instance quoted, but see Poppe-Stahl), and there is scarcely an appreciable sense. If, retaining a proper force in ὅτε, we render 'now (avoid death), when the occasion has come' the words are more naive than consequent. Of two emendations which suggest themselves the one given in the text is preferred to an alternative νῦν, ὅτε σοι πάρεστ', εἴα' ἐτι δαίμων | λήματος ἂν τροπαία χρονία κ.τ.λ. (1) as keeping δαίμων and ἐπεὶ

and assuming only the transposition which is rather frequent in the lyrics of this play, (2) as leaving δαίμων in the sing., of the specific 'evil genius,' (3) as avoiding the pleonastic τροπαία μεταλλ-λακτὸς (although the gender of the participial adj. is good; cf. Cho. 22 (n.) and add Eur. Suppl. 578 λόγῳ σπαρτίε, Soph. Tr. 163 μαίραν...δαίμονα).—δαίμων is not generic, but 'your attendant genius.' Cf. Pers. 604, Ag. 1663, Cho. 511, Menand. inc. 18 ἀπ᾽ ἐπὶ δαίμων ἀνδρὶ συμπαρίσταται.

693 sq. τροπαία: originally τροπαία προή or αἶρα. Cf. Ag. 229 φρονὶς πτόων διωσειβή τροπαίων, Cho. 771, Eur. El. 1147 μετὰ τροπῶν πτόουσαν αἶρα δέμων. The same thought (with λήμα and χρόνος) in Eur. Heracl. 702 λήμα μὲν ὅπου στέρουσι χρόνος | τὸ σῶν. Among the seafaring Athenians such metaphors from favouring or contrary winds were naturally very common, e.g. Cho. 391, Eur. H. F. 216 ὅταν θεῶν σοι πνεῦμα μεταβαλῶν τέχῃ, Soph. O. C. 612, Ant. 929: cf. πνεῦ χάρων, ὀργῆν &c. The repetition of ἂν with the verb, when it has already occurred towards the beginning of the clause, should never have been suspected: cf. Soph. Aj. 155 κατὰ δ' ἂν τις ἐμὸν | τοιαῦτα λέγων ὅτε ἂν πείθῃ; and even without such separation Soph. O. T. 446, ibid. 139. For εἴ...ἀλθος of a defensible expectation see Cho. 463 (n.) and add Eur. H. F. 97 ἴθου τ' ἐπ' ἂν ταῖς εὐμαί, Ar. Theem. 528, Pind. O. 2. 20, Soph. Aj. 186.

δαίμωνι (Conington) is based on

CHO. Now, while thou mayest, yield! For the mood of the bad Genius may haply veer at last. It may change, and blow with milder breath. But now it is aboil. 2nd anti-strophe.

ET. Aye, set aboil by Oedipus and his curses. All too true are the visions that haunt my dreams and apportion our father's substance.

CHO. Take a woman's counsel, although thou like it not.

ET. Say on, but to a purpose, and no long speech withal.

CHO. Go not where thou art going! Not to the seventh gate!

ἐν τροπαίῳ Ald. †. M divides at *μεταλλακτῶς*. 694 *θαλαυτέρῳ* M, *θαλαυτέρῳ* m. †. *θαλαυτέρῳ* Conington (cf. *Suppl.* 1038 *θελεμὸν* (M), *θαλερόν* (P)). *χαλαυτέρῳ* Hermann. 695 *ἐξέτισεν* recs. †. *κατ' ἐγγύματα* Verrall. 697 *φασμάτων ἐνυκνίων* recs. 698 *δοτήρι* M, *δοτήρι* M^a, *δοτήρι* m. ΔΑ over *δο* m. 699 *τιθεῖ* Blomfield. †. 700 *τίς* M, *τίς* m (superscr.). *μακρὰ* Robertello. 700—703 With paragr. only in M. 701 The accus.

Hesych. *θελεμὸν ἥσυχος* (also *οἰκτρὸν*). Cf. *Suppl.* 1038 *θελεμὸν πῶμα*, where cod. Par. again has *θαλερόν*. Arcadius (61. 3) says τὸ δὲ *θελεμὸν ἀντὶ τοῦ θελημῶς*, and Bacchyl. (17. 84) has *πότρινόν τε νιν | δέξατο θελημὸν ἄλσος*. The sense 'gentle' exactly suits the opposition to *ζῆ*. [If *θαλαυτέρῳ* has any apposite sense it is that of 'more wholesome.']

695 *ζῆ*. It is not certain whether the subject is *δαίμων* or *λήμα*. The sense amounts to the same, but the latter is preferable: cf. *Soph. O. C.* 434 *ὀπηρία' ἔχει θυμὸς* (and context). Similar in thought is *Eur. Med.* 128 *μείζους δ' ἄρας θραν ὀργισθῆναι | δαίμων οἴκοι ἀπέδωκεν*. It should be noted that *ζῆ* glances also at a boiling sea (*Hdt.* 7. 188 *τῆς θαλάσσης ζεσάσης*).

696 *ἐξέτισαν*: sc. τὸ *λήμα* or τὸν *δαίμονα*. The trans. use (e.g. *Soph. Tr.* 840 *Νέσσου... κέντρον ἐπιζέσαντα*, *Eur. J. T.* 987 *δεινὴ τις ὀργὴ δαιμόνων ἐπέξεσε | τὸ Ταυτάλειον σπέρμα*, *Ap. Rhod.* 4. 391, *Babr.* 1. 95. 60 *χολὴ δ' ἐπείκει καρδίην*) is not confined to the compounds, but is found in the aor. of the simple verb (*Antiph. ap. Ath.* 295 D, *Dionys. Com. idid.* 381 D) and in the imperf. in *Ap. Rhod.* 3. 273 *τοὶ δὲ λείτερα πυρὶ ζῶν*. For the use of the plur. after neut. cf. *Pers.* 861 *νομίσματα... ἐπὶ πύθονον*, *Kühner-Gerth* 1. pp. 65 sq., *Gildersleeve Gk. Synl.* § 102. The intention of the line is 'the curses of Oed. set it boiling, and only their fulfilment can make it cease.'

697 *ἐνυκνίων φασμάτων κ.τ.λ.* The present play has said nothing of these dreams, but Hermann is probably right in supposing that they had been mentioned in the middle play of the

trilogy. They would naturally be derived from the epic. Terrifying dreams are one of the agencies of the Erinyes (*Cho.* 287) and other nether powers: cf. *Hippoc. περὶ ἱερῆς νόσου* p. 133. 20. 'The visions dividing our father's substance' = the visions relating to the manner in which it should be divided. They doubtless concerned the 'Scythian stranger' who was the *δατητής* (see 714 sqq., 801 sq.).

698 *πείθου γυναῖξιν*: i.e. though we are but women, our advice is good. Cf. *Ag.* 360 *τοιαῦτά τοι γυναῖκες ἐξ ἐμοῦ κλύεις*, *Eur. Suppl.* 294 *ὡς πολλὰ γ' ἐστὶ κατὸ θηλειῶν σοφά*, *Hcl.* 1049 *ἀκουσον, ἦρ τι καὶ γυνὴ λέξῃ σοφόν*.—*πείθου* is better than *πιθεῖ* since the concession will require some effort.—*καλπίρ σὺ στέργων*: either (1) 'though the advice is against your wishes,' or (2) 'though you do not like to accept the advice of women' (cf. 216—218). The former is the more natural.—*οὐδ*, going closely with *στέργων*, is not affected by the imperative.

700 *ἀνη—ἀνους καὶ πρᾶξις* (Hesych.) and *Bacchyl.* (5. 162) has *οὐ... τίς ἐστω | πρᾶξις τάδε μυρομένοις*. Cf. *Theogn.* 461 *μήπορ' ἐπ' ἀρήκτοις νόον ἔχει, μηδὲ μενοῖνα, | χρημασί τῶν ἀνους γίνεται οὐδέμα*. The word *ἀνη* itself occurs in *Alcman fr.* 29 *ἀνα καὶ τέλειος*, *Callim. Hymn. Iov.* 89, probably in *Cho.* 935 (n.), and should be read *inf.* 900.

701 *μή' ἄλλης*. Though the orthography (this or *μή* ἄλλης) is varied, the pronunciation is a synecphonesis. Cf. *Soph. Ph.* 985 *ἦ μή ἔργον ἐκώ, Αἰν.* 33 *τοῖσι μή εἰδέναι*, *Eur. Suppl.* 362 *δοῦς μή ἀντιδουλεύει*, *J. T.* 1322 *μή ὁ*

ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμῇ θεός.

ΕΤ. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρή στέργειν ἔπος.

ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;

705

ΕΤ. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.

στρ. α'. ΧΟ. πέφρικα τὰν ὠλεσίοικον
θεόν, οὐ θεοῖς ὁμοίαν,
παναλαβὴν κακόμαντιν,
πατρὸς εὐκταίαν Ἐρινὺν

710

ἐβδόμας πύλας should not be substituted. †. 703 καλὴν rec. †. καὶ εἰς τὴν
Bourdriot. καὶ εἰς τὴν is possible, but the text can hardly be improved. 703 M has

ταῦτα.—σὺ is appealing, not for αὐτὸς σὺ (as opposed to some other champion).—ἐφ' ἐβδόμας πύλας: either (1) 'to take charge of the gate,' 'for the protection of...,' or (2), by an old usage, in place of the accus.: cf. Hom. *Il.* 5. 327 *νηυσὶν ἐπὶ γλαφυρῶν ἑλαινέμεν*, Soph. *fr.* 369 *σὺνὶ μέγιστον χρεὶν ἐπ' Οἰνέως γόαις* | *ἀνέκε*, Eur. *Phoen.* 1129 *Καταναὶς προσήγε λῶχον ἐπ' Ἡλέκτρας πύλαις*. The point of ἐβδόμας (stressed) is that he may choose some other.

703 Λόγῳ: with emphasis. With the expression cf. Eur. *Or.* 1625 *λῆμα... τεθηγμένον*, Plut. *Dem.* 12. 3 *τὴν Δημοσθένους ἀμβλύνειν τιμῶν*, Shak. *Hamlet* 3. 4. 107 *This visitation | Is but to whet thy almost blunted purpose*.—τοί 'marks that the phrase is a proverb applied to the present case' (Verrall). If so, the Chorus answers one proverb with another.

703 νίκην γε μέντοι κ.τ.λ.: 'Victory, so long as it is victory, even if it is won without daring (with yielding), bears the approval of Heaven.' The fact that a victory is such, no matter how it is won, is sufficient proof that Heaven approves the act; otherwise the success would not be gained, since the *τῆς* on which it depends is dispensed by the gods. Cf. 612 *θεοῦ δὲ δῶρὸν ἐστὶν εὐτυχεῖν βροτοῖς*. The sentiment that nothing succeeds like success has occurred in 685 (n.): cf. also 1038 (n.), Eur. *Phoen.* 721 *καὶ μὴν τὸ καὶ ἐστὶ πᾶν εὐβουλία* (according to one interpretation). The sentence is a γῶμα, and it is not implied that the refraining of Eteocles would actually be cowardice or dishonour. 'But, since victory, even

without honour, is approved, a mere abstaining like yours, if you win by it, will do you no hurt.' The line carries on their advice of v. 701. The defeat of the Argives and of Polyn., without a fray between the brothers, will be just as much a victory.—θεός is emphatic: ('whatever men may think or say'). For the phrase cf. *fr.* 302 *ψευδῶν δὲ καιρὸν ἐστ' ὅσον τιμῇ θεός*.

704 οὐκ ἄνδρ' ὀπλίτην κ.τ.λ.: Soph. *El.* 401 *ταῦτ' ἐστὶ τῆς πρὸς κακῶν ἐκταίαν*.

705 αἷμα δρέψασθαι. The primary notion in *δρέπω* is that of plucking fruit; in the middle of plucking and enjoying. But from the thought of fruit comes particularly the thought of the juices of the fruit (Plut. *Mor.* 646 B *τοὺς χυμοὺς δρέπασθαι καὶ ἀπολαύειν*). Hence such phrases as the present and Bion 1. 22 *αἱ δὲ βάται νῦν | ἐρχομένην τείροντι καὶ ἱερὸν αἷμα δρέπονται*. When a fruit is plucked, its life is ended; when the blood *δρέπεται*, the result is the same. Hence the total contents of the expression are 'to drain your brother's life-blood for your own satisfaction.' [Verrall understands the word as = 'pluck as a prize.']

705 οὐκ ἂν ἐκφύγοις = οὐκ ἂν ἐκφύγοις τις. Cf. Soph. *Aj.* 155, *Ant.* 476, Pseudo-Plut. *de vit. et poet.* *Hom.* § 57 *καὶ ἔτιρον δ' αἷμα ἀποστροφῆς ἐστὶ τὸ τοιοῦτον*. 'Τυδεΐδην δ' οὐκ ἂν γούνησιν ποτὶραὶ μετὰ,' *ἐστὶ γὰρ ἀπὸ τοῦ 'οὐκ ἂν τις γούνη.'* Eteocles maintains the tone of fatalistic despair. For the sentiment cf. Solon *fr.* 12 (4). 64 *δῶρα δ' ἀφικτα θεῶν γίγνεται ἀθανάτων*.

ET. Talking, I say, will not blunt my whetted edge.

CHO. Winning, though poor its way, is winning, and Heaven approves it.

ET. That is no text for a man in arms to welcome.

CHO. But would you drain the blood from your own brother's veins?

ET. Ill things, when heaven sends them, cannot be shunned.

[Exit ETEOCLES (to left).]

CHO. I shudder in dread of the God, unlike to Gods, wrecker^{1st} of kith and kin—the vengeful spirit of a father's prayer, whose^{strophe.} presages of ill prove all too true. I dread her wreaking of the

paragr. only. ἐκφύγοι μ' (i.e. οἱ superscr. to οἱ). ἐκφύγον Nauck. †. 707 M has paragr. only. 709 παραληθῇ M, παραληθεί M^a. παραλαθῇ Dindorf.

707 sqq. πέρφικα τὰν...θεὸν...τέλ-
εσαι. Abnormal as the construction
may look, it is quite sound and not very
rare (lit. 'at her accomplishing'). Cf.
Eur. Ion 1564 θανεῖν σε δέσσαι μητρὶ ἐκ
βουλευμάτων, Rhes. 934 καὶ σε...ὅκ
εἰδύμηναν θανεῖν, Suppl. 554 δ' τ' δλβιος...
πνεῦμα δειμαίνων λιπεῖν (sc. αὐτῶν), Hec.
768 πατήρ νιν ἐξέπεμψεν ὀρωδῶν θανεῖν
(αὐτῶν). The same aor. in Xen. Hell.
1. 4. 17 τῶν φοβερῶν ὄντων τῇ πόλει
γενέσθαι. See Goodwin M. & T.
§ 373.

τὰν ἀλεσίοικον: cf. 1046 φθερεγενεῖς.
The epithet is general; she destroys a
house in this case, but only as she destroys
it in others. The Erinyes particularly
intervened when a curse fell on a family
through unnatural conduct within it: cf.
Hom. Od. 2. 134 (Telemachus log.) ἐκ
γὰρ τοῦ πατρὸς κακὰ πέλομαι, ἔλλα δὲ
δαίμων | δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρή-
σας Ἐρινύς (viz. if he forces her to
marry).

θεὸν, οὐ θεοὶ ὅμοιαν. For the wider
and narrower senses of θεός see 510 (n.).
In Soph. El. 112 σεμναὶ τε θεῶν παῖδες
Ἐρινύες there is a different value to the
words (Jebb (n.)). The δασυλήτης Ἐρινύς
is both in form unlike the conception of
θεοί (who were anthropomorphic) and
also in function and character. Apposite
is Plut. Mor. 458 c Ἀθηναῖοι...καλοῦσι...
τὸ κολαστικὸν ἐρινυῶδες καὶ δαιμονικόν, οὐ
θεῖον οὐδ' Ὀλύμπιον. In the wider sense
of θεός, indeed, there are included per-
sonified agencies which, while super-
human, are malevolent. Thus Soph.
O. T. 27 ὁ πυρφόρος θεός | ...λοιμὸς

ἐχθιστος, Semon. fr. 7. 101 λιμὸν...δυσ-
μενέα θεόν. But it was realised that these
were οὐ θεοὶς ὅμοιοι and were not regarded
with favour by Gods of the ideal type.
So Eum. 644 the Erinyes are στύγη θεῶν,
and in Soph. O. T. 215 Ares as Death-
god is τὸν ἀπότιμον ἐν θεοῖς θεόν (θεῶν γὰρ
ἐστὶ τὸ εὐεργετεῖν τοὺς ἀνθρώπους schol.).
So rites are paid to the Erinyes ὥραν
οὐδενὸς κοινῇ θεῶν (Eum. 109). In
appearance they resemble neither gods
nor mortals (Eum. 410). The best com-
mentary on the passage is Isoc. 106 A
ὁρῶ...τῶν θεῶν τοὺς μὲν τῶν ἀγαθῶν ἡμῶν
αἰτίους ὄντας Ὀλυμπίους προσάγοιεν ἁρ-
μῶν, τοὺς δ' ἐπὶ ταῖς συμφοραῖς καὶ ταῖς
τιμωραῖς τεταγμένους δυσχερεστέρας τὰς
ἐκωνυμίας ἔχοντας, καὶ τῶν μὲν καὶ τοὺς
ἰδιώτας καὶ τὰς πόλεις καὶ τοὺς καὶ βουλοῦ-
σιν ἰδρυμένους, τοὺς δ' ὅτ' ἐν ταῖς ἐχθραῖς ὅτ'
ἐν ταῖς θυσίαις τιμωρόντες, ἀλλ' ἀποστομὰς
αὐτῶν ἡμῶς ποιούμενους. Cf. Plut. Mor.
880 v, c, where the gods are classed as
ὠφελούντες and βλάπτοντες, the latter
including Πουά, Ἐρινύες, Ἄρη.

παραλαθῇ κακόμαντιν: to be closely
joined; her evil prophecies are all too
true.—κακόμαντιν: in the dreams (696—
698). The expression Ἐρινύς νυκτὶς
is regular (cf. 70, Hom. Od. 11. 180 μητρὶς
Ἐρινύς): she belongs to the person in-
voking her (Il. 9. 454 πολλὰ κατῆρτο
στυγερὰς δ' ἐπεκέλευε Ἐρινύς). There is
no proof, either in the antistr. or in prin-
ciple, that εὐκαταῖαν here must have -αι-,
although such shortening is frequent
enough: see Cho. 803 (n.), Suppl. 390
ἱκραίου, Simon. 29. 2 Ἀμυλαῖαν, Bacchyl.
17. 129 παίδισιν, ibid. 98 ἀλυνάστου.

τελέσαι τὰς περιθύμους
κατάρas βλαψίφρονός <γ'> Οἰδιπόδα·
παιδολέτωρ δ' ἔρις ἄδ' ὀτρύνει.

ἀντ. α'.

ξένος δὲ κλήρους ἐπινωμῆ
Χάλυβος Σκυθᾶν ἄποικος
κτεάνων χρηματοδαίτας
πικρός, ὠμόφρων σίδαρος,
χθόνα ναιέω διαπήλας,

715

712 <γ'> add. *ed. †. βλαψίφρονός γ' Hartung. Οἰδιπόδα βλαψίφρονος Triclinius.
712 δ' ἔρις δ' ὀτρύνει λλ, δ' ἔραδ' ὀτρύνει m' (with is above the line). Both readings
might be due to δ' ἔριδ' ἄδ' or to δ' ἔριδ' σφ', but the text is best. †. ἔρις ἐξοτρύνει

711 sq. τὰς περιθύμους κ.τ.λ. τὰς = 'those' (strange) curses, which the accompanying words are intended to excuse or account for. Thus περιθύμους = 'too angry,' but explained by that anger. The insertion of γ' does more than mend the metre, it gives the tone of a plea, 'he was frenzied at the time.'—Οἰδιπόδα: from the epic, in which the convenient form Οἰδιπόδης would be usual. So also 870, 1047, Soph. *Ant.* 380, *O. T.* 495, Eur. *Suppl.* 835. [On curses and their effect see Harrison *Prol. Gr. Rel.* pp. 138 sqq.]

712 παιδολέτωρ δ' ἔρις ἄδ' ὀτρύνει. See crit. n. With the reading of m' the sense is 'and she is urging on (the issue, or simply αὐτοῖς) in the shape of the present strife, which destroys the children.' The Erinys takes the form of the present ἔρις. This is the more easy in the Greek since ἔρις is often the personified spirit of quarrel (cf. ἔρις, ἀφροδίτη), and is a mythological figure (*Il.* 4. 439, Hes. *Sc.* 148, *Theog.* 225), a malignant power like the Ἐρινύες and Κῆρες (*Il.* 18. 535).—ὀτρύνει is explained by schol. as ταῦτα παραρμῆ. [It is possible that both readings are due to παιδολέτωρ δ' ἔριδ' ἄδ' ὀτρύνει: 'and, for the destruction of the children, she here (ἄδ') is urging on the strife.' But this is less vigorous.] With the fem. παιδολέτωρ cf. 211 (n.), [Eur.] *Rhes.* 550 παιδολέτωρ μελοποιὸς ἀφροῖς (though ταυρολόγισσα in Soph. *El.* 107), Bacchyl. 9. 44 ἱστορεῖ κόβραι, *Hymn. Sel.* 1 Μοῖσαι...ἱστορεῖ ψῆθι, Soph. *Ant.* 1074 λυβητῆρος Ἐρινύες. Aesch. has χερὶ πλάτορι (*Ag.* 113), θέλατορ Παιθεῖ (*Suppl.* 1050). With the sense

cf. Eur. *Phoen.* 154 Ἄρη...ταῖς Οἰδίτῳ φέρων | τημοῖαν Ἐρινύων.

714 sqq. ξένος 81 κ.τ.λ. The rather cryptic mention of this Scythian stranger (without its explanation) apparently formed part of the dreams (697) and their ματεύματα (709). As reported in 773 sqq. the curse of Oed. contained only allusive language. The general character of curse and dreams must have been that a ξένος Σκύθης (or πόντιος) was to serve as a πικρὸς χρηματοδαίτης (cf. 924—928). Gildersleeve (on Pind. *O.* 13. 81 κραταίποδα = 'bull') remarks that 'oracles had a vocabulary of their own.' The same applies to all prophetic utterances and warnings. The cryptic words would contain Σκύθης, but not Χάλυβος, since the explanation would then be too clearly indicated, inasmuch as χάλυξ itself sometimes = σίδηρος and Euripides (*Herac.* 160) can say simply μὴ γὰρ ὡς μαθήσομεν | δόξῃ ἀγῶνα τόνδ' ἀπὸρ Χάλυβος. It is here that the Chorus perceives the true explanation, which it gives in the words ὠμόφρων σίδαρος κ.τ.λ.: 'the sharp stranger from Scythia' is to be, proves to be, 'the cruel iron': his 'division of land by portions' is to be an allotment of 'enough to be buried in.' 'Iron is a Χάλυβος; Chalybes are Scythians; and therefore the prophecy comes true.' Grammatically this takes the shape 'and there manages the lots, as the "stranger from Scythia,"...the cruel iron.' This might have been expressed, with less idiom, by ξένος δ' ὁ κλέφρων ἐπινωμῶν ὠμόφρων ἐστὶ σίδηρος.—ἐπινωμῆ cf. *Eum.* 310 λάχη τὰ κατ' ἀνθρώπου | ὡς ἐπινωμῆ

curse that Oedipus, distraught the while, uttered in stress of wrath. Here is her urgency; she is this strife, bent on the children's doom.

The alien who doles the lots, Chalyb who comes from ^{1st anti-}Scythia abroad, harsh portioner of goods, is the cruel-hearted ^{strophe.} steel. 'Tis he hath cast the lot that parcels them land to dwell

Headlam, ὥδ' ὀτρύνει Butler. 714 κλήρου M^a, κλήρος M (and schol.). ἐπινομῶν M, ἐπινομῶν m (and schol.). †. 715 Σκυθῶν M, Σκυθῶν Dindorf. 716 κτεάνων M, corr. m.

στάσει ἀμέ, Soph. *Ant.* 139 ἄλλα δ' ἐπ' ἄλλοις ἐπενόμα... Ἀρη. In κλήρου there is a glance at the allotments of an Athenian κληροῦσία. The whole story points to the time when iron was a new and strange metal (ξένος) in Greece. [The reading ξένος δὲ κλήροις ἐπινομῶν κ.τ.λ., though very involved, is just translatable, viz. 'and we have as the stranger, for the dispensing by means of lots, ...' = ὥστε κλήροις ἐπινομῶν (τὸ πρᾶγμα).]

716 Χάλυβος = Χάλυψ: cf. Eur. *Alc.* 980 τὸν ἐν Χαλύβοις δαμάζει σὺ βίῃ σίδερον, fr. 472. 6 Χαλύβω πέλεκει. Hesych. has Χαλύβοι· ἔθνος τῆς Σκυθίας ὅπου σίδερος γίγνεται. Steph. Byz. quotes the same form from Hecataeus.

Σκυθῶν. To Aeschylus the Chalybes are in Scythia: cf. *P. V.* 740 λαῖς δὲ χεῖρσι οἱ σιδηροτέκτονες | οἰκοῦσι Χάλυβες, i.e. N. or N.W. of Io's journey towards the Crimea. The actual iron-workers were probably those of Styria, Carinthia and Bohemia (see Ridgeway *Early Age of Greece* p. 612), but ancient writers, especially those of the date of the Theban story upon which Aesch. is drawing, were extremely vague in their notions of geography beyond the Balkans. The same name is applied to these as to the iron-workers of Asia Minor (Xen. *An.* 5. 3. 1, Ap. Rhod. 2. 1003, Strab. § 549). We must not therefore render 'a Chalyb, colonist of the Scythians,' as if the reference were to a supposed migration of these people into Asia Minor. ἀποικος is used in the wider and less technical sense of one who comes ἀπ' οἴκου to Thebes. Relatively to Thebes the ξένος is ἐποικος or μέτοικος; relatively to Scythia he is ἀποικος (cf. ἀπόδημος, ἀποικεῖν and Soph. *O. T.* 1518 γῆν μ' ὅπως πέμψει ἀποικόν), 'our visitor come abroad from

the Scythians.' Besides defining the stranger as iron, both Χάλυβος and Σκυθῶν carry in themselves the suggestion of ἀμόφρων. Thus of the Chalybes Prometheus says (*P. V.* 742) ἀνήμεροι γὰρ οὐδὲ πρόσπλατοι ξένοι, and the Scythians were proverbially savage: cf. Strab. 7. 298 τὴν ἀγριότητα τῶν περιοικοῦντων ἰθύνων (viz. round the then called 'Ἄξειος πόρτος) καὶ μάλιστα τῶν Σκυθικῶν.

716 sq. κτεάνων χρηματοδαίτης is not mere pleonasm. A χρηματοδαίτης has the function of the Athenian δατητής (liquidator), for whom see Arist. *Atk. Pol.* 56. 36 (Sandys), and he may be dividing goods or moneys from any source. Here the division is of τὰ κτεῖνα in the sense of the landed property.

σίδερος connotes heartlessness or ruthlessness: cf. fr. ap. Plut. *Mor.* 91 ἅ κείνοι ἐξ ἀδάμαντος ἢ σιδήρου κεχάλευται μέλαινα καρδίαν, and σιδηρόφρων, σιδηρεός; so Shak. *Hamlet* 3. 3. 70 heart with strings of steel.

πικρός, besides the sense 'sharp' = 'severe' (as judge), may still retain (from the epic) some of its original physical sense of 'sharp' = 'biting' (as sword).

718 sqq. χθόνα ναλῶν κ.τ.λ.: i.e. χθόνα διαπύλας (ὥστε αὐτοῦς) ναλῶν (αὐτὴν) ἀμοίρους τῶν κ.τ.λ., while the construction of the rel. clause is ultimately for ὅπως αὐτὸν καὶ φθιμένους (διαπύλας ἀν τῇ) κατέχων. There is some slight confusion, but not of a kind to discredit the text. By tense διαπύλας is antecedent to κλήρου ἐπινομῶν: 'see! he dispenses the portions after shaking the lots.' The act of πάλειν naturally precedes that of assigning. καὶ belongs to the rel. expression, not to φθιμένους. For the thought cf. 803.

ὀπόσαν καὶ φθιμένοισιν κατέχευ,
τῶν μεγάλων πεδίων ἀμοίρους.

720

στρ. β'.

ἐπειδὴν αὐτοκτόνως
αὐτοδαίκτοι θάνωσι,
καὶ χθονία κόνις πῆν
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοῖς πόροι;
τίς ἂν σφε λούσειεν; ὧ πόνοι δόμων
νέοι παλαιοῖσι συμμιγείς κακοῖς.

725

ἀντ. β'.

παλαιγενῇ γὰρ λέγω
παρβασίαν ὠκύπουνον—
αἰὼ δ' ἐς τρίτον μένει—
Ἀπόλλωνος εὖτε Λαῖος

730

719 φθιμένοι M. φθιμένοις ἂν Blomf., φθιμένοις γε Stanley. κατὰ φθιμένους is possible, but καὶ (with the rel.) is better. 720 γ in marg. M. 721 ἐπειδὴν is preferable to ἐπεὶ δ' ἂν. φ. αὐτοκτόνως | αὐτοδαίκτοι M, αὐτοὶ κτάνωσι π. The schol. (q.v.) points to *αὐτοκτόνοι | σιδαροδάκτοι with παραβασίαν in antistrophe (719). αὐτοκτόνως Triclinius, αὐτοκτονῶσιν Wellauer, αὐτοκτόνοι καὶ αὐτοδαίκτοι Heimsoeth.

719 κατέχευ: occupy in the tomb. Cf. *Suppl.* 25 χθόνιαι θήκαι κατέχευται, *Ag.* 460. For the infin. (= τὸ αὐτῶν ὥσπερ...) cf. *Od.* 3. 349 φ' οὐ τι χλαῖναι καὶ μέγας πᾶλλ' ἐπὶ οἴκῳ, | οὐτ' αὐτῷ μαλακῷ οὐτε ξύλοιςιν ἐνέδδεν, *Ar. Vesp.* 351 καὶ ἐστὶν ἐπ' ἡς οὐδ' εἰ σέρφω διαδύναι, *Eccl.* 592 τῷ δ' εἶναι (sc. γῆρ) μηδὲ ταφῆναι, *Plut.* 556, *Soph. O. C.* 790 χθονὶ λαχὼν τούτων ἐθανῶν μένων, *Thuc.* 1. 2 νεκρῶσιν... τὰ αὐτῶν ἑκάστω ἐσὼν ἀποφῆν, *Xen. An.* 4. 18. 12, *Plut. Cor.* 6 τύπον ἐνταφῆναι... παρέξω &c.

720 τῶν: 'those (well-known).' The πεδία of Boeotia were famous in a country where 'level lands' are comparatively small. So *Eur. H. F.* 468, *Suppl.* 619, *Phoen.* 643 πεδία... τυροφῆρ' Ἀδων (the χλοηφόροι βαθυπέτρων γῶας of *ibid.* 648, cf. *sup.* 195 τὰν βαθύχθον' αἶαν). The word naturally connotes fertility and wealth: cf. *Sol. fr.* 22 (5). 1 ὅν τινα δὲ ἀργυροὶ ἐστὶν | καὶ χρυσὸς καὶ γῆρ τυροφῆρων πεδία, *Pind. N. 8.* 37 χρυσὸν εὐχόμεναι, πεδίων δ' ἔσται | ἀντρίωντων, *Eur. H. F.* 369 μακρὰν ἀρουραὶ πεδίων (of Thessaly), *frag. adesp.* 127, *Eur. fr.* 515. 2 πεδὶ ἔχουσ' ἐδάμνα (of Calydon), *Plut. Mor.* 499 f.

721 sq. ἐπειδὴν κ.τ.λ. The reference is general (as the absence of δ' shows): 'when men die....'—αὐτοκτόνως αὐτοδαίκτοι: cumulative in pathetic insist-

ence: cf. *Cho.* 328 πατέρων τε καὶ τεκνῶν γῶας, *Soph. fr.* 61 πρὸς τοῦς τεκνῶτας καὶ φυνεύσαντας, *Eur. I. T.* 800 ὧ συγκατεγρήγη τε καὶ ταυτὸς πατρός. [With ἐπεὶ δ' ἂν the reference might be specific and σφε (726) would = αὐτοῖς.]

728 καὶ χθονία κόνις κ.τ.λ. There can be no objection to χθονία in point of sense, whether it mean (1) 'dust of the earth' or (2) 'dust of their land' (πατρίδα schol.). Doubtless neither such use is frequent, but for (1) cf. *fr. ap. Plut. Mor.* 98 εἰ δὲ μὲν φύλα πόντον | χθονίων τ' ἀέριον τε | δάμναται βουλεύματα, and for (2) *Soph. O. C.* 947 τοιούτων αὐτοῖς Ἀρεοὶ εὐβουλὰν πάγον | ἐγὼ ξυνήδη χθόνιον ἐσθ' (= ἐγγχώριον). The similar passage *Cho.* 64 εἰ δ' αἷμα' ἐκποθὲν ἐπὶ χθονὶ τροφῷ | τίτας φόνος πίπταται οὐ διαρρόβαν might support the latter sense, but *inf.* 806 we have simply πέτρων αἷμα γαῖα. It is on the whole safer to render the word as = γαῖα (i.e. ἡ γῆς τῆς χθονὸς). Any objection is metrical, but we may scan as χθονία (see 115 n., 215 n.) and emend in v. 730. [Should χθονία, however, be wrong, it would be better to find in its place an adj. of colour, contrasting the αἶμα with the φοίνιον αἷμα which stains it, as in *Shak. Henry V.* 3. 7. 153 *We shall your tawny ground with your red blood* | *Discolour*. Cf. *Pind. ap.*

in—e'en so much as they may hold in death—with no share in those wide-spreading fields.

When men die, kin slain by kin, gashed by brother hands, ^{and} and the crimson gore, clotting to black, is drunk by the dust of ^{strophe.} earth, who can offer cleansings? Who can wash it out?

O house, where troubles new and sorrows old fill the same cup!

Aye, old in age is the transgression, swift to find punishment, ^{and anti-} though to the third generation it abides. 'Twas Laius who ^{strophe.} sinned. Thrice at the mid-navel of the world, Pytho's prophetic

723 The line in M does not answer to the antistr. (730 q.v.). *καὶ γὰρ* Hermann, *καὶ νεώτερα* Weil. With *αἰῶ* in antistr. *χθονία* may stand, but the schol. appears to lead to *ε.γ. χλωρά* (†).

725 *κάθαρ* = M, *κάθαρμα* m, *καθαρμὸν* m' (i.e. *ὄν* over *μα*). The schol. (q.v.) points to *τίς ἄν καθάροι* (or *καθαρμοί*) πόρος; | *τίς ἄν κ.τ.λ.* †. *καθαρμοὶ* recc.

726 *λύσειεν* appears to have been read by schol. (Dobree).

727 *παλαιός* M, corr. recc.

729 *παραβασίαν* M, *παραβασίαν* recc. (see 721 c.n.).

παραβασίαν Porson. *ὠκύπονον* M^a. *ὀξύπονον* Weil (cf. schol.), *ὠμύπονον* Oberdick. †.

730 *αἰῶνα* M. Corr. *ed. See 723 (c.n.).

Ath. 574 A *χλωρὰς λιβάνου ξανθὰ δάκρυ*. Such words are *χλωρά* and *ξανθά*: cf. Soph. *Aj.* 1064 *ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος*, and the *fulva haerena* of Vergil. This would leave the same necessity for emending v. 730.]

724 *μελαμπαγὲς αἷμα φοίνιον* = the crimson blood clotted into a fixed black stain. For *μελαμ*. cf. Eur. *El.* 318 *αἷμα δ' ἐτι πατρὸς κατὰ στέγας* | *μέλας σέσηπεν* (where *μέλας* is predic.). In *-παγὲς* is implied more than mere clotting. There is the same allusion to the supposed indelibility of the bloodstain of murder as in *Cho.* 65 *τίτας φόνος πταγεν οὐ διαρρόδαν* (a passage which shows that *τίγ* does not mean 'drinks up' but 'drinks a draught of...').

725 sq. *τίς ἄν καθαρμοὺς πόρος*; See crit. n. The denial of purification or full atonement is frequent: cf. *Cho.* 47 *τί γὰρ λύτρον πεινόντος αἵματος πέδω*; Soph. *O. T.* 1227 *οἶμαι γὰρ οὐτ' ἄν Ἰστρον οὐτε Φάειν ἄν* | *νίφαι καθαριῶ τήνδε τὴν στέγην*, Seneca *Hipp.* 715 *quis eluiet me Tanais?*—σφαι: either (1) = *αἰετοίς*, the men who have slain each other, or (2) the blood (*λοῦσειεν* being = *ἀπολούσειεν*). [If the true reading is *τίς ἄν καθάροι* (or *καθαρμοὶ*) πόρος, *τίς ἄν κ.τ.λ.*, the use of πόρος is identical with that in *Cho.* 70 *πόροι τε πάντες ἐκ μᾶς ὁδοῦ* | <φοι> *βαλόντες τὸν χειρομνητὴ φόνον κ.τ.λ.*, *Ευμ.* 454 *ταῦτ' ἀφιερώμεθα* | ... *καὶ βορτοῖσι καὶ βορτοῖσι πόροις*.]

727 *συμμιγνέσθαι*: partly perhaps with

the same metaphor as in *Ag.* 1396 *τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὄδε* | *πλήσας, Cho.* 740 *τὰ...παλαιὰ συγκεκραμένα δλγθ*. But the thought which connects these with the following words is rather that the new sorrows are 'part and parcel' of the older ones, of which they are the consequence.

728 sq. *παλαιγενῆ γὰρ λέγω...*: 'yes, I speak of...,' i.e. 'yes, the original trouble from which this flows was...'

ὠκύπονον: with antithesis to the words in the following parenthesis. Punishment came speedily, but the sin lasts to the third generation, and, even as late as this, there is more punishment due. In prose, *ὠκύτερον μὲν, μένουναν δὲ κ.τ.λ.* The 'speediness' of the first punishment is relative, for the *πενή* did not fall till Oed. grew up and slew Laius. Frequently vengeance is slow (Juv. 13. 100 *ut sit magna tamen, certe lenta ira deorum est*). See *Cho.* 59 sqq. (n.).

730 *αἰῶ*. The form is vouched for in Aesch. (Bekk. *Anecd.* 1. 363. 17 *αἰῶ τὸν αἰῶνα κατ' ἀποκοπὴν Ἀσχυλὸς εἶρε*) and is read by some editors in *Cho.* 349 (where see note). Cf. *Ιχῶ* (*Il.* 5. 416), *ιδρῶ* (11. 621), *κυκῶ*, *Ἀπόλλω*. Kühner-Blass 1. p. 425. 2. For the antithesis in a parenthesis cf. *Cho.* 25 *δυσχεὶς εἰλοὶ νεοτόμῳ* | *δὲ αἰῶνος δ' ἰνυμοῖσι βέσκειται κέαρ* (where *νεοτόμῳ* is answered or commented on), Eur. *Or.* 4 *ὁ γὰρ μακρόστις, κοδὲ δνεῖδίζω τόχας*, | *Διὸς πεφικνός*.—*ἐς τρίτον*: Laius, Oedipus, the sons of Oedipus.

βία, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς χρηστηρίοις
θνάσκοντα γέννας ἄτερ σφίξεω πόλῳ,

- στρ. γ'. κρατηθεῖς δ' ἐκ φίλων ἀβουλιᾷ 735
ἐγένετο μὲν μόρον αὐτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἀγνὰν
σπείρας ἀρουραν, ἢ ἐτράφη,
ρίζαν αἱματόεσσαν 740
ἔτλα· παράνοια συνᾶγε
νυμφίους φρενώλεις.
- ἀντ. γ'. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει,
τὸ μὲν πίτνον, ἄλλο δ' αἰεῖρει
τρίχαλον, δ καὶ περὶ πρύ. 745

732—734 M divides with μεσομφάλοις | ...θνάσκοντα | ...πόλῳ. βία M, βίαι m. θνάσκοντα M (with H over a by m). σφίξεω M. σφίξω Blomfield. †. 735 δ' om. Porson, Pauw, wrongly (†). ἀβουλιᾷ M, corr. Dind., ἀβουλίας (-ε, -ας) rec. 736 γένετο M, corr. rec. 738 μὲν πρὸς (ἵστ. ματρὶ) π' in

732 sqq. The solemnity and finality of the utterance of Apollo (who is not Loxias, the Riddler, in this instance) are brought out by the words τρὶς (of the ritual repetition ἐν τρὶσι προσφθέγματος), μεσομφάλοις (of the most august spot on earth), Πυθικοῖς (of the most august of oracles). Delphi is itself the ὀμφαλὸς of the earth (Strab. 9. 420, Pind. N. 7. 33, Soph. O. T. 480 &c.) and also contains the ὀμφαλὸς-stone (Eum. 40). For the representation of the latter in art see Overbeck *Bildwerke* Pl. 29, Huddilston *Greek Trag. in the light of Vase-Painting* pp. 57—72.

ἀπόντες...σφίξαν=κατέσταντες σφίξαν. There is obviously no need of σφίξαν. For the command cf. Eur. *Phoen.* 18 μὴ σφίξει τίςιναι Δάος δαυμῶν βίη, *ibid.* 268.

735 κρατηθεῖς δ': δ' is resumptive, the clause τρὶς εἰπόντος...πόλῳ having diverted attention from the beginning of the sentence concerning Laius. Cf. the (much longer) interruption in *Ag.* 194—215 with resumption by M.—ἐκ φίλων ἀβουλιᾷ: i.e. 'by follies appealing to his (weaker) nature, 'follies of natural temptation.' Cf. Shakespeare's use of *kind* and *dear*. φίλα are things to which nature kindly responds. Cf. Eur. *fr.* 339 φίλων

ἐρωτας. Hence the phrase=ἐξ ἀβόλου πόδῳ (εἶνος). For the expression in general cf. Aeschin. *F. L.* 152 (317) τοῖς κρατηθεῖς ἡδονῇ; (sc. was I a traitor), Eur. *Hec.* 299 νικηθεῖς πόδῳ, Dem. 40. 8 ἐν τῇ ἐπιθυμίας κεκρατημένους (of his mistress), Ap. Rhod. 1. 805 ἢ ματὶ ἀφαντες, and in a similar sexual connection Soph. *fr.* 846 ἀλσεται | πρὸς τοῦ παρόντος ἡμέρου νικωμένη. For the circumstance itself cf. Eur. *Phoen.* 21 δ' ἡδονῇ δοῖς ἐν το βαρχίῳ πεσὼν | ἐσπυρεν ἡμῖν παῖδα. [To read ἐκ φίλων ἀβουλιᾷ and interpret ἐκ φίλων as=ἐκ τῇ γυναικὶ is both bad in taste and away from the story.]

736 δγόνετο μὲν... (κακῶν δ' (743), αὐτῷ being opposed to the result to the πόλις (746).

736 σπείρας ἀρουραν: Soph. O. T. 1256 κερταῖαν...ἐπλήν ἄρουραν, *ibid.* 1251 πῶς...αὶ πατρίαι σ' ὀλοαὶ φέρων... | ἰδυ νάθησαν; 1285, 1497 sq., *Ani.* 569, Theogn. 581, Soph. *Or.* 2. 4, Aesch. *fr.* 99. 8, Eur. *Phoen.* 18, *Or.* 552. Cf. the use of ἐπὶ γυναικὶ πατρὶος ἐρώτω and of σπέρμα, βίη, ἔρωτες &c.: Lucr. 4. 1107 mullebria concolorat arva.

740 sq. ἦσαν αἱματόεσσαν βίη: 'he endured the bloody outrage.' βίη is not immediately = Οὐδῖνος, but is abstract, the result of his act (τὸ ἐσφαμένον).

shrine, did Apollo bid him save the realm by dying without child.

But mastered by the folly of fond nature he begat—doom^{3rd} to himself, Oedipus, slayer of his own sire, the same who sowed^{strophe.} seed in a forbidden field—the mother's womb wherein he grew—and reaped its plant of blood. 'Twas frenzy brought together the infatuate pair.

Hence as 'twere a sea of woes brings on its waves, and, while^{3rd anti-} one falls, it lifts another of triple tier, e'en that which now^{strophe.}

marg. μη πρὸς recc. †. 741 ἐτλη M (a superscr. m). παράνοιαi M, παράνοιαi m (i.e. παρανοίᾳ, with φρενῶλης to follow). The schol. may have had ἐτλα δ' ἀρ' ἀγνοίῃ. συναγε M, συνάγαγε m'. †. 742 φρενῶλης M (eis superscr. m') and schol. 745 M divides with περὶ πρόμων |. ζτ in marg.

Laius sowed, and the root or shoot which germinated was a deed of blood. For the accus. with τλήναι cf. Hom. *Il.* 5. 395 τλήῃ δ'...ὠκὸν διατόν, *Hymn. Demetr.* 147 θεῶν...δῶρα...τέτλαμεν, Eur. *H. F.* 1183, *Phoen.* 1352. [It is involved and unnecessary to combine ἀρουραν σπείρας ῥίξαν either as a double accus. after the manner of γένειν, χορτάζειν, ποτίζειν τινά τι, or with ῥίξαν in appos. to the verbal action (as if = σπείρας σποράν). Otherwise there would be no objection to joining ἐτλα σπείρας (synchron.): cf. *Ag.* 1025 παρθένα τλήναι, Soph. *El.* 943 τλήναι...δρῶσαν.]

741 sq. παράνοια συνάγει κ.τ.λ. The asyndeton is effective and throws emphasis on the important words παράνοια...φρενῶλης: 'it was no less than insanity that....' Though συνάγει might be regarded as a panoramic imperf. of the operation of the will of Heaven (cf. Hom. *Il.* 1. 5 Διὸς δ' ἐτέλετο βουλῇ, *Cho.* 75 θεοί...ἐκ...ὀκων | πατρώων δουλοῦν μ' ἐσ-ἄγων αἰσαν) it should be noted that (like *λειπών* of 55) the imperf. of ἄγειν is often used where an aor. would be expected: cf. Sappho *fr.* 1. 9, Hom. *Od.* 20. 99 ἤγετε (= ἡγάγετε). Monro *Hom. Gr.* § 72. 2. We might of course understand it here of a temptation with continuing strain.

νυμφίους: Laius and Iocasta, since it was no παράνοια (but an ἀγνοία) which brought together Oedipus and his mother. Wecklein objects that νύμφη must be bride and bridegroom and finds the word unsuited to Laius and his wife. But it really means 'newly married pair,' and naturally the warning must have been given to them when they were such.

745 sq. κακῶν δ' ὥσπερ κ.τ.λ.:

'and as it were a sea of troubles brings on a billow.' ἄγαι (expressive of a wave drawn out and up to great length and height) follows ὥσπερ θάλασσα (= θάλασσα ὡς εἰπεῖν, *lamquam mare*) just as it would θάλασσα alone.—κακῶν θάλασσα is a common metaphor: cf. *Suppl.* 478. For the picture presented here cf. Hom. *Il.* 13. 798 κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης | κυρτὰ φαληριόωτα, πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα, Eur. *Ion* 927 κακῶν γὰρ ἄρτι κύμ' ὑπεξαντλῶν φρενί, | πρόμνηθεν αἶρει μ' ἄλλο σὼν λόγων ὕπο. The formal correspondence would have been τὸ μὲν πίπτον, τὸ δ' ἀερόμενον, but the turn adopted is more lively and poetical. Paley quotes Eur. *Bacch.* 1131 sqq. [It is possible also to construe (1) 'and a wave of troubles, like a sea, carries (them) on, one falling, while another lifts them' (αἶρει as in Eur. *Ion* l.c.), or (2) 'and it (the παράνοια) brings on a wave of troubles, as might a sea.' The subject in the latter case at least is very unlikely.]

745 sq. τρήχalon. We might refer this to κύμα, but a more natural order is with ἄλλο. While one wave is falling or sinking, another of triple tier is rising, αἶρειν τρήχalon being like αἶρειν μέγαν, ὑψηλόν (*Cho.* 261 n.). The notion of the succeeding waves is that of Soph. *Tr.* 115 κύματα...βάντ' ἐπὶ ὄντα τε. τρήχλος = of three χηλαί, 'ridges' or 'tiers.' This is the τρικυμία or 'combination of three waves': cf. Plat. *Rep.* 472 A τὸ δὲο κύματε ἐκφυγόντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγει, Plut. *Mor.* 549 E τί γὰρ δεῖ τὸ τρίτον ἐπενεγκεῖν κύμα καὶ προσκατακλύσαι τὸν λόγον; Such a combination seems to have been a tradition of the Greek seas, and might be

μῶν πόλεως καχλάζει·
μεταξὺ δ' ἀλλὰ δι' ὀλίγου
τείνει πύργου ἐν εὐρεῖ·
δέδουκα δὲ σὺν βασιλεῦσι
μὴ πόλις δαμασθῇ.

750

στρ. δ'. τελεία γὰρ παλαιφάτων ἀρῇ
βαρείαι καταλλαγαί· τὰ δ' ὅλοα
πελόμεν' οὐ παρέρχεται·
πρόπρυμμα δ' ἐκβολὰν φέρει

747 ἄλλαν rec., Διὰρ Blomfield.
ἐν Ἀρει Hettm. from rec. (γρ. ἀρει).
himself would write συμβαλεῖται.
Corr. *ed. †. Schol. had τέλεια before him.

748 πύργου M. Corr. *ed. (with rec.). †.
749 συμβαλεῖται M, corr. m'. Aeschylus
751 τέλεια M (α over a by m). ἀρει M.
Corr. *ed. †. Schol. had τέλεια before him. τέλειαι...ἀρει Bothe (τελείαν Headlam).

spoken of either as 'three waves' or a 'triple-ridged wave.' For Aesch. cf. *P. V.* 1047 οἷός σε χαμῶν καὶ κυκῶν τρικυμία | ἐπεισ' ἄφικτο. [There cannot, in the case of the oncoming wave, be any reference to the fate of the three generations, two of which are past.]

8 καὶ: '(the same) which (now)...'—
παρὶ πρήμων πόλεως κ.τ.λ.: cf. 2 (n.),
Hom. *Od.* 13. 84 sq. ὡς ἄρα τῆς πρήμων
μὲν ἀείρεται, κύμα δ' ὀπίσθι | πορφύρεον
μέγα θῆε πολυφλοίσβοιο (cf. καχλάζω)
θαλάσσης, and (applied to a person)
Soph. *Aj.* 351 θεοὶ μ' οἶον ἄρτι κύμα
φούρας ἐπὶ ζήλῃ | ἐμφύδρονον κυλαῖται.
For the comparison of a πόλις to a ship
in a storm cf. 2 (n.) and add Alcæus
fr. 6 (18), Soph. *O. T.* 22, Theogn. 671
sq. (ὑπερβάλλει δὲ θέλασσα | ἐμφοτέρων
τείχων), Hor. *Od.* 1. 14. 7 *vix durare*
carinae | *possint imperitiosius* (acquit).—
With καχλάζω cf. Eur. *Hipp.* 1210.

747 sq. μεταξὺ δ' ἀλλὰ κ.τ.λ. For
the general notion cf. Soph. *O. C.* 14
πύργου μὲν αἰ | πόλιν στήγουσιν. The par-
ticular expression belongs to a favourite
conceit of the Greeks: Arat. *Phaen.*
299 ὀλίγον δὲ διὰ ξόλων αἰὲς ἔρκεται (on
which see Longin. *de Sublim.* 10. 6),
Diog. Laert. 1. 8. 5, where (as in schol.
to *Il.* 15. 628) the saying is attributed to
Anacharsis that, if the πέποις τῆς νεῆς is
four inches, then νεσοῦτον ἀπὸ τέχμων τοῦ
θανάτου; Juv. 12. 58 *digitis a morte*
remotis | *quattuor aut septem, si sis*
latissima tacida (with Mayor's note), *ibid.*
14. 289.

8. ὀλίγου. In Eur. *Phoen.* 1097 ὡς
τῇ νεοῦντι τευχέων εἰς ὁρβὴν | ἄλκι δ'

ὀλίγον the sense is the natural one, 'at a
short distance,' nor are we justified in
rendering the phrase otherwise here.
The common version 'extends with but
a narrow line of separation' is not to be
got from the Greek. Strictly 'and,
between, protection extends at but small
distance (viz. from doom),' i.e. the ἀλκή
is within a very little of being no ἀλκή at
all. It is meanwhile difficult to extract a
proper grammar from πύργου ἐν εὐρεῖ (M).
No parallel is found for the obvious-look-
ing meaning 'a wall in width.' At most
it would = '(namely), a wall in the width
(which separates us).' But this is so far-
fetched that we need scarcely hesitate to
emend with *πύργου, i.e. 'depending on
(lying in, *penes*) the width of a wall.'
For ἐν cf. Hom. *Il.* 7. 102, Hdt. 3.
85 &c.

748 sq. σὺν βασιλεῦσι: not generic
for Eteocles, nor meaning Et. and Polyn.,
but 'with its royal house' (doomed one
and all since the time of Laius). The
order of the words (instead of μὴ σὺν β.
πόλιν) is intended to stress both the anti-
thetic βασιλεῦσι and πόλιν. In δαμασθῇ
the picture is of a ship struggling with the
storm and 'beaten' in the contest.

751 sq. *τελεία γὰρ παλαιφάτων ἀρῇ
κ.τ.λ.: lit. 'for to a matured curse be-
longing to a pronouncement of old the
settlement is heavy.' This is the best
reading, since παλαιφάτων plainly refers
to the oracle and the oracle did not utter
curses (plur.); but a curse (= a plague)
follows from the old oracle when dis-
obeyed. The words τελεία, βαρεῖαι, and
καταλλαγαί are all adopted from the

seethes about our country's poop. Small is the verge that stretches between to save us; it is but a wall's width; and I am afear'd lest, with its royal house, the city be borne down.

For when a curse of old promise falleth due, the settle-^{4th}ment is heavy; the dire account keeps current and passes ^{strophe.}not by. And when the prosperity of moiling men hath waxed

753 *τελλόμεν' οὐ μ', τελλόμεν' οὐ ρεcc.* The text may be sound (†); otherwise *τὰ δ' ἄλδ' ὀφειλλόμεν' οὐ might be suggested. *πενόμενοι* Bücheler. τὰ δ' ἄλδ' ἐπιπλόμεν' οὐ Weil. 754 *πρόπρυμνα* M. *πρόπρυμον* Turnebus and (omitting δ') Blomf., *πρόπρυμνα* Wecklein. See 71 (n). †. *ἐκβολών* M, corr. m' (scholl. recognise both). Probably *ἐκβολαν* was read as *ἐκβολών* and then the common form was substituted.

language of commerce into the language of poetry (cf. *Ag.* 532 sq., where there is a sustained metaphor from the dealings of a χρυσαιοβότς). καταλλαγή is exactly the English 'settlement,' whether of a feud (cf. Hesych. καταλλαγήν δόρος ἀπάυλων, μεταλλαγήν, κατάλλαγμα, and *Ar. Av.* 1588 where *περί πολέμου καταλλαγῆς* is a reading of good MSS) or of an outstanding account. βαρύς is a word of 'heavy' price: cf. *Alex. ap. Ath.* 224 F 'δέκι' ὀβολῶν' φησιν. 'βαρύ' | ὀκτώ λαβοῖς ἄν, *Shak. Haml.* 4. 5. 135 *Thy madness shall be paid with weight.*

παλαιφάτων: παλαι- is almost a standing portion of words relating to oracles which come to maturity 'in time' (*Hom. Od.* 9. 507 ἡ μάλα δὴ με παλαιφάτα θύσασθ' ἰκάνει). It does not necessarily denote any great interval, but παλαι properly = 'a time ago' (cf. the use of Latin *prae*). Usually the sense becomes 'a (considerable) time ago,' but that implication is not inherent. Thus *Xen. Oec.* 18. 10 παλαι = 'a (little) while ago' and in *P. V.* 845 it is used of the recent past. In any case the meaning is relative. In *Soph. El.* 124 παλαι refers to an event of seven or eight years before; in *Trach.* 821 προσέμειζεν ἄφαρ | τοῦτοι τὸ θεόπρουν ἡμῖν | τὰς παλαιφάτου προνοίας the date was only 12 years. In *Pind. O.* 2. 36 ἐν δὲ Πυθῶνι χρησθὲν | παλαιφάτου τέλεσσαν the interval is from the oracle given to Laius till his death. The 'length of time' is mentioned in connection with the consequent heaviness of the payment. The reflection is a general one. It is not stated, but is only feared (707 sqq., 775 sq.), that the curse is matured in the present case. [The reading *τῶναι γὰρ παλαιφάτων ἄρᾶν* κ.τ.λ. is less good for the reasons already given. Otherwise grammatically it would be best to make

its gen. depend on *τέλειαι* rather than on *καταλλαγαί*. So *Ag.* 1155 γάμοι δλιθροὶ φίλων, 1166 θυσίαι... πολυκαγεῖς βοτῶν, *Cho.* 27 λινθοφόροι ὑφασμάτων λακίδες, 658 δόμοισι πανδόκοι ξένων.]

752 sq. τὰ δ' ἄλδ' ἐπιπλόμεν' κ.τ.λ. If the text is sound the sense is (once more generically) 'the deadly forces, when once in being (or current), do not pass away.' The commercial metaphor is thus continued. The expression, however, appears weak (although for *τέλειαι* = 'hold good' we might compare *Solon fr.* 12 (4). 16 οὐ γὰρ δὴν θνητοῖς' ἔβριος ἔργα πέλει), and it is tempting to suggest τὰ δ' ἄλδ' ὀφειλλόμεν' (the quantity of the first syll. of the line being optional). In favour of this word it may be pointed out that it suits both the notion of a debt which increases with time (*Plut. Mor.* 410 D 'χρεὶς ὀφειλλεσθαι' φησιν, ὡς τοῦ ὀφειλλεσθαι τὸ αὔξασθαι δηλοῦντος) and also that of a swelling wave (*Hom. Il.* 15. 383 ἔ ἀνέμου... κύματ' ὀφέλλει). Both these notions would then combine in *παρέρχεται*: cf. *Hdt.* 2. 86 ἐπεὶ δὲ παρέλθωσι αἱ ἔβρομη κοντα ἡμέραι (and so of any day of settlement) and, on the other hand, *Hom. Od.* 5. 429 *ἔως μέγα κύμα παρήλθεν*: similarly *Dem. Cor.* 291 τὸν τότε τῇ πόλει περισπάντα κίνδυνον παρελθεῖν ἐποίησεν ὥσπερ νέφος. [Bücheler's ingenious *πενόμενοι* *παρέρχεται* introduces a new thought which is neither relevant nor true.]

754 *πρόπρυμνα*: see 71 (n). *πρυμνόθεν* and cf. *προβέλυνοι*, *πρόρρις*. The word is either (1) adverb, 'right from the bottom (of the hold)', or (2) adj.-noun in apposition to *ἐκβολάν*, i.e. 'pays (goods) from the bottom (of the store in the metaphorical ship) as jettison.' The mention of the storm at sea and of the accumulated debt brings home the thought that, the greater the immediate prosperity, the

ἀνδρῶν ἀλφηστᾶν
ὀλβος ἄγαν παχυνθείς.

755

πρ. δ'. τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν
θεοὶ καὶ ξυνέστιοι πόλεος ὁ
πολύβατός τ' ἄγων βροτῶν,
ὅσον τότ' Οἰδίπουν τίον
τὰν ἀρπαξάνδραν
κῆρ' ἀφελόντα χώρας;

760

πρ. ε'. ἐπεὶ δ' ἀρτίφρων <ὦν>
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ' ἄλγει δυσφορῶν
μαινομένα κραδίᾳ

765

755 Qu. *πρ for καὶ? (cf. Soph. *Ph.* 79 καὶ MSS, καὶ Erfurdt, Jebb). *δοὶ τε* *ἐνέστιοι* Meineke, *ἐνέτι* καὶ Paley. *πόλεος* M. *πόλεος* ὁ Dindorf. 756 *πολύ-* *βατός* τ' *αἰών* M. *πολύβατος* Blomf. (from schol.). *ἄγαν* Weil. †. For confusions cf. Eur. *fr.* 364 ὁ δ' ἄδης ἄγαν (cod. Orion.) for αἰών (Stob.), Moschion *fr.* 6. 11 *ἐγυγίδοι* for *ἐκρυγίδοι* (Grotius), Theogn. 507 *μάταγον* (A) for *μάταιων*, and †.

greater the disaster. The jettison searches to the bottom of the merchandise; no little off the surface will suffice. [The rendering 'over the stern' is wrong in meaning and would not be true to fact.] The metaphor is that of *Ag.* 995 καὶ τὸ μὲν πρὸ χρημάτων | κτηρίων ἔκπαι βαλὼν | σφενδόνας ἐπ' ἐμέρτου, | οὐκ ἔδω πρόπας δάμοι | πημονῆς γέμουν ἄγαν. Somewhat differently Eur. *Or.* 341.—*φῆρα*: not 'endures', but 'pays' (cf. 644 n.).

756 ἀλφηστᾶν. In the present instance it might look as if Aesch. connected the word with ἀλφειῶν. This was doubtless a popular etymology, although the real derivation is more likely to have been from ἀλφά ('white meal' = ἀλφειά) and ἔδω: cf. ἀμπετῆρ, ἀμπετῆρ. Men are opposed to gods in respect of τὸ εἶναι ἐσθίον, τὸ ἐσθίον ἀλφειά (μυλὸν ἀνδρῶν *Od.* 2. 290). Cf. Hom. *Il.* 5. 341 (of the gods) οὐ γὰρ εἶναι ἔδωκε, οὐ τίνας αἰθέρα εἶναι | τοῦτε' ἀναιμονοῖ εἰσι καὶ ἀθάνατοι καλέωνται, as against *Hymn. Apoll.* 364 (186) βροτῶν | ... αἱ γὰρ πολυφάρβον καρπὸν ἔδωκεν, *Od.* 8. 222, 9. 89 &c. The equation (ἀνδρῶν) σιτοφάγοι = ἀλφειῶν is complete. Through this distinction from the Gods the word (like the mysterious μέρως) came to be used as a term of pity for δειλοὶ βροτοὶ, mortales aegri:

Od. 1. 348 Ζεὺς αἰετός, ὅς τε δίδωκεν | ἀνδράσιν ἀλφειῶν, ὅπως ἐσθίωσιν, ἐκείνῃ, Hes. *Opp.* 81, *Theog.* 812, *Scut.* 28. It might indeed be argued that men who have to 'earn' (ἀλφειῶν) their living are equally δειλοὶ βροτοὶ as opposed to the ἀπαιετοὶ θεοί, but the phrases quoted above and the form of the word make for the other derivation. There is no proof that here Aesch. is thinking of the 'winnings' or 'gains' of men, or of etymology at all. The context will equally bear the simple implication of pity for human lot. If he has ἀλφειῶν in mind his thought is not of their great gains (which would contradict the regular depreciatory use of ἀλφειῶν) but of the pains with which they gather εἶδος.

757 sqq. ἐθαύμασαν. There can be no zeugma in the application of this word to the Gods, since zeugma only occurs when the verb is placed nearest to that noun to which it is appropriate. The sense is 'showed respect for' (cf. 760 *τίον* and see 690 n.). If καὶ is wound the clause with τε (πολύβατός τ' κ.τ.λ.) is enclitic or amplificatory of ξυνέστιοι πόλεος, i.e. 'the Gods, and the shavers in the city's hearth, the thronged gathering of mankind.' The townspeople were ξυνέστιοι

too fat, it pays jettison of goods from the ship's deepest hold.

For was there man set ever in such regard by Gods, or by them^{4th anti-strophe.} who share the country's hearth, the mortals in their thronged gathering-place, as Oedipus was honoured at that day, when he had rid the land of that Deadly Thing whose prey was man?

But, when he was made to know aright the misery of his^{5th strophe.} wretched wedlock, in the sore fretting of his pain and the madness of his heart he wrought to make his grief twice grievous

760 τῶν M, τῶν M^a. 761 ἀναρπαζάνδραν M, corr. Butler. τὰν ἀναρπαζάνδραν Todt, but see schol. and †. 763 <ὦν> add. *ed. See antistr. 770. ἀρτίφρων is possible, but ἀντόφρων might be too bold. †. γρ. δ' ἀρ' ἐμφρων rec., ἀρτίφρων Enger. 764 ἐγένεθ' ὁ Oberdick. †. ἔγεντο Arnald. 765 Nothing is gained by διωφρονῶν (Heimsoeth). 766 καρδίαι M, corr. Turnebus.

of Oed., but only in the sense limited by πόλεος. [There seems, however, little point in this use of ἐνέσταισι, and βροτῶν is awkwardly delayed for the antithesis to θεοί. If we substitute πᾶ (crit. n.) the sense is 'what man did the Gods who anywhere share a city's hearth honour so much as (the Theban Gods) did Oedipus?' They were grateful, with the city, for its deliverance from the Sphinx.]

πολύβατος τ' ἀγών is a certain emendation (see crit. n. and scholl.). πολύβοτος τ' αἰών might indeed be construed in the sense 'and men of rich life' (lit. 'men of a life rich in cattle'), but the remoteness and improbability of this require no demonstration. With the text cf. Pind. fr. 75. 2 θεοί | πολύβατον αἶψ' ἄστευς ὀμφαλὸν ... | ὀλχεῖτε πολυδαδάλων τ' εὐκλεί' ἀγορᾶν. The Homeric sense of ἀγών was still alive in Thebes (παρὰ Βοιωτοῖς ἀγών ἡ ἀγορά schol. to Il. 24. 1) and Aesch. may very well have known that the Theban Agora was so styled.

The reversal of fortune in the case of Oedipus was proverbial: cf. Eur. fr. 157 ἦν Οἰδῖπου τὸ πρῶτον εὐδαιμὼν ἀνὴρ, followed by εἰρ' ἐγένετ' αὐτὸς ἀθλιώτατος βροτῶν, and the whole passage Soph. O. T. 1193—1215, where there is much similarity to the present place.

761 sq. τὰν ἀρπαζάνδραν: cf. 528 sqq. The Sphinx is Κήρ as being one of the baleful powers akin to the Erinyes, Gorgons &c. See Harrison *Prol. Gk. Rel.* pp. 207 sqq. ('The Kēr as Sphinx').

The fem. form of the adj. is perhaps deliberately adopted to emphasise the

ferocity in a female, but in any case poetry uses such forms freely in compounds. See Cho. 68 παρακείτας νόσου (n.) and add Alcaeus 33. 2 λαβὰν χρυσοδέταν, *Hymn. Apoll.* 181 Δήλοιο περιελύσσης. Paley compares proper names, e.g. Ἀλεξάνδρα, Κασάνδρα. The notion is of a bird of prey, but the prey is man. In the act. ἀφελόντα the action is not self-regarding. Oedipus performed the service for the Cadmeans before he was one of themselves.

768 sq. ἐπὶ δ' ἀρτίφρων * <δῶν> κ.τ.λ.: 'when to his misery he became rightly conscious of his own wretched nuptials.'—ἀρτίφρων = ἀρτίος φρένας ἔχω (Eur. *Trö.* 417 οὐ γὰρ ἀρτίος ἔχω φρένας), and, though the ordinary meaning is 'sane,' it is natural for the word to imply the opposite of any error or deception, especially when (as here) the application is defined. To some extent Aesch. may have been influenced also by e.g. ἀρτιμαθής, ἀρτιδαής, ἀρτιδιδάκτωρ, where, however, the sense of ἀρτι- is 'newly.' The gen. follows ἀρτίφρων as it would ἄρτα, ἐπιστήμων, δαήμεν, συνετὸς. Cf. ἀρτιμαθής κακῶν (Eur. *Hec.* 687), Kühner-Gerth I. p. 369. The gen. is perhaps also felt with μέλειος (Eur. *Or.* 159 μέλειος ἐχέστω θεῶν ἐργων &c.).

[A reading ἀντόφρων suggests itself: cf. Soph. *Ant.* 51 (of Oed.) πρὸς αὐτοφῶρων ἀμπλακημάτων διπλᾶς | δ' ὤφρα ἀράς αὐτὸς αὐτοῦργῳ χερσὶ, with O. T. 1213 ἐφ' ἧρ' ὁ ἀκούθ' ὁ πᾶνθ' ὁρῶν χρέως. But the alteration is bold and the sense not improved.]

δίδωρα καὶ ἐπέλασεν
περὸ φόνου χερὶ τῶν
μισσητάων δ' ἄρ' αἶψα ἐκλέγθη·

ὦν. ε'.

τέκνευσεν δ' ἄρ' αἶψα
ἔφηνεν ἐπαιήτους τροφῆς,
αἰαί, περὸ γλῶσσοις ἄρ' αἶψα
καὶ σφε συδαρτέρη
διὰ χερὶ ποτε λαχὼν
κτάμενα· τῶν δὲ τρεῶν
μὴ τελέσῃ καμφέτους Ἑρῶν.

770

775

767 ἐπέλασεν M. The common punctuation is ἐπέλασεν περὸ φόνου α.τ.λ. †. 768 κρείσσον τέκνον (κρεισσύνοντος καὶ δ' ἐκ' ἄρ' αἶψα M. δ' ἄρ' αἶψα nec. and schol., ἐκ' ἄρ' αἶψα nec. Edmonds commonly omit δ'. †. ἀργαίους M. Schmidt. μισσητάων (missa.) is here provisionally adopted, but I believe the true reading to have been *τῆς συγγενῆς (καὶ τρισυγγενῆς). The confusion of τ and α is very frequent (e.g. Eur. fr. 781. 26 τῆς δόξης, Hec. 1381. 4. 38 τέρωνος, Aesch. Suppl. 246 ἀερίστου, Ae. Lys. 106 παρακτείνοντος (R.V.), Aeth. 645 D κυρῶ (H) for κυρῶ (A) &c.). Also στ and = nec often confused. κρεισσύνοντος (Stanley) should be κρεισσύνοντος.

767 sq. δίδωρα καὶ ἐπέλασεν περὸ φόνου χερὶ τῶν α.τ.λ. The punctuation here given is based partly upon the appearance of δ' in all MSS and partly upon the sense. Oedipus did not curse his sons because of the discovery of the truth concerning his marriage. Hence 'on discovering the truth he wrought a double mischief: he blinded himself and cursed his children' cannot be the poet's meaning. There is moreover no τε...τε or μὲν...καὶ. Rather 'he wrought a doubling of disaster with the (same) hand which slew his sire—he blinded himself with it.' The καὶ already wrought were not sufficient. δ' (ἀπὸ τοῦ γὰρ, as scholiasts say) introduces the explanation of the words.

768 sq. τῶν κρεισσύνοντος δ' ἄρ' αἶψα ἐκλέγθη. See crit. a. Though κρεισσύνοντος is not an entirely satisfying emendation of κρείσσον τέκνον it is technically not remote and yields a tolerable sense. Oedipus did in fact shrink from the sight of his children: Soph. O. T. 1375 ἀλλ' ἡ τέκνον δὴν' ἔφην ἢ ἐφίμεροι, | βλαστῶν' οὕτως ἐβλαστον, προσέλεσσαν ἐμοί, ibid. 1334 τί γὰρ εἶπα μ' ἄρ' αἶψα, | ὅτι γ' ἔρ' αἶψα μὲν τῶν καὶ γλαυκῶν; 1273. [Yet an act not referring to the children would suit better with the following τέκνευσεν δ' α.τ.λ. Probably τῆς συγγενῆς (or τρισυγγενῆς) is correct. Each step in the corruption is technically ex-

plainable.] The insertion of ἐκ' (M) was natural. So Soph. O. T. 1339 οὐδ' ἔστιν ἢ ἐκ' ἄρ' αἶψα τέκνον...δὴν', where MSS insert ἐκ' before ἄρ' αἶψα. But the gen. requires no περὶ; cf. Pind. O. 1. 54 ἀφ' ἄρ' αἶψα αἰώνος, Eur. Tru. 635 δὴν τῶν τέκνων ἐπαιήτους, Rhcs. 283 πλαγχθεὶς πλαστεὶς τελέσας δ' ἄρ' αἶψα, Bahr. 1. 29. 1 ἄρ' αἶψα τελευτήσαντος τέκνον.

770 sq. τέκνευσεν δ' ἄρ' αἶψα... τροφῆς. The reading (ἀρ' αἶψα or ἀρ' αἶψα) depends upon the legend as accepted by Aeschylus. If the father had 'tabooed' certain food, and yet this was offered to him, ἀρ' αἶψα would be necessary. If he was angry at the stunted manner in which he was supported (ἐγροστροφείον) and complained, like Lear, 'ye scant my sizes,' we must read ἀρ' αἶψα (scantis; cf. Ar. Pol. 7. 16. 14 ἀρ' αἶψα τροφῇ χρῆσθαι). See Introd. pp. xxvii sqq., where the schol. quoted from Soph. O. C. 1375 (with the whole passage) makes distinctly for ἀρ' αἶψα. The schol. remarks there that Aesch. wrote τὰ παραλήσια τῷ ἐποικῶ. Compare the sons' behaviour in Eur. Phoen. 64.

The gen. follows ἐπαιήτους; cf. Hom. Il. 4. 168 τῆς δ' ἀπάτης κοτίω, Soph. Ant. 1177 πατρὶ μάλιστα φόνου, Eur. Or. 751 θυγατέρος θυμώμενος. ἔφηνεν: 'launched.' Eur. Hipp. 1324 ἀρ' αἶψα ἐφίκαται παιδί, Phoen. 1304, 4ος Πολυνείκης ἀρ' αἶψα, Andr. 954 ἔφην ἐφίκαται

with the hand that slew his sire; for he put away the eyes which loathed to see his children.

And on his children he launched curses of wrath at their stint of his maintenance, curses, alas! bitter of tongue: 'May ye hereafter divide your substance with a hand that doles with steel.' And now I tremble lest the Vengeful Spirit with rapid stride bring on fulfilment. [Enter SCOUT (from left).]

κυρσοτέκνων Hermann. Verrall's ingenious χρυσοτέκνων πωμάτων assumes a particular version of the curse.

770 τέκνοι δ' ἀράς M. τέκνοις δ' ἀράς Hermann. ἀραιά *ed. †. τέκνοι δ' ἀγλας Francken. τέκνοι δ' <αί> ἀραιά is also possible. 771 ἐπιτρόποις rec. ἐπίκοτος Heath. τροφάς M, corr. rec. (with schol.). 773 ἡ σφῆ rec. ἡ σφῆ Heimsoeth. 774 διαχειρίαι M. Corr. Porson. The αἰ is for ε, intended to be a correction written over αἰ of χειρί. (The phenomenon of such incorporation of the superscript into the text is not rare: cf. Ar. *Ach.* 1146 βουρῶν

(i.e. βύων corrected as βγούν), *Lys.* 1138 Περικλείδῃ (N) = Περικλείδης, *Av.* 1062

εὐανθαεῖς (R) = εὐανθεῖς.) 775 κτήματα M.

γλώσσαν, *Soph. O. C.* 1375 ἀράς... ἐξανῆκα.—αἰαί deplors his impatience.

773 καὶ σφε κ.τ.λ. We must not render 'that they also...', since σφε is necessarily unemphatic. καὶ is explanatory of πικρογλώσσους, 'namely that...'—σιδαρονόμῳ: while the ordinary division of portions would be by a hand wielding lots (κλήροι), theirs is by a hand wielding steel. Cf. Eur. *Phoen.* 67 ἀράς ἀράται παῖσιν ἀνοσιωτάτας, | θηκῶ σιδήρῳ δῶμα διαλαχέω τῶδε and *inf.* 801.

775 sq. νῶν: with τέλει, but put first for emphasis.—τέλει: without obj., 'bring fulfilment' (682).—The interpretation of καμψίπους is much disputed. Meanings which have been, or may be, offered are: (1) 'with returning foot,' i.e. returning (cf. κάμπτεω δρόμον) from generation to generation (Verrall); (2) 'with roundabout foot,' i.e. fetching a compass round her prey (by going a doxylan κέλευθον: cf. *fr. adesp.* 493 ὄρετ Δίκην... ἐξῆς δ' ὁπαδεῖ δόχμον, ἀλλοθ' ὕστερον); (3) 'with lame foot': (4) 'with nimble foot.' Before considering these we may observe words of similar formation elsewhere used of an Eriny's or the like. Such are εὐνύτοις Ἐρινύς (*Soph. O. T.* 418) of the terrible insistence of pursuit; Ἐρινύς ταχύποδας (*Aj.* 837) of their swiftness; χαλκόπους Ἐρινύς (*El.* 491) of her tirelessness (cf. χαλκέντεροι). In *Eum.* 373 μάλα γὰρ οὖν ἀλομένα | ἀνέκαθεν βαρυπέσῃ | καταφέρω ποδὸς ἀκμάν, | σφαλερὰ ταυδρόμοις | κῶλα the stride is one of rapidity. On the other

hand *Hor. Od.* 3. 2. 31 raro antecedentem scelestum | deseruit pede Poena claudo the notion is of a dogging which, though slow, overtakes in the end. The general impression from these is one of tireless pursuit, but the Avenging Spirit may be regarded either as limping behind but never desisting, or as striding rapidly when the sinner has received a long start. We shall do best therefore to limit the choice in καμψίπους to two interpretations (1) 'lame' (lit. 'with twisted feet'), (2) 'vigorous,' 'nimble.' In deciding, it must be remembered that ποῦς may be used either of the foot or of the whole leg (*Cho.* 980).

For (1) 'lame' may be cited *Horace* (*l.c.*), καμψός ('crooked'), and the χωλαί Λιταί of *Il.* 9. 503 (opposed to ἀτη ἀρίστος: see Leaf *ad loc.*). Malevolent beings (e.g. the ghouls or female jinns of Arabic poetry) are often imagined with misshapen legs. 'The belief in spirits and witches who wander about with their feet turned backward is common in India' (R. W. Frazer *A Literary Hist. of India*, who quotes Tylor *Prim. Cult.* 1. p. 307). See also Perdrizet *Mélanges* IX. 1898, p. 99. On the other hand (2) καμψίπους (cf. καμπεσίγυνος) is a natural expression for one who has lissom or nimble limbs: cf. *Hom. Il.* 11. 668 οὐ γὰρ ἐμὴ ἴς | ἐσθ' οἷα πάρος ἔσκεν ἐλὶ γναμπτοῖσι μέλυσσιν, 24. 359, *Od.* 13. 308. The sense is well supported by *Xen. Eq.* 1. 6 τὰ γε μὴν γόνατα ἦν βαδίζων ὁ πῶλος ἰγρῶς κάμπτη and *Poll.* 1. 191

ΑΓΓΕΛΟΣ.

θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.
 πόλις πέφευγεν ἤδε δούλιον ζυγόν.
 πέπτωκεν ἀνδρῶν ὀβριμῶν κομπάσματα,
 πόλις δ' ἐν εὐδίᾳ τε, καὶ κλυδωνίου ἄ
 780 πολλοῖσι πληγαῖς ἀντλὸν οὐκ ἐδέξατο·
 στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
 ἐφραζάμεσθα μονομάχοισι προστάταις.
 καλῶς ἔχει τὰ πλείστ' ἐν ἕξ πυλώμασιν·
 785 τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτας

777 τεθραμμένα Hermann, τεθραγμένα Hartung. †. 778 δούλιον M, corr. rec.
 779 πέπτωκεν δ' M, corr. rec. †. πέπτωκε δ' Burgard. ὀβριμῶν rec. 780 Qu.
 * ἐν εὐδίᾳ τε? †. ἐν εὐδίᾳ 'στὶ Blomf. (a correction which might be supported by c.g.

γόναρα δυσκαμψῇ (quoted by Hermann). It is to works of art that we may most safely look, and in the vase-paintings there is no appearance of the crippled foot. On the other hand the Erinyes are commonly depicted with legs bent at the knee in a way to suggest rapid running. See Harrison *Prof. Gk. Rel.* figg. 47, 73 and p. 234 (n.). Moreover the merely descriptive epithet is less like Aesch. than the more relevant 'I fear that she may, with rapid stride &c.'

777 παῖδες μητέρων τεθραμμέναι: rightly treated by Verrall as 'reared so that you are mothers' children,' an expression of 'gentle contempt for their fears.' The alternative rendering 'children reared by mothers' is more difficult to extract from the Greek and misunderstands παῖδες. The Chorus does not consist of young maidens (see 673), and the gen. is very dubious. The use in c.g. *Soph. Phil.* 3 ὁ κρατίστου παιδὸς Ἑλλήνων τραφεὶς is that of origin (as with γένος, βλαστάνειν, πέφυκα; Kühner-Gerth I. p. 376. 5). In a few instances where it appears to be gen. of agent the reading is probably unsound, e.g. Eur. *El.* 133 κείσαι σὺς ἀλόχου σφαγῆς (σφαγαῖς Paley), Or. 406 ἐξέτρενευσε ... πληγαῖς θυγατρὸς τῆς ἐμῆς (πληγαῖς?). In other places the explanation is obviously different. Thus Cho. 634 βροτῶν ἀτιμωθέν is gen. privative. We can hardly therefore render as τεθραμμέναι ὑπὸ μητέρων. But children who 'take after' the father are called (αἱ τοῦ πατρὸς παῖδες, while daughters, or sons lacking manliness, are παῖδες τῆς μητρός. Cf.

Cho. 826 (n.), *Eup.* 738 κάρτα δ' εἰμι τοῦ πατρὸς (Athena loq.), *Soph. fr.* 139 οὐτοὶ γένειον ὥδε χρὴ διεληφῆς | φοροῦντα κἀνδρόπαιδα καὶ γόνι μάγαν | μητρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς δέων, *El.* 365, O. C. 442 αἱ τοῦ πατρὸς (the sons, who should naturally be the father's children rather than the mother's), Eur. *Hel.* 999q. Somewhat differently Eur. *El.* 1103 αἱ μὲν εἰσιν ἀρσένων, | αἱ δ' ἀφ' ἀφροδισι μητέρας μᾶλλον πατρὸς.—τεθραμμέναι = τρεφόμεναι τροφῇ λαβοῦσαι ὥστε εἶναι.... They have been brought up, not to war and action, but to retirement and timidity.

778 ἤδε: with affection.—πέφευγεν (like πέπτωκεν, 'lie low,' of the next line) expresses a state rather than an act.—πόλις, resumed by πόλις of 780, reiterates the reassuring news before mention of the accompanying disaster.

779 πέπτωκεν: dramatically more effective than πέπτωκε δ'. The word is not merely 'are overthrown,' but (as the context indicates) it glances at the dropping of winds and waves (cp. Hom. *Od.* 14. 475 ἀνέμοι πέσει, the use of *cadere*, and ἠνεμοὶ εἶδει πρὸς τὸν of the sea).—ὀβριμῶν. It is possible that ὀβριμῶν (of rec.) should be preferred here as connecting the word with ὄμβρος and therefore more closely with the following metaphor. ὄμβρος, while suited to the notion of storms, once more recalls the Γίγαντες to whom the Argive champions have been compared (c.g. 411). Cf. Pind. O. 4. 7 Τυφῶντος ὄβριμον, and (in keeping with such a character) Hom. *Il.* 22. 418 ἀνέρα τοῦτον ἐνίσθαλον

SCOUT.

Courage, ye true mothers' children, bred thereto. This realm is free of the yoke of slavery. The braggings of the bravoës are overthrown. Our state is in still waters, and, for all the lashing of the billow, it hath sprung no leak, but the wall proves taut, and it was with trusty champions that we blocked the ports. For the most part—at six gateways—all is well. The seventh that august Captain of Sevens, the lord Apollo,

Soph. *Trach.* 295 πολλή τ' (recc.) for πολλή 'στ', *El.* 309, Ath. 36 E &c.). *κἀ κλυδωνίου* is possible. 783 *ἐφραζόμεθα* M, corr. recc., *ἐφαρζόμεθα* Dind. (see 63 c.n.). 784 m' adds δ' (Δ superscr.) after καλῶς. 785 *ἔβδομαγέτης* Burton

ὄβριμοεργόν, Hes. 7λ. 996 *ὄβριστης* Πελλῆς καὶ ἀτάσθαλος ὄβριμοεργός. In *Et. Mag.* 613, 23 one of the senses of *ὄβριμος* (besides *ισχυρός*) is *ἀπειλητικός*.

780 sq. πόλις δ' ἐν εὐδία τε: sc. ἐστὶ. There is, however, a feeling of grammatical abruptness about this, and the true reading may be *ἐνευδία τε* (cf. *εὐδία* and Ap. Rhod. 2. 935 *ἐνευδίων*). For the expression itself cf. Eur. *Andr.* 1145 *ἐν εὐδία δὲ πως | ἐσθ' φαεινός δεσπότης* στίλβων δ' πλοῖς.—καί: 'yes....' It is tempting to read *κάν*, but the instrum. dat. is joined to the passive sense in *ἀντλον οὐκ ἔβζετο*, i.e. *οὐκ ἐρράγη, οὐκ ἐπρώθη*.—πολλοῖσι: 'though so many.'

782 sq. στέγει: 203.—The πύργος of the town answers to the *τῶχος* of the ship (747 sq.), the πόλις answer to the 'ports' (31 sq. and cf. *θυρίδες* of a ship in Ath. 205 A), and the προστάται to the fighting *ἐπιβάται*.—*φευγγόις* is stressed.—*μονομάχοισι* defines the reference as being to the individual champions selected by Eteocles. The word should be noted as shewing how the fighting was actually done.

784 καλῶς ἔχει τὰ πλεῖστ' κ.τ.λ. It might be disputed whether this means (1) 'the most part has gone well—to wit, at six gates (but not so well at the seventh)' or (2) 'at six gates the most part has gone well (but not without some harm to our men)'. Moreover τὰ πλεῖστ' may be the true subject of *ἔχει* or may be adverbial ('things have gone well for the most part'). The simplest interpretation is (1).

785 τὰς δ' ἑβδόμας κ.τ.λ. A connection of Apollo with the number seven (perhaps originally astronomical) is indicated in various passages, e.g. Hes. *Opf.* 770 *ἑβδόμη ἱερὸν ἡμᾶρ* | τῇ γὰρ

Ἀπόλλωνα χρυσάορα γέιντο Λητώ, Plut. *Mor.* 717 D τὸν θεόν, ὡς ταύτῃ (sc. τῇ ἑβδόμῃ) γενόμενον... *Ἐβδομαγενὴ καλεῖται*, *ibid.* 738 D ἡ δ' ἑβδόμας τῷ Μουσῳ γένῃ προσκεκλήρωται, 391 F, Herod. 6. 57, Herod. 3. 53 (where see Nairn). But to suppose that *ἑβδομαγέτης* is here simply substituted *παρὰ προσδοκίαν* for *ἑβδομαγενὴς* would make a very feeble point. The addition of δ' *σημνός* contrasts Apollo with others who might bear the title *ἑβδομαγέτης*. In view of the continued metaphor from a ship and its defenders it may be no idle guess that the *ἑβδομαγέτης* (or *ἑβδόμαρχος*) was an officer who 'commanded seven.' Cf. the *πεντηκόνταρχοι* controlling 50 oarsmen on a trireme, and for other officers see Neil on Ar. *Eq.* 542. Xenophon in the *Cyropædia* speaks of *πεντάδαρχοι*, *δεκάδαρχοι*, *δωδέκαρχοι* in the Persian army. An *ἑβδόμαρχος* might very well command the six *ἐπιβάται* on one side of a ship, being *ἑβδομοι ἄνδρες*. He would choose his own post (hence *ἀνέστη*). Literally taken such an office would not be a very exalted one, but δ' *σημνός* makes all the difference. Apollo condescends to that position. Hence also the honorific *ἀναξ*: 'no less than Lord Apollo.'—*ἑβδομαγέτης* is correctly formed for *ἑβδομ(αδ)αγέτης*: cf. *μελανθής*, *Πλεισθένης* (= *Πλειστοσθένης*) &c. The first α is one of a frequent type: cf. *λοχαγέται* (42), *κυναγός*. See *Cho.* 569 (n.) and add *νοθαγενής*, *ναμάρχεια*, *γονάσομαι*, *διβάμοι*. The termination -*της* is probably a correct survival in a military word, and would be especially fit in connection with ritual (cf. Alex. *ap.* Ath. 39 B δ' *δαμάτωρ Βρόμος*). 'Dorica forma etiam Proclus usus est in commentario ad Timæum Platonis III. p. 200' (Herm.).

ἀναξ Ἀπόλλων εἴλετ', Οἰδίπου γένει
κράϊνων παλαιὰς Λαῖου δυσβουλίας.

ΧΟ. τί δ' ἐστὶ πρᾶγμα νεόκοτον πόλει πλεόν;

ΑΓ. πόλις σέσσωται· βασιλέως δ' ὁμόσποροι— 789

ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου. 791

ΑΓ. φρονούσα νῦν ἄκουσον, Οἰδίπου τόκοι—

ΧΟ. οἱ γὰρ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι—

ΧΟ. ἐκεῖσε κηλθον; βαρέα δ' οὖν ὁμως φράσον. 795

(and schol. 7). †. 788 πρᾶγμα recc. παρὼν recc. (for πλεόν), πλεόν Kiehl, πλεόν Dindorf. †. 789 sqq. The order in M is disturbed. The verse (790) which in the text above has been placed (*ed.) after 795 is written in M after 789. For explanation of the error see †, and, for various arrangements, Wecklein's Appendix. 789 σέσσωται M, the text being otherwise sound. m writes εἰς over ἐπὶ of βασιλέως.

788 sq. Ἀπόλλων: not merely through his traditional association with the number seven, but as the God whose oracle was disobeyed (731 sqq.).—εἴλετ': if ἐβλεμαγέτας has been correctly explained, the sense 'chose' is most simple. It might, however, only mean 'took' (cf. Soph. O. 7. 889 καὶ νῦν θάλατο μοῖρα, and more freely still Herond. 3. 54 οὐδ' ἔπαυτο νῦν αἰρεῖται).—κράϊνων gives the reason. He did not choose the gate simply to defend it, but 'in working conclusion to the error of Laius.' Apollo is not to blame for this result. He is the mouthpiece of destiny; the δυσβουλίας of Laius must find their necessary outcome; and Apollo is represented as giving that perversity its full way. For παλαιὰς see 728 and for δυσβουλίας 735. The news is being gradually broken.

788 τί δ' ἐστὶ κ.τ.λ. The Chorus takes up the last words, of which it dimly conceives the meaning.—νεόκοτον: with the sense of 'alarming' found so frequently in νέω (357 n.).—πλεόν: 'added' to previous troubles, to make matters worse (not 'left for you still to tell').

789 sqq. That something is wrong with the arrangement in M is universally admitted. The error might be one of the order or of an interpolation. The following considerations make strongly against v. 790 as it stands in M (crit. n.). (1) the reading ἐκ χειρῶν ἀποκτόνων is so peculiarly corrupt that it is hard to think of it as merely a misreading of a line written in the ordinary script of the current text. It must be either an inter-

polation made at a date when the laws of iambic metre were not understood, or an interlinear explanation not intended for a verse, or it represents a line accidentally omitted and obscurely written in the margin, whence it was inserted (with misreading) at the wrong place: (2) πλεόν of v. 789 has all the appearance of introducing a natural answer to the question of the Chorus; i.e. in reply to the word πόλει the Scout says 'so far as the country is concerned, it is safe enough.' This line is therefore probably genuine where it stands: (3) but, if 789 is genuine, it is natural to expect simple στιχομυθία, and therefore *prima facie* v. 790 is not genuine in its present position: (4) if the Messenger here actually said ἄνδρες τεθνήσκω ἐκ χειρῶν ἀποκτόνων (or its equivalent), there would be no little absurdity in the subsequent dialogue. The Chorus could only ask its excited questions if it had not received the information which the line gives: (5) those questions imply the following development. The Mess. begins to speak of the brothers; he names them first in terms not quite specific (βασιλεῖς ὁμόσποροι). The Chorus really guesses what is coming, but in its excitement exclaims τίνες; He has not yet said that they are dead, still less that they slew each other. That they are dead is next told, but the Chorus is anxious to know, not only whether they are dead, but the worse matter still; 'Did they actually come to that dread crime? Did they make havoc of each other with hands thus too much akin indeed (796) &c.?' But to give

took for himself, bringing upon the house of Oedipus the crowning of the follies of Laius long ago.

CHO. Nay, what fresh matter is there now to alarm the realm?

SCOUT. The realm is saved, but the joint seed of the king—

CHO. Who? What sayest thou? Dread of the news confounds my mind.

SCOUT. Keep thy right mind and listen. The sons of Oedipus—

CHO. Ah! miserable me! I am true seer in things of evil.

SCOUT. Aye, and with no gainsaying, done to destruction—

CHO. Did they e'en go so far? Though sore the grief, yet tell us.

βασιλῆς recce. 792 τόκος M, with γένος superscr. (m). The glossing was frequent (see e.g. MSS at Eur. *Alc.* 505). τόκος Heimsoeth, τόκω Dindorf. 793 of ἐγὼ M. 794 κατεσποδηνῶ Dindorf. 795 ἐκείθι κείσθων M, with ἢα over eis (m). Corr. *ed. For the corruption see †. γ' οὖν Blomf., γ' ἀλλ' Paley, δ' οὐθ' Herwerden. †.

both these last lines at once to the Chorus is to break the *στιχομυθία*. Hence it would seem that there, if anywhere, should be inserted v. 790 of M, as the necessary complete and unequivocal answer of the Messenger.

From this it will be seen that the ascription of the lines to the speakers in M is quite correct, and that the only serious error which that MS commits is in the position of v. 790. It is not very hard to find a reason why the line should have been carelessly written here. It will be observed that v. 795, which it should follow, ends in *ομωσφρασον*, while v. 789, which it does follow, ends in *δυόσποροι*. It was this resemblance which misled the eye of some scribe when he had copied v. 789.

789 βασιλῆς δ' *δυόσποροι*: 'the joint-seed of the king,' subsequently (792) interpreted by *Οἰδῖπου τόκοι*. The intended expression is perhaps not complete, as he may have meant to continue with *παῖδες* (*τεθνήσκειν κ.τ.λ.*). Though not so stated, it appears to be assumed by Aeschylus (and implied in a natural consideration of the whole situation) that the brothers were twins. If so, *δυόσποροι* = *οἱ μὲν σπορᾷ (or ὁμοῦ) σπαράντες*.

791 τίνες; with a tone not merely of enquiry, but of alarm. 'Who?' The last *στάσιμον* shows that they are ready for the news.

792 φρονόσα takes up *παραφρονῶ*.—*νῦν* (rather than *νῦν*): 228 (n.), 232.—*τόκοι* is at least as probable as *τόκω*:

when the speaker resumes we have the plur. *κατεσποδηνῶν*.

793 πάντες ἐμὲ τῶν κακῶν: not 'I presage what you are about to tell me' (a remark too naive for the circumstances), but 'I am (it appears) a prophet of the evil side of things' (referring to vv. 707 sqq.). The article is the same as that of 560 (n.), 581. It was a common reproach against *μάρτυς* that they nearly always predicted τὰ κακά, and seldom or never τὰ ἀγαθά. The Chorus admits that it deserves this character, and there is doubtless a certain self-reproach, since the notion that prophesying evil also induced it still lingered.

794 οὐδ' ἀμφιλέκτως μὴν κ.τ.λ. For οὐδ'...μὴν cf. 655 (n.), 525 (n.). The sense is either (1) 'out of question κατεσποδηνῶν,' i.e. the word κατεσπ. can be applied to them beyond all question, or (2) 'equally (without distinction) κατεσπ.' The latter appears the more satisfactory. The former would possess point only if κατεσπ. were felt to be a peculiarly strong word, needing to be asserted with emphasis. The use of οὐδ' rather than οὐκ is due to the thought. It is as if he had already said 'slaughtered'—'and without distinction too.'

795 ἐκείσθων κηλθον; 'Did they actually come to that?' (viz. to that fell deed which was threatened and which we feared: 668 sq., 705, 721 sqq.). Not 'Did they come to that?' (= *κάκεισθων*). The reading ἐκείθι κείσθων was due to a

- ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χειρῶν αὐτοκτόνων. (790)
 ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἡναίροντ' ἄγαν;
 ΑΓ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.
 αὐτὸς δ' ἀναλοὶ δῆτα δύσποτμον γένος.
 τοιαῦτα χαίρειν καὶ δακρύνεσθαι πάρα·
 πόλιν μὲν εὖ πράσσουσιν, οἱ δ' ἐπιστάται, 800
 δισσὴν στρατηγῶ, διέλαχον σφυρηλάτῃ
 Σκύθῃ σιδήρῳ κτημάτων παμψησίαν·
 ἔξουσιν δ' ἦν λάβωσιν ἐν ταφῇ χθονὸς
 πατρός κατ' εὐχᾶς δυσπότητους φοροῦμενοι.
 πόλις σέσεται· βασιλεῖον δ' ὁμοσπόρου 805
 πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.

790 ἄνδρες M, corr. Porson. χειρῶν M, corr. recs. αὐτομάτων M with κτώνων superscr. (m7), but the corruption was unlikely. Qu. *αὐθαιμάτων? αὐτοσφάτων Weil, αὐθαίρων Dindorf. 790 ἦν M in marg. ὅπως recs. ἄρα Meineke for ἄγαν. Nauck transposes ἄγαν and ἅμα (797). †. 797 ὅπως recs. 798 M

correction of ἐκείν by αὐτός. The verb is corrected by m, but ἐκείν (not elsewhere found in tragedy, although that consideration is perhaps not of great weight) was left. The expression itself reminds one of *ἔλασε δ' ἐς τὸ τῶν* (Cho. 938), *χειρὶν ἐς τῶν ἔργων* (Soph. El. 614), *ἐπὶ τῶν ἰναι* (Ar. Lys. 543). [ἐκείν κείσθην is a very bald phrase, whether it be taken as a question or an excited completion of the Messenger's sentence.]

798 (=790) ἐκ χειρῶν αὐτοκτόνων. This gives the dread news (βαρύνει). The reading αὐτομάτων is difficult to explain if the original was αὐτοκτόνων. For *αὐθαιμάτων (see crit. n.) may be quoted (1) αὐθαίμως, αὐθαίμως, (2) the similar formations φιλαίματος, ἀνόμεματος. It is a stronger word (= ὁμοσπόρων) than σιναίμως or ὁμαιμόνων.

799 ὅπως ἀδελφαῖς...ἄγαν: i.e. ὅπως ἄγαν ἀδελφαῖς. The hands were those of brothers, but they were also too much 'alike,' too well matched in cruel temper and in successful slaying. For adj. ἀδελφός (germanus) cf. Soph. O. C. 1262 ἀδελφὰ...τοῦτοις φέρει | τὰ...θραύτηρια (and frequently). In ἡναίροντ' the imperf. gives the panoramic effect. The brothers are seen in the deliberate effort to slay.

797 ὅπως ὁ δαίμων κ.τ.λ. The Messenger prefers to see the matter from another standpoint: the work was that of their evil genius (692). He treated both alike, and at the same moment (ἄρα).

798 αὐτὸς δ' ἀναλοὶ κ.τ.λ.: (1) 'by himself...'; i.e. with the same thought as in 939 *δυὸν κρατήσας ἐλαξε δαίμων*; or better (2) 'in his own person' (no less), i.e. the deed seemed to be theirs, but it was the δαίμων himself assuredly (δῆτα), who in this act is destroying the race. (αὐτὸς δ' may be suggested; 'and in one and the same way he is in fact destroying the whole race.' Cf. αὐτὸς δὲ Soph. Ant. 715, αὐτὸς Ant. 85, O. T. 931, Eur. Med. 319. This gives point to the pres. ἀναλοὶ and also to δῆτα and γένος.)

800 sq. πόλιν μὲν εὖ πράσσουσιν: the motive of χαίρειν. Though the accus. is made the easier partly by the preceding τοιαῦτα and partly by δακρύνεσθαι, it would follow χαίρειν itself by a familiar idiom. Cf. Soph. Ph. 1314 *ἔσθην πατέρα τὸν ἄμυν εὐλογοῦντά σε, Αἴ.* 126 *ὅ μιν εὖ πράσσων' ἐπιχαίρω*, Hom. Il. 8. 377 *ἢ νῦν Πριάμοιο πότι κορυβαλόος ἔστωρ | γηθήσει προφανέτα*, [Eur.] Rhes. 390 *χαίρω δὲ σ' ὀνυχόεντα*, Hipp. 1349 *τοῖσι γὰρ ἀνείθεῖς θεοὶ | θνήσκοντες εὖ χαίρουσιν*, Et. Mag. *χαίρω ἐν ἡλιούδῃ*. Ὀρωπικὸς ὅπως λέγουσιν, Pind. P. 7. 14, Eur. fr. 328, 673.

οἱ δ' ἐπιστάται: not regarded as commanders of the two armies (since tears would not be shed for Polyx. as leader of the Argives), but in opposition to πόλιν: 'its heads.' Though Theseus has been for a time *de facto* king of Thebes, Polyneices had his claim. The state is now headless. The words *δισσὴν στρατηγῶ* might

SCOUT. The men are dead, by hands of the selfsame blood.

CHO. By hands so brotherlike—too like—did they seek death?

SCOUT. So equal the spirit of their fate for both alike.

Yea, 'tis for sure none other who blots out the ill-starred race. Such cause we have for joy and tears. With the country all is well, but its heads and chiefs, its pair of high commanders, have divided with the hammered Scythian steel their substance and estate, and their holding of land will be as they find it in the grave, borne thither on the stream of their sire's unhappy prayers.

The realm is saved, but, for the princes of joint seed, the earth hath drunk their blood by death at each other's hands.

[Exit SCOUT (to right).]

gives the sign for ἄγγελος to this line. m' writes γ' (Γ') over δ'. αὐτός γ' Heimsoeth. †. Qu. * αὐτός δ' ? †.

799 δακρύσσειναι m' (i.e. σ superscr.), δακρύσσειναι recc.

803 ἐνταφῇ M (στ in marg.) and schol. χθόνα Bruck. †.

804 δυσπότης Headlam. πορθηόμενοι Meineke, κληρούμενοι Weil, φθατούμενοι Kirchhoff. μοιρώμενοι is possible, but no conjecture is preferable to the text. †.

805 M has here σίσυται βασιλείου M, corr. recc.

806 γὰρ M, γαί m'. ἐπαλλήλῃ Wecklein. †.

mean 'each at the head of an army,' but such a fact is irrelevant to their grief. Rather it amplifies the notion in ἐπιστάται '(our) two leaders.' A στρατηγός is one who rules a στρατός, whether as army or people (see 107 n.); cf. Soph. *Ant.* 7 τί τοῦτ' αὖ φασι πανδήμῳ πόλει | κήρυγμα θεῖναι τὸν στρατηγὸν ἀρίστως; The title is also familiar for the 'chief magistrate.' The word δισσώ and the emphasised dual point to their combination in one function (relatively to Thebes) rather than to their opposition at the head of different armies. For *dissoi* as two conjoined cf. *Cho.* 866, Soph. *Aj.* 57 *δισσὸς Ἀτρείδας*.

801 sq. σφυρηλάτῃ Σαῖθῃ κ.τ.λ. The epithets are not purely ornamental, but refer once more to the cryptic prophecy. See 925 (n.). A 'lot' was generally of softer material than iron (cf. 714 sqq. n.) and, if of iron, it would not be 'hammered' into shape.—παμπησίαν: 'full portion.' Cf. *παγκληρίαν* (*Cho.* 484), but the present word is nearer to the legal language (Poll. 10. 12 *κάλλιον δὲ τὴν ἐνδομενίαν (supellectilem) παγκτησίαν ἢ παμπησίαν ὀνομάσαι...τραγικώτερον γὰρ ἢ παγκληρία*).

803 ἔξουσι...χθονός. The common alteration to χθόνα is technically very improbable.—ἦν belongs to *παμπησίαν* (which may denote one person's share; cf. *Cho.* 484), and the construction is strictly ἔξουσι δὲ χθονός *παμπησίαν ἦν λάβωσιν ἐν ταφῇ*, 'they will hold, as their full share of land (i.e. as far as their

estate in land is concerned), that which they get in burial.' For the notion cf. 718 sq.

804 *δυσπότης* = *κακοδαίμονας* in the sense of 'misguided,' 'infatuated': cf. Bacchyl. 5. 138 *μάτηρ κακότητος ἐμοί | βούλευσεν ἄλκρον*, Soph. *O. T.* 888 *δυσπότην χάριν χλιδᾶς*. So *Aj.* 1156 *ἀνολβον* = 'foolish' (where Jebb cites Dem. 3. 21 *οὗ γὰρ οὕτως ἄφρων οὐδ' ἀτυχής εἰμι*). Similarly *δυστητος* (*Ar. Ecc.* 166). Hence *φορούμενοι* is sound. Their reckless conduct is due to their being borne helplessly along on the current of their father's misguided prayers. The notion in *κατ' εὐχὰς φορούμενοι* is precisely that of *κατ' οὐρον* (677) following *μήτι σε...ἄτα φέρτω* (674), and the whole thought is the same as in that context. Cf. also *Cho.* 926 (n.) *πατρὸς γὰρ αἶσα τὸνδ' ἐσσυρίξει μέρον*, Pind. *I.* 3. 5 *ἄλλοτε δ' ἄλλοις οὐροσ | πάντας ἀνδρώπων ἐπαίσσωσιν θάνατον*, Sol. fr. 12 (4). 45 *ἀνέμοισι φορούμενοι ἀργαλείουσιν*.

805 *πόλις σίσυται* κ.τ.λ. Before departing the ἄγγελοι formally sums up his tidings of good and bad. In *δυσσπότην* followed by *ἐπ' ἀλλήλων* there is the thought that, as they were born together, so they died together and through each other. The opposition *πόλις* (*βασιλείου* as in 749 sq.

806 *ἐπ' ἀλλήλων φόνε*. It is doubtless tempting (though unnecessary) to read *ἐπαλλήλῃ* (cf. Soph. *Ant.* 56 *αὐτοκτονούσιντε τῷ ταλαιπώρῳ μύρον | κεῖνον καταργήσαντ' ἐπαλλήλων χερούσιν*, where

ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαίμονες, οἱ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,
πότερον χαίρω κάπολολύξω
πόλεως ἀσινεῖ σωτηρία,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους,
οἱ δὴτ' ὀρθῶς κατ' ἐπωνυμίαν
καὶ πολυνεικεῖς
ᾧλοντ' ἀσεβεῖ διανοία;

810

815

στρ. ὦ μέλαινα καὶ τελεία
γένεος Οἰδίου τ' ἀρά,
κακὸν με καρδίᾳ τι περιπίτνει κρύος.

807 πολιοῦχοι M, corr. Pauw. 808 ῥύεσθαι M², τοῦσδ' ῥύεσθε rec. For metre
†. 811 σωτήρι M, σωτηρία rec. (of which some transcriber of M failed to make
metre). †. σωτήρι <τόχη> Scholfield (φορῆ, πότμη, δόμη or φάη might also be

MSS give ἐπ' ἀλλήλων). The construction is φόνω (modal or instrumental) ἐπ' ἀλλήλων (with the verb) rather than ἐπὶ φόνω 'under (to the accompaniment of) slaughter.' Cf. Ar. *Eq.* 1169 ἐπὶ τῇ θεῷ τῇ χαρὶ τῇλεφαντίνῃ, Eur. *Suppl.* 401 Ἐρεοκλέους θανόντος... | ...ἀδελφοῦ χειρὶ Πολυνείκους ὕπο. A similar but more ambiguous combination in Eur. *H. F.* 20 Ἦρας ὕπο | κέντροις δαμασθαίς. [It is possible also to construe φόνω ἐπ' ἀλλήλων as = τῷ ἐπ' ἀλλήλων φονεύοντι.]

807 μεγάλε Ζεῦ κ.τ.λ. Zeus, though invoked first and separately according to the principle *ab loue principium* (cf. *Suppl.* 1 (n.)), is himself one of the πολιοῦχοι (111). Hence καὶ virtually = καὶ ἄλλοι (see schol.).

808 2q. οἱ δὴ κ.τ.λ. δὴ takes up πολιοῦχοι: they prove 'guardian gods indeed.'—ῥύεσθαι: though the pause is perhaps greater in the instances cited by Jebb on Soph. *O. T.* 1303, the break in synapheia is allowable when there is any appreciable stop at all (cf. *Suppl.* 7, 13, 36, *Cho.* 861, *Pers.* 15). There is affection in τούσδε and a plea in Κάδμου (cf. 123 with 153).

810 1q. ἐπολολύξω: 254 (n.), *Ag.* 28, 592 (ἐπολολύξα μὲν πάσαι χαρὲς ὕπο). If πόλεως ἀσινεῖ σωτήρι is correct it must apparently mean 'its unharmed *Σωτήρι*, its Saving Power unimpaired.'

i.e. the state of the city is identified with the state of its *Σωτήρι* (not specifically Zeus, but a generalising of its saving agencies as a genius). The *Σωτήρι* is represented as being injured when his city is hurt. [Otherwise we may render 'bringing no harm' i.e. 'permitting no harm.' Activity and passivity were often scarcely distinguished by a Greek in certain classes of adjectives: cf. φοβερός, τυφλός.] The paroemiac verse regularly ends in ~ ~ ~ ~, but ~ ~ ~ is no less permissible (cf. *Suppl.* 7, *Pers.* 33). But σωτηρία (of rec.) is probably correct, the scansion being Homeric (συβορία, ιστία, ἀκομιστία, προθυμία, ἀργία, ὑποδείξη, ἀτιμία all occur). In Soph. *Ant.* 130 ὑπεροπλία (anapaestic) appears correct, as in *Il.* 1. 205, Theoc. 25. 138. Cf. Xenophanes *fr.* 2 (19). 7 προδρία, Hippon. *fr.* 40. 4 τωγήρι. [All these occurrences are Ionic, and it is quite possible that Aesch. actually wrote σωτηρία. In that case the corruption of σωτήρις ὃ τοῦσδ' into σωτήρι ὃ τοῦσδ' would follow.] The sense 'while'—i.e. the state of τὸ σῶμα

is
be
d—

CHO. O mighty Zeus and the land's guardian Powers, who save indeed from harm these walls of Cadmus! Shall I rejoice with chant of jubilation that no hurt hath touched the safety of the realm, or shall I weep for the cruel and ill-starred fate of yon childless leaders of the war, who, true to their name and quarrelsome indeed, perished through wilful wickedness?

Black and inexorable Curse upon the race, O Curse of Oedipus! *strophe.* a chill of wretchedness falls round my heart. 'Twas for a tomb

suggested, but it is hard to see why any of these, except φορῶ, should be lost). *ἀσυνῆς εὐσολῆ* Ritschl. 814 of δῆτ' ἐρεῶς Halm. 815 <ἐρεῶν κλεινοί> καὶ (Prien) or <ἐτόμως κλεινοί> or the like are not required. †. 816 δασεβῆ M^a. 818 Οἰδίπου γ' rec. †. 819 καρδίαν rec. †. τ. M (i add. m). περιπτνῆ

no children behind them, whether to continue the race or (a point very essential to Greek notions of happiness in death) to pay honours to their tombs. In Lucian *Lucr.* 13 the father who has lost his son will cry οἶχαι μοι καὶ τέθνηκα... οὐ γαμήσας, οὐ παιδοποιησάμενος. Cf. Cho. 1004 δλοῖμην πρόσθεν ἐκ θεῶν ἄπαις (n.), Soph. *El.* 187 ἄπαις ἀνευ τεκνῶν καταράκομαι, Eur. *I. T.* 697 ὀνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἄπαις δόμοι | πατρός οὐμὸς ἐξαλειφθεῖν ποτ' ἄν. Though according to Pind. (*O.* 2. 38) and Hdt. (4. 147) Polyneices left a son Thersander, and according to Hdt. (5. 61) Eteocles left a son Laodamas, to play their parts among the Epigoni, yet none of the tragedians recognise the existence of these sons, but all imply the contrary. So in Soph. *Ant.* 174 it is γένους κατ' ἀγχιστεία that Creon succeeds to the throne.—πολεμάρχους: see 800 sq. (ἐπιστάται and στρατηγῶ). Not 'leaders (on either side) in (this) war,' but those who would naturally lead Thebes in its wars. There are no princes left to take this place, and the fact is a cause of public concern.

814 sq. of δῆτ' ὀρθῶς κ.τ.λ. The notion that e.g. <ἐρεῶν κλεινοί> has fallen out is due to an instinct for seeking in poetry the formality of prose. A prose-writer would perhaps say 'who perished true to their names—Right-Famous and Right-Quarrelsome.' But among poets Aesch. at least would hardly have used so pleonastic an introductory expression as δῆτ' ὀρθῶς κατ' ἐπωνυμίαν. For him δῆτ' ὀρθῶς or δῆτα κατ' ἐπωνυμίαν at most would have sufficed. He might, for instance, have written οἱ... ἐρεῶς δὲ κλεινοί καὶ πολυνεκεῖς ὦλοντο. What he actually says is οἱ ὦλοντο ('who perished, in the one case') ὀρθῶς κατ' ἐπωνυμίαν (viz.

Eteocles, 'true to his name,' i.e. with ἐρεῶν κλεινοί, as fighting for his country and his honour) καὶ ('and in the other case') πολυνεκεῖς (i.e. Polyneices, διὰ τὸ πολυνεκεῖς εἶναι). The only word which belongs equally to both persons and emphasises the fitness of the names is δῆτ'.

ὀρθῶς κατ' ἐπωνυμίαν. For ὀρθῶς in this connection cf. 392 (n.), Soph. *fr.* 880 ὀρθῶς δ' Ὀδυσσεύς ἐμὲ ἐπώνυμος κακοῖς. For instances of similar etymological play on names see Cho. append. to v. 32, Paley, *Introd.* to Eur. Vol. 1. p. xxxii, Smyth on Bacchyl. 6 (3). 1, and add e.g. *Hymn. Aphr.* 198 τῷ δὲ καὶ Αἰνείας ὄνομα ἔσσεται, οὐνεκά μ' αἰνὸν | ἔσχευ ἄχος.

817 sq. ὁ μολαινα καὶ τελέα. At first sight the combination of adjectives appears strange, but τελέα, in its sense of 'completing' or 'completed,' involves that of 'unrelenting.' The Ἀρά is personified; hence μολαινα (cf. 686 (n.) and *Kēpes molainai* Mimnerm. 2. 5).

γένους Οἰδίπου τ': i.e. the curse which has attached itself to the race as a whole since the πρῶταρχος ἀτη (*Ag.* 1191), and which was renewed in the malison of Oedipus. So far as concerns the subject in Aesch. the reference is to the consequences of the *δυσβολία* of Laius, but even the prohibition laid upon Laius was due to a previous ban upon the γένος. The schol. on Eur. *Phoen.* 1611 ἀράς παραλαβὼν (Οἰδίπου) Λαίου καὶ πατρὶ δούς relates that Laius had been cursed by Pelops for carrying off his son Chrysippus.

819 καρδίᾳ: either locat. or dat. incommodi.—καρδίαν of the later copies is the more common (*Suppl.* 384 φόβος μ' ἔχει φρένας, *Eum.* 88, *Hom. Il.* 23. 47 ἐμὲ... ἔζεν ἄχος κραδίην, *Hes. Scut.* 41

ἔτευξα τύμβῳ μέλος
 Θυιάς αἵματοσταγεῖς
 νεκροὺς κλύουσα δυσφόρως
 θανόντας· ἧ δύσορνος ἄ-
 δε ξυναυλία δορός.

820

ἀντ. ἐξέπραξεν, οὐδ' ἀπείπεν
 πατρόθεν εὐκταία φάτις·
 βουλαὶ δ' ἄπιστοι Λαῶν διήρκεσαν.
 μέριμνα δ' ἀμφὶ πτόλιν
 θέσφατ' οὐκ ἀμβλύνεται.

825

π'. δυνόν (for κακόν) Heimsoeth. †. 821 κ of θυιάς is written by π' in an erasure. θυιάς ὡς rec. (ὡς being interpretative). *Θυιάς ἔτ', ἀποσταγεῖς would answer exactly to the antistrophe (829), but the syllable affected is of either quantity. (For -εφαγῆ

τοῖος γὰρ κραδίῳ πόθος αἰνυτο ταμῆνα λαῶν), but is scarcely therefore the more probable.

With κρῶτος of grief and fear cf. *Euip.* 161, *Ar. Ach.* 1191 *στηγερὰ τάδε κρῶτερ τάδε*, *Pind. P.* 4. 73 *κρῶτον μάντευμα*, *Batrachom.* 74 *φόβον κρῶτος*, and the same metaph. in *Cho.* 82 *κρῶταίος πένθεσιν παχυνόμενῃ* (n.), *Hom. Il.* 22. 432, *P. V.* 719 *ψόχῳ ψυχῆν*, with the contraries *λαβεῖν*, *θάλπειν*. All κρῶτος is unpleasant, and the force of κακόν is to intensify—a κρῶτος of more than ordinary distress. τι should be noted. It is not merely κρῶτος τι, as if the met. were qualified by τι, but = κρῶτος περί τινος; there is 'a certain matter' causing the chill. The meaning is brought out in what follows. There is a sense of guilt in their feeling.

820 sqq. ἔτευξα κ.τ.λ. It is perhaps natural to think of ἔτευξα as a virtual present (or 'timeless') after the pattern of *ἐτίπτεσθαι*, *ἔστην*, *ἐγίλασθαι* (= *ἔστην*), *ἔωξα*, *ἐλαθον*, *ἔδεισαν*, *ἐφριξέ* *ἔρωτι* &c. But all these express feelings or attitudes of mind, and they have no analogy with ἔτευξα μέλος. In *Cho.* 422 *ἔεφα κομῶν Ἀρῶν* the tense is a true past. Moreover in v. 823 those who render *δύσορμος* ἔδε ξυναυλία κ.τ.λ. as 'ill-omened harmony (or symphony) of the spear'—whether it mean the equal combat of the brothers or (as Verrall takes it) the dirges which the Chorus is now to sing—do not give to *δύσορμος* any satisfactory value. The combat (or dirge) may be 'sad,' but why 'inauspicious'? As used to describe a fight ξυναυλία is surely a naively

incongruous term, and as used of a musical performance ξυναυλία θεράς should mean music which accompanies fighting, not which follows it. The tense of ἔτευξα can only relate to the past, and the μέλος must be that of the last ode (707—776). This was sung while the fight was proceeding and was therefore ξυναυλία θεράς, the latter word being stressed, since the αἶσλος usually accompanies more peaceful actions. But it was an unfortunate and inauspicious theme to have chosen at such a time, the *δυσφημία* being a species of *μαρτυρία κακῶν* (793 n.), and therefore it was *δύσορμος*. There is no difficulty in ἔδε, which = τοιάδε (for τοιάδην).

The surface objection to this interpretation lies in the words *αἵματοσταγεῖς* ... *αἰόουσα θανόντας*, and the mistaken rendering naturally arose from assuming that the singing does not occur till it is heard that the brothers are slain. But we may join the words closely to *Θυιάς*, 'in my frantic condition (in my Thyliad possession) hearing...' i.e. 'my frenzy made me hear' (prophetically).—*τύμβῳ* is emphatic, and the sense of the whole passage is 'The tune I made was a tune for the tomb, when in a Thyliad state I heard of blood-dripping corpses miserably slain. Verily such an accompaniment to a fight was inauspicious (and hence my shudder of self-reproach).'

[For the reading see crit. n. ... *Θυιάς ἔτ'*, *ἀποσταγεῖς* would help towards inauspiciousness as well as produce exact metrical correspondence, but the metre is unimpaired enough and the omission of *ἔτ'* is idiomatic.]

820 ἔτευξα τύμβῳ; i.e. not in unison

I raised a song, when, as in frenzied vision, I heard of dead forms miserably slain, dripping with blood. Ill-omened it was for men to fight to music such as that!

The father's malison, once uttered, wrought its end un-^{anti-}wearying. In disobedience Laius chose, and his choosing has run the course. No care of country can make blunt the word of Heaven. ^{strophe.}

and -σταγῆς confused see MSS at *Pers.* 818.) θινὰς ὤτ, αἰμοσταγῆς Heimsoeth. 822 δυσφόρως M, δυσμόρως schol. and recce. †. δυσμόρως recce. 823 ἀἴθε M. 827 ἀπειστοί rec. †. ἀπιστοί, Λάμ', οὐ Verrall. 828 The usual punctuation is πτόλιν | θέσφατ' †. ἀμύνεται would be an easy suggestion for the metre, but is less

pleasurable διατριβή.—Ἰνευξα simply = ἐποιήσαμην: cf. Hom. *Od.* 10. 118 τεύχε βοήν, Pind. *P.* 1. 4 ὅπταν προοιμίων ἀμβολὰς τεύχῃ, *ibid.* 12. 19 τεύχε πάμφωνον μέλος.

821 Θινὰς: in frenzied inspiration. Cf. Eur. *H. F.* 1121 'Αἰδου βάσχος. The absence of ὤτ makes the phrase more idiomatic: Ἰνευξα μέλος θινὰς = ἡ οἷα θινὰς τεύχουσα μέλος. Cf. Ar. *Ran.* 159 ὄνοι ἄγω μυστήρια, Cephisod. (*Com. Frag.* II. 883) ἐγὼ δὲ τοῖς λόγοις ὄνος ὄμαι. Cic. *de Or.* 2. 57 docebo sus oratorem. In αἰμοσταγῆς we have once more a woman's dread of blood as the chief feature in the slaughter which she visualises (cf. 406 αἱματηφόροι).

822 δυσφόρως: i.e. in a manner distressing for us to bear. This is supported by *Cho.* 344—352, where it is wished that Agam. had died with glory and left a tomb δώμασιν εὐφρόντων. The moral aspect is added to the physical by this word as much as by δυσμόρως (i.e. fratricidal).

823 sq. δῶσόντος: since δυσφήμια induces an evil result.—ἄθε: 'this (of ours)'; practically = ταῦδε. Otherwise we may make ξυναυλία concrete (cf. *Ξυντέλεια* 237, *προσφίλεια* 502): 'we were in ill-omened accompaniment.'

ξυναυλία. The αὐλός was played as the accompaniment to various operations, e.g. at weddings, banquets, theatrical performances, and doubtless during various peaceful ἀγῶνες. Here the song accompanied a bloody ἀγών, an ἀγών δόξης.

825 sq. ἔξπραξεν οὐδ' ἀπέκταν κ.τ.λ. The words are an answer of one half-chorus to the self-reproach of the other. 'Our inauspicious μέλος is not the cause; the deed came through the relentless exaction of the debt by the

Curse of Oedipus and in consequence of the folly of Laius.'—ἔξπραξεν: without obj. (e.g. τὸ χρέος): cf. 776 τελέσθ.—πατρόθεν belongs to the combined εὐκταία φάτις (the ἀρά or εὐχή of 804), but in strict grammar is connected with the verbal notion in εὐκταία. The fuller phrase is not merely a variation of εὐχή, but expresses more specifically 'the prayer, when once uttered.'

827 βουλαὶ δ' ἀπιστοί κ.τ.λ.: 'the unconvinced will of Laius has run its full course' (lit. 'has lasted out'), i.e. has gone on to its full and natural effects: cf. 787 κραίνων παλαιὰς Λαίου δυσβουλάς (n.).—βουλαὶ ἀπιστοί = αἱ δὲ ἀπιστίας δυσβουλαί. Laius thought he knew better than the oracle. (ἀπιστοὶ ἀπαράσκευτοι, ἀπειθε Hesych. from Soph. *Trachis.*) The sense is the same as that of ἀπιστοί 'not persuadable,' but there is probably no clear rule for the substitution of the latter form (cf. *στεινός*, *στειντός* and note on Ar. *Ran.* 505). We may perhaps be content to write ἀπιστοί when there would be ambiguity (as perhaps *inf.* 861).

828 sq. μέριμνα δ' ἀμφὶ πτόλιν θέσφατ' κ.τ.λ. The lines are generally punctuated otherwise (crit. n.), being regarded as separate sentences with emphatic asyndeton. The first then means 'I fear for the country' (a sort of premonition of the war of the Epigoni?). But this is very abrupt and could scarcely have conveyed an intelligible sense to the audience. By making ἀμβλύνεται causal middle we remove the difficulty: 'and care for the country does not cause divine utterances to lose their edge.' For such middles cf. 841 (n.), *Cho.* 567 τί δὴ πύλῃσι τὸν ἱκέτην ἀπεργεῖται | Αἰγισθοί; *Eum.* 169 (ἐχράνατο), Eur. *H. F.* 168 τῶνδε τιμωροῦν...λιπέσθαι. The allusion is not to the conduct of Eteocles

ἰὼ πολύστονοι, τόδ' ἤρ-
γάσασθ' ἄπιστον; ἦλθε δ' αἰ-
ακτὰ πῆματ' οὐ λόγῳ;

830

τάδ' αὐτόδηλα, προῖπτος ἀγγέλου λόγος·
διπλὰ μερίμναι διδύμῳ ὄραν
κάκ' αὐτοφόνα διμοῖρα τέ-
λεα τὰ<δε> πάρ'· ἦ τί φῶ;
τί δ' ἄλλο γ' ἦ πόνοι πόνων
δόμων ἐφέστιοι;

835

ἀλλὰ γόνων, ὦ φίλαι, κατ' οὖρον

expressive. 830 *εργάσασθ'*, M without question-mark. Corr. *ed. †. For † see Meisterhans² 135 sqq. 831 *ἄπιστον* Schütz, *ἄελπτον* Wecklein. 833 *πρότοι* M (presumably from *πρώτοι*), corr. m'. 834 sqq. *διπλὰν μερίμναι διδύμ' ἄνορα* | *κάκ' αὐτοφόνα, διμοῖρα τέλεα τὰ πάλῃ· τί φῶ*; M. *διπλὰ μερίμναι διδύμ' κ.τ.λ.*, m.,

alone, but to that of all the kings, Laius, Oedipus and Eteocles. All these were patriotic enough and watched the good of the country, but no amount of such *μερίμνα* will (ever) prevent oracles from finding effect with the same trenchancy. The pres. tense makes the remark one of general application.

830 sqq. *τόδ' ἤργασασθ' ἄπιστον*; a rhetorical question, which is answered by 833 sqq., when the dead are seen approaching.—*ἄπιστον* is either proleptic or at least = *ἄπιστον ὅτι*.—*οὐ λόγῳ*: *ἀλλ' ἔργῳ* (as in Thuc. 6. 18, Hdt. 3. 24). Cf. Eur. *Herac.* 3 *οἶδα δ' οὐ λόγῳ μαθών*. More fully *οὐ λόγῳ μόνον* (Soph. *El.* 1453, *Aj.* 813), *ἔργῳ καὶ λόγῳ* (*P. V.* 352), *ἔργῳ καὶ λόγῳ* (*P. V.* 1114), *οὐ λόγῳ ἀλλ' ἐμφανῶς* (Ar. *Nub.* 611). The *λόγος* consisted in the oracular warning and the curse of Oedipus, by which these *πῆματα* were foretold.

833 *τάδ' αὐτόδηλα κ.τ.λ.*: 'Yonder it is, self-evident; a messenger's news is foreseen,' i.e. there is no need of an ἀγγέλος to announce what is approaching. The Chorus thus informs the audience of the coming procession (a παραχρησμός). With the general treatment of the situation cf. the entrance of the corpse of Neoptolemus in Eur. *Andr.* 1166 sqq. and of the dead chieftains in Eur. *Supp.* 794 sqq. (*ibid.* 1115 sqq.). An Athenian audience found a tragic pleasure in 'contemplating a funeral.'

834 sqq. The metre can hardly be determined. Hermann makes it iambic

(see crit. n.), and this has some probability, but is by no means certain. Neither can it be decided in what way the words here are to be distributed between members or halves of the Chorus. On the whole it seems best to ascribe them as in the text. The succession of short syllables is a feature of excitement: cf. the resolved dochmiacs in Soph. *O. T.* 1330 *ὁ κακὰ κακὰ τελέων ἐμὰ τὰδ' ἐμὰ τάδεα*. The reading of M *διπλὰν μερίμναι διδύμ' ἄνορα* yields no meaning and the *διδύμῳ* of rec. is very weak. *διπλὰ μερίμναι* (of m) would mean 'double is the care' (for the two brothers). This might be followed by *διδύμ' ἄνορα* *κάκ' αὐτοφόνα* 'twin sorrows of fratricide (wrought) through high courage' (thus putting the more favourable view of the struggle). But the uncertain tradition of the MSS and the peculiar accentuations in M point to the reading given in the text above: 'Here for us to see are the twofold ends—cruel, suicidal, fraught with double fate—of twin objects of care.'—*κάκ'* is the adj. and *τέλεα* the noun, the latter combining the meanings 'issues' (of their actions) and 'deaths' (*τέλεα βίον*: cf. Hdt. 1. 31 *ὡς τέλεα ἐσχάρτα*, Soph. *O. C.* 1720 *τέλεα* Plat. *Legg.* 740 C *τῶν τε βίωντων αὖ τῶν τέλει ἐχθρῶν*).—*μερίμναι* *καὶ* the two princes, regarded as care and grief (cf. *μέμνηται* applied to persons in early Eur.).

Oh lamentable! have ye wreaked this thing passing belief?
Have woes so meet for groans come in very deed?

[The bearers of the bodies of ETEOCLES and POLYNEICES
are seen approaching (from left).]

Yon sight tells its own tale; it needs no harbinger. Here is the end, plain to behold, of twin objects of our care—end cruel, fraught with double doom by mutual slaying. What other can I call it? What but griefs born of griefs homing at the hearth?

Come, friends; down the full wind of sighs ply round your

διδυμάνορα τεcc. τάδε τεcc. Corr. *ed. (i.e. διδυμάνορα and τεcc). †. διπλαῖ μέριμναι, διδυμ' ἀγαρόρεα κακά, | αὐτοφύνα διμοῖρα τέλεα τάδε πάθη Herms., ἀντιφύνα Herwerden. I formerly thought of διπλαῖ μέριμναι· διδυμ' ἀγορέα κακ' αὐτοφύνα· διμοῖρα τέλεα τάδε πάθη (assigning each clause to different speakers). 837 Paley (after Robert.) omits πόνων, thus weakening the passage. 839 γόν M, corr. τεcc.

κρυφθῆτον χθονί.—διμοῖρα: since the end of each involved the end of the other in 'a double fate.'—τέλεα is subject to *πάρ*, not object to *δρᾶν*: cf. Pers. 422 θάλασσα δ' οὐκέρ' ἦν ἰδεῖν. Hence the nom. πόνων in the answer.

837 sq. τί δ' ἄλλο γ' κ.τ.λ. sc. πάρεστιν ὁρᾶν.—δ' in such (responding) questions='nay' (French *mais*).—πόνων: 'troubles, the children of troubles.' Join in grammar δόμων ἐφέστιοι (Soph. Aj. 796 σκηπῆς ὕπαυλος).

839 sqq. This highly figurative passage (cf. Cho. 32—36 (n.) and the passage there quoted from Ag. 445 sqq.) is perfectly clear in meaning and construction, the text being doubtful only at one point (842), which does not affect either the general interpretation or the syntax. The Chorus metaphorically prepares to aid in wafting or ferrying the spirits of the dead brothers over the waters of Acheron to the sunless land. The manner of this will be by performing the ritual of mourning, which consists in lamentations and beatings of the hands upon the head. The sighings of lament are for the wind; the beating of the hands is for the stroke of the oars; and these together carry the boat with its melancholy freight across the water. To the Greek mind this sustained similitude is made the easier by (1) the words ἑρέσσει and πύτωλος, each of which has a special nautical application as well as the wider use, (2) the accepted notion that the dead are only admitted to Charon's boat to make a speedy passage when they

are buried with due rites. While pondering this notion the Chorus fancies it sees the boat departing across the water to the sunless land, and there springs to its mind a contrast of this boat—black-rigged and melancholy—departing to 'Pluto's gloomy reign,' with the ship which puts forth in circumstances and with a destination so different, viz. the mission-ship (θεωρίδα) which proceeds with bright sails and in festive trim to Delos. Delos is the 'bright' island (δῆλος, εὐδελος), while Hades is the 'dark' (ἀδής, ἀδελος, ἀφανής): Delos is the land of Apollo, while Hades is a land ἀστειβής Ἀπόλλωνι; Delos is therefore loved of the sun, while Hades is ἀνήλιος. At Delos on these festal days only the pure are welcomed, to Hades (πάνδοκος) all classes are admitted; Delos is an island, Hades is a χέρσον. Aesch. is thinking of the same antithetic terms as those in Plat. Mor. 394 Α λέγεται γάρ ὁ μὲν Ἀπόλλων ὁ δὲ Πλούτων, καὶ ὁ μὲν Δῆλος ὁ δ' Ἀιδωνεύς, καὶ ὁ μὲν Φοῖβος ὁ δὲ Σκότιος. It should also be observed that in the Delian θεωρίαι there went a chorus to chant προσόδια, and the Chorus here is thinking of such a service as contrasted with the present song of γόαι (Eur. Suppl. 976 δαῖδα θ' ἄς χρυσόκομος Ἀπόλλων οἶα ἐνδέχεται).

A chief mistake of interpretation has lain in joining τὴν ἀστειβῇ Ἀπόλλωνι to θεωρίδα instead of to χέρσον. With this error rectified there remains no perplexity except that of the reading in v. 842. There M gives τὴν ἀστονὸν μελέγροκον ναύσταλον θεωρίδα. It is obvious

ἐρέσσει' ἀμφὶ κρατὶ πόμπιμον χεροῖν
 πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
 τὰν ἄστολον μελάγκροκον θεωρίδα,
 τὰν ἀστιβῆ Ἀπόλλω-
 νι, τὰν ἀνάλιον
 πάνδοκον εἰς ἀφανῇ τε χέρσον.

840

845

ἀλλὰ γὰρ ἤκουσ' αἰδ' ἐπὶ πρᾶγος
 πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
 θρήνοι ἀδελφοῦν· οὐκ ἀμφιβόλως

ὄφρων M, corr. m. 841 γ in marg. M. 842 sq. τὰν ἄστολον μελάγκροκον |
 ναύστολον M, ἄστολον recc. Thom. Mag. (181, 10) quotes ναύστολον μελάγκροκον
 θεωρίδα (and so Dind., with τὰν). The original ναύστολον appears to have been
 read variously as ναύστολον and ναύστολον. †. A possibility is *ἀνδοτικὸν or

that ἄστολον is impossible in sense, while
 ναύστολον enfeebles the whole expression.
 Later MSS have the excellent ἄστολον
 for ἄστολον, and it is highly probable
 that ναύστολον and ναύστολον are both
 misreadings of ναύστολον, and that, of
 these, the ναύστολον of one copy has
 become (from a marginal note) incor-
 porated into a text containing ἄστολον.
 Thom. Mag. quotes the line with τὰν
 ναύστολον μ. θ., and this bears out the
 above theory. (If this is not, as it would
 appear to be, the true explanation, we
 might suggest ἀμείβεται ἀνδοτικόν. The
 sense would be that of an unusual kind
 of θεωρία, which does not bring back its
 passengers, since they have gone to *Thas*
undiscovered country from whose bourne |
No traveller returns (Haml. 3. 1. 79),
 across the *irremediabilis unda* (Verg. Aen.
 6. 425) *is τὸν ἀνδοτικὸν χῶρον...ἐνέρω*
 (Anth. Pal. 7. 467). Hades is proverbially
 ἀλάντος (Eur. fr. 868), ἀνέξοδος, ὅθεν
 πάλιν οὐκέτι νύκτος (Theoc. 17. 120).
 For the actual word in this connection
 cf. Eur. H. F. 430 τὰν δ' ἀνδοτικὸν
 τέκνον | Σάρωνος ἐπιμένει πλάτα | βίον
 κλέωνθον.]

889 γόνυ κατ' ὄφρον: 'along (with)
 a full wind of sighs'; i.e. let our sighs be
 full and deep, forming an ὄφρος to fill the
 sails. The notion of sighs as a 'windy
 suspiration' is not confined to Aeschylus,
 but is much played upon in Elizabethan
 conceits, e.g. Shak. T. G. of Ver. 3. 3 *If*
the wind were down, I could drive the
boat with my sighs, Anti. and Cl. 1. 2
winds and waters, sighs and tears, R. and
 J. 3. 3 *the winds, thy sighs*.

840 sq. ἐρέσσει. The word is used

specially of rowing, but is applicable to
 any regular or measured motion. Cf.
 Pers. 1047 *ἔρσει ἔρσει καὶ στήναζε*.
 Dionys. ap. Ath. 443 D *κυλικὸν ἐρέτας*,
 Eur. I. A. 139 *ἔρσει σὺν πόδα*.

ἀμφὶ κρατὶ κ.τ.λ. Beating of head
 and breast was part of the funeral cere-
 monies. Cf. Cho. 424 *ἀντικτόπλακτα*
πολυπλάκτα δ' ἦν ἰδὲν | ἐπασσυνετραβῆ
τὰ χερσὶ ὀρέγματα | ἀνυσεν ἀνέκαθεν,
κτύπη δ' ἐπιρροθεῖ | κρότητον ἄμυν καὶ
πανόθλιον ἡέρα, Eur. Tr. 788, Phoen.
 1351, Andr. 1210.—πόμπιμον: 'rapid'
 or 'vigorous' (sup. 358): cf. Soph. Tr.
 560 *οὐτε πομπίμου | κύπται ἐρέσειν οὐτε*
λαίφειν νεῖς.

χεροῖν πίτυλον. The gen. defines or
 identifies as in 64 *πύμα στρατοῦ* (n.).
 The usual πίτυλος is *κυτῶν*, but that
 application was not primary. With the
 present use cf. Hesych. *πιτύλους*: *οἱ*
ἀλαπταὶ τὰς ἐν περιόδῳ καταβολὰς τῶν
πληγῶν, Eur. Tr. 1235 *ἔρσει κέρτα* |
πιτύλους διδοῦσα χερσὶ.

841 αἰὲν: i.e. the ritual is always
 required, or always used, to enable the
 vessel to cross.—ἀμείβεται is causal (cf.
 ἀμβλύνεται 829). So Pind. N. 3. 26
θυμὲ, τίνα πρὸς ἀλλοδατὸν | ἔκρω ἔκρον
πλῶν παραμύβου; ('make to change its
 course').—δὲ Ἀχέροντ': *whom the*
Delian θεωρία goes across the
The sense of ἔχων is realized
 cf. Melanipp. fr. 3 *καλῶν*
πρὸς γαίης | ἔχων ἄλκας
 Ἀχέρον, Eur. Alk.

842 τὰν ἄστον
 undressed' (cf.
 the *δοῦναι* |
 28 C)

heads that oar-stroke of your hands, whereby across the Acheron the unbedecked black-mantled mission-ship is ever borne into the land that Apollo may not tread, the sunless land, the land that welcomes all into the dark.

[The sisters, who have heard the news, appear (from the right).

Stay! yonder is come Antigone; Ismene too. Bitter their business—the deathsong of two brothers. In no questionable

(with change of metre) *τὰν ἀνδρῶν. †. μελάγκροκον ναῦν ἀστῶν Sidgwick. νεκρόστολον Casaub. (to which a schol. might point), νεκρόστολον Blomf., ἀγαστῶν Weil. 844 ἀστιβῆι M*. παιῶνι H. L. Ahrens. †. 845 Dobree ejects τὰν ἀνάλιον. †. 847 ἀχαρῇ (Meineke) destroys the passage.

ὁ ἱερεὺς τοῦ Ἀπόλλωνος στήφει τὴν πρύμναν τοῦ πλοίου. Cf. Soph. *Ph.* 343 ἤλθεν μετ' ἐπὶ ποικιλοστόλῳ μετὰ ('with gaily-decked prow' Jebb), Pind. *P.* 2. 62 εὐανθέα δ' ἀναβάσσομαι στόλων. The dressing was with flowers and probably with bunting.

μελάγκροκον. κρέκειν (cf. κρέκη) = 'weave' (Eur. *El.* 542, Pind. *O.* 6. 16 φοινικόκροκον ζωνάε). The 'black woof' here is the mourning garb accompanying the bier. On the Delian ship the sails would be white and the garments festal. Cf. Eur. *Suppl.* 97 κουραὶ δὲ καὶ πεπλώματα οὐ θεωρικά, *Hec.* 1105 τὸν ἐπὶ Αἶδα | μελανοχρῶτα πορθμόν, Leonidas in *Anth. Pal.* 7. 67 τοῦτ' Ἀχέροντος | ὕδωρ δὲ πλώεις πορθμίδι κυανέῃ. Athenaeus (535 D) describes how Alcibiades entered the Peiraeus ἀλουργαῖς ἱστῖαις.—θεωρίδα: see Plat. *Phaed.* 58 A, B. [Some have understood the word of a sacred road, after one interpretation of Hesych. λέγουσι δὲ καὶ τὴν ὁδὸν, δι' ἣς ἴασι ἐπὶ τὰ ἱερά, θεωρίδα. But of course no such road existed to Delos.]

848 sqq. τὰν ἀστιβῆ Ἀπόλλωνι: with χέρσον. The dat. Ἀπόλλωνι differs from the gen. as 'not to be trodden by Apollo' from 'untrodden by....' It is a land which he may not tread. Cf. *Suppl.* 570 ὕδωρ νόσους ἀδικτον ('which no disease may touch'). Delos is the land of Apollo, who is also to Aesch. the Sun-god (the notion to the contrary is entirely mistaken; see notes to *Cho.* 984, *Suppl.* 186 (=218)). Yet ἀνάλιον is not merely synonymous with, or explanatory of, ἀστιβῆ Ἀπόλλωνι. The thought is that Hades is neither trodden by Apollo as the god of health and brightness, nor shone upon by him as the Sun-god, whereas Delos is favoured in both ways (cf. Hor. *Od.* 1. 14. 19 *nitentes*

Cycladas). The contrast between Delos and Hades is elaborated in each of the four epithets, as well as in χέρσον (opposed to νῆσον; cf. χερσονήσος). The usual interpretation of ἀήλιος was naturally that of 'clearly-seen,' the exact antithesis of ἀφανῆ. Hades is ἀήλιος (Soph. *Aj.* 607), its πλάκες are ἀσκοκοί (*O. C.* 1681): cf. Hermesianax ap. Ath. 597 πλευνῶν δὲ κακὸν καὶ ἀπευθέα χώρον. On the other hand the ἀήλιος of men is called by the gods τηλέφαντος (Pind. *fr.* 87. 4) and in the riddle (Ath. 455 D) ἐν φανέρε γενόμεν is to be interpreted ἐν ἀήλῳ. So πάνδοκον is opposed to the purity maintained at Delos and the exclusion of disease and the dead from the island. Hades is proverbially πάγκοιτος (Soph. *El.* 137), παγκεισθῆς (*O. C.* 1562), πανδοκεύς (Lycoph. 655), πολυέκτατος, πολυέγγυμος (*Hymn. Dem.* 17). So *Suppl.* 163 τὸν πολυεσώτατον | Ζῆνα τῶν κακωτάτων.

847 ἤκουσ' αὖτ'. The procession has already entered; next the sisters, who have heard the news, appear from the other wing. As usual the new characters are introduced by name for the benefit of the audience (cf. 6).—πράγος: 'business,' cf. 1 (n.).

849 θρήνον ἀδελφῶν may either explain πρῶτος πικρόν, or may be joined with the following ἦσαν, ἄλγος being in apposition. The former is the simpler. The 'bitterness' is brought out by the stressed ἀδελφῶν.

οὐκ ἀμφιβόλως: i.e. 'sincerely.' The tragedians often make their characters insist upon the sincerity of their funeral lamentations. The professional ἡλεμιστῆραι, when beating their heads and breasts, tearing their hair &c., naturally spared themselves; their groans and tears were of course artificial: Hor. *A. P.* 431 *ut qui conducti plorant in funere dicunt* |

way, methinks, will they give forth from their breasts, so lovely and deep of bosom, grief due and full.

But 'tis our part, ere word be uttered, to raise loud the dismal hymn of the Avenging Spirit, and to chant thereto the loathed paean of the Lord of Death.

Ah! ye least blest in your brothers of all women who bind their robes athwart the breast! I weep, I sigh; in all guileless truth 'tis from out my heart my shrill cry comes.

Victorius. 555 ἐχθρῶν M, corr. m'. 556 M prefixes τὸ ἕτερον μέρος τοῦ χοροῦ.

remember the common use of *κελαδεῖν* in celebrating glories, and of *θῆνος* in connection with victories (*θῆνος καλλνικος*, *Ὀλυμπιονίκης*). The same point occurs in Eur. *Ion* 1090 *δυσκελᾶδοισιν* | ...*δεῖδ' θῆνοισ* | *ἀμύτερα λήχεα*. With the oxymoron *Ἄϊδα παῖδ' αἶνα* cf. *Ag.* 650 *παῖδ' αἶνα* τὸνδ' *Ἐρινύων*, *Cho.* 151 *παῖδ' αἶνα* τοῦ θανάτου, Eur. *Alc.* 424 *παῖδ' αἶνα* τῷ κάτ' αὐτὴν...*θεῷ*, Eur. *Tro.* 578 *παῖδ' αἶνα*...*στενάζει*. Strictly speaking *Ἄϊδας ἡμῶν* *δῖχα παῖδ' αἶνα* (Eur. *I.* 7. 182). [On the paean see Smyth *Gk. Mel. Poetry* pp. xxxvi sqq.]

ἐπιμύλειν: i.e. *ἐπὶ τῷ θῆνῳ*. They are to sing the words of the *θῆμος* and then add the *παῖδ' αἶνα* of Hades, viz. cries of lamentation as a *παιανικὸν ἐπίρρημα*.

555 sq. *δυσσελεφτόταται κ.τ.λ.* For the form of expression cf. 911 sq. Some treat the present passage as meaning no more than 'of all women,' others as 'of all maidens.' The objection to the latter is that there is no sign of the use of the *στρόφος* (or *στρόφιον*) being restricted to maidens. Nonius (p. 538. 7) indeed calls it in its Latin form *fascia brevis quae virginalium tumorem cohibet papillarum*, but this, even if it really implies a limitation, was not a limitation for the Athenians. In *Ar. Thesm.* 638 *χάλα ταχέως τὸ στρόφιον* (cf. *ibid.* 139, *Lys.* 931) married women are in question. The *στρόφιον* (the popular word), as distinguished from the *ζώνη*, was in particular a twisted band or sash round the bust under the breasts (Catull. 64. 65 *tereti strophio lactentes vincia papillas*). (That it is thought of as worn outside is clear from *περιβάλλοντα*, since *περιβλήματα* are outer wear.) It appears however that at least the form *στρόφος* was used of any 'sash,' and it is only in direct opposition to *ζώνη* (*Suppl.* 466, *Ar. Thesm.* 255) that it specially belongs to the breast. See *Dict. Ant.* II. p. 720, Rich p. 625.

On the other hand it is quite unlike Aeschylus to use such a periphrasis for 'of all women.' He would have used some such natural expression as that in Eur. *Heracl.* 570 *τλημονεστάτην δὲ σὲ* | *πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ*, or *Hipp.* 679 *κακοτυχεστάτα γυναικῶν ἐγώ*. We could defend the periphrasis only on the ground that it might be part of an old allusive phraseology of dirges and the like. But there is no evidence of this, and it seems more likely that the allusion is similar to that in *βαθυκλῆτων* (850). The wearing of the *στρόφος* is probably part of the attire of ease and elegance, not of working-dress. She who *στρόφον περιβάλλεται* is the same who is *εὐχῶνος*, *βαθύρωνος*, *καλλίζωνος* (*Bacchyl.* 5. 89).

558 sq. *κλαίω, στένωμαι*: see 60 (n.), 643 (n.).

δῶλος οὐδέ τις μὴ κ.τ.λ. It is true that *μὴ οὐ* is the more regular idiom after the negative, but the simple *μὴ* is very frequent. Cf. *Ag.* 1169 *οὐκ ἐτήρηκεσαν* | *τὸ μὴ πόλιν μὲν ὥσπερ οὐν ἔχει παθεῖν*, *P. V.* 1089 *τί γὰρ ἔλλειπα μὴ παραπαλεῖν*; *Soph. Aj.* 950 *οὐκ ἂν τὰς ἐσθ' ἔτῃ τῇδε μὴ θεῶν μέτα*, 96 *καὶ ἐπαυροῦμαι τὸ μὴ*, *Phil.* 348 sq., *Tr.* 90, Eur. *Or.* 1033 *οὐχ οὐδ' ἂν τε μὴ στένων κακῶ*. It is surely unscientific to substitute *μὴ οὐ* wherever synizesis would permit of it. Doubtless the copyists might sometimes omit *οὐ* (as in *Soph. Tr.* 622 where A has *τὸ μὴ οὐ* and rec. *τὸ μὴ*), but the copyists were capable of erring in the other direction. In *P. V.* 812 *οὐκ ἐναντιώσομαι* | *τὸ μὴ γεγωνεῖν* has *οὐ* superscript, and the same addition occurs *ibid.* 950, but it is impossible to say whether *οὐ* had been omitted or whether some reader is noting the usual combination. Fortunately the metre rejects *οὐ* in the present instance. [Under whatever name we classify this infin. (e.g. 'exegetic') it is equal in effect to *ὥστε μὴ*... and is in strict grammar the locat. of a verbal noun, i.e. 'in re-

στρ. α'.

ἰὼ ἰὼ δύσφρονες,
φίλων ἄπειστοι καὶ κακῶν ἀτρυμονες,
δόμους πατρώους ἐλόν.
τες μέλειοι σὺν ἀλκῇ.

860

μέλειοι δῆθ', οἱ μελέους θανάτους
εὗροντο δόμων ἐπὶ λύμῃ.

865

ἀντ. α'.

ἰὼ ἰὼ δωμάτων
ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας
ιδόντες, ἤδη διήλ-
λαχθε σὺν σιδάρῳ.

κάρτα δ' ἀλαθῇ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανεν.

870

860—840 The parts are marked in M sometimes with the paragraphus (viz. at 860, 864, 866, 878, 879, 880, 883, 895, 899, 910), sometimes with the indication of the person, viz. for Σο. at 900, 923, Ημυχ. at 906, 12. at 917, 933, ΑΝ. at 929. At 860, 864 the sign for Ημυχ. comes from m, and at 895, 896, 898 the signs have been erased. It is impossible to tell upon what evidence the ascriptions are based, but they manifestly lack probability or adequacy. Any modern division must rest on subjective grounds. In view of the necessary uncertainty, and to avoid confusion, the present text leaves much of the distribution an open question. It has seemed sufficient to indicate the change of speaker without further identification. For

spect of my not lamenting.'] For the sentiment cf. 849 οὐκ ἀμφιβόλως (n.).

λυγαίνων. The cry of lamentation, as of intense feeling, was shrill. Cf. Hom. *Il.* 19. 5 κλαίοντα λυγρῶς, *ibid.* 284 λυγ' ἐκώων. So 1014 ἀξέμαλτος, Soph. *Aj.* 630 ἀξυτάνουσι ψῆας θρηνησαι, *Cho.* 818 (n.).

861 φῶλον ἔπειστοι κ.τ.λ. The gen. follows privative compounds not only when it is fundamentally partitive (as in *ἀσκευος ἀσπίδων*, *ἀμυγῆς ὄψεως*, *μυρῶν ἀντήριθμος* &c.), but (from the analogy of these) when the adj. is verbal and the gen. stands for either the object of the active verb (as in *P. V.* 432 μάχης ἀτρεστοί=οὐ τρέουσι μάχῃ, Soph. *Tr.* 23 ἀταρβῆς τῆς θέας=οὐ ταρβῶν τὴν θέαν) or the subject of the passive (e.g. Soph. *Ph.* 867 *ἰλπίδων ἄπιστος*, 'not credited by my hopes', *Ant.* 1034 *μαντικῆς ἀπρακτοῦ*, Bacchyl. *fr.* 60 *ἄδματος νύσων*, Eur. *Hipp.* 949 *κακῶν ἀτρεστοί*). Here φῶλον ἔπειστοι=οὐ πεπεισμένοι ἐπὶ τῶν φῶλων, while κακῶν ἀτρεστοί may either be (1) οὐ τετρυμένοι ἐπὶ κακῶν ('never wearied by troubles'= 'ever ready for more': cf. *Il.* 20. 2 *μάχῃς ἀκόρητος*), or (2) 'inexhaustible in (creating) troubles' (the gen. being really partitive). ἀτρετος

is applied to νέως (Pind. *P.* 4. 178) and κακῶν (Soph. *Aj.* 788) in the sense of 'unfailing,' and one who is 'unfailing in creating troubles' may very well be called κακῶν ἀτρετός. [Hesych. ἀτρετοί=πολύτροποι.] There is a deliberate antithesis of φῶλον (κακῶν).

862 sq. δόμους πατρώους κ.τ.λ.: i.e. 'what their prowess has caught is the house of their fathers.' There is a play upon the senses of words.—ὀδόντες = (α) 'obtain,' (β) 'overcome' (as in *αἰρεῖν τοὺς πολέμους*, and in the legal use). So *Suppl.* 794 (n.) *πατρὶς σπουαί* δ' ἐμ' εἶλον ('and it is I that my father's watchings have caught'). The surface meaning here is 'get possession of their father's house (and substance, 635 (n.)).' The underlying sense is 'overthrow (*παρθέναι* schol.) the house of their fathers,' viz. by slaying each other and leaving the house childless (813).—μῶλον is aptly placed in the midst of the phrase ὀδόντες σὺν ἀλκῇ. 'They showed prowess—a misguided prowess.'

ἀλκῇ is quite sound. Cf. *Cho.* 236 *ἀλκῇ πεποιθὶς* δῶμ' ἀνακτῆος πατρὸς, Eur. *Phoen.* 421 ('fight'), and even κόματος ἀλκῇ (poet *cf.* *Piut. Mor.* 818 A). —μῶλον is disyll., as *inf.* 929.

(A) Ah, ye perverse, to friends so stubborn, in mischiefs so^{1st} weariless, whose prowess hath o'ercome—the pity of it!—your^{1st} father's house.

(B) The pity in truth! 'Twas to ruin their house that they won themselves a pitiable death.

(A) Alas! Ah ye, who beat down walls—the walls of^{1st} your own house: who gat sole sway—and gat it to your sorrow!^{1st}—your quarrels are here ended with help of steel.

(B) Yea, right true is the fulfilment of the great Vengeful Spirit of Oedipus their sire.

various arrangements see Wecklein (Appendix). 861 δῖστοι M, δῖστοι Hartung. 862 πατρώους δόμους, corr. Schütz.

863 ἀλλὰ M, γρ. αἰχμὰ m (which many editors unfortunately adopt). †. 865 ἐβροντο M. The augment is not demanded in lyric anapaests. 867 ἐρειψίτοιχοι M, ἐρειψίτοιχοι m. Corr. recc. 868 ἰδόντες, τί δὲ Lachmann (see str. 862). The schol. (q.v.) may point to the dual *ἰδόντ', ἰσγ δὲ. Transcribers often altered the unfamiliar dual (see MSS at Soph. Phil. 533, Ar. Av. 36, 43, 44, 97, Eg. 71, Xen. Mem. 1. 2. 24, Ath. 180 D). 869 Following this line there is an interpol. οὐκ ἐστ' ἐπὶ φιλῆ, ἀλλ' ἐπὶ φόνῳ διεκρήθητε (ejected by Triclinius). This might suggest that the original of M was a copy with some few scholia already written between the lines, and that the copyist of M read one such schol. as part of the text itself. 870 ἀληθὴ M. ἀληθὴς Schütz. καταρὰς δὴδ' ἢ

864 sq. μῆλοι δὴδ', cf. κ.τ.λ. μῆλοι had conveyed the moral sense of 'misguided,' 'foolish' (see 804 n.). The reply plays upon that meaning and the more common one of 'wretched' (μῆλούς θανάτους). The plur. θανάτους is not used simply because there were two to die, whose deaths are considered separately. Rather as in Soph. El. 205 τοὺς ἐμὸς ἰδε πατὴρ | θανάτους αἰεὶς, *ibid.* 778 ἐγκαλῶν δέ μοι | φόνους πατρώους, the plur. is allusive. The use is frequent in the case of 'death' and its synonyms, where the exact English would be 'sort of death,' 'process (or operations) of slaying.'—ἐβροντο: 'won for themselves' (P. V. 283).

δόμων ἐπὶ λύμῃ: (1) 'the ruin of the house' (repeating the notion of 862) is put sarcastically as if it were the aim of the struggle. It was the sure result, and they seemed to be bent upon it. Cf. Hdt. 2. 121 τῶν φυλάκων ἐπὶ λύμῃ πάντων ξυρῆσαι τὰς δεξιάς παρήδας: or (2) 'over and above the ruin of the house.' The latter is distinctly less vigorous.

866 sq. δωμάτων: not only takes up δόμων but is needed to limit and define ἐρειψίτοιχοι (see 64 n.). The cognates of that word are generally used in compliment upon might and prowess in breaking down the walls of towns by siege as conquerors. In this instance they are only ἐρειψίτοιχοι of their house.

For the word cf. Bacchyl. 5. 56 ἐρειψίτολιν | παῖδ' ἀνίκτων... Διός. In the same writer 12 (13). 134 Ἀλακίδαυς ἐρειψίτοιχοις is one suggestion for filling the gap, but, since τοῖχος is the wall of a house and not of a city, perhaps ἐρειψίτοιχοις may be more approved. The plurals are allusive, ἐρειψίτοιχοι referring to Polyneices, who was seeking to break down the walls of Thebes, while πικρὰς μοναρχίας ἰδόντες refers to Eteocles, who had grasped μοναρχία (instead of dividing with his brother) and had done so to his cost (πικρὰς). With πικρὰς cf. Hom. Od. 17. 448 καὶ τάχα πικρὴν Ἀλγύπτου καὶ Κύπρου ἔλαυε, Pers. 476 πικρὰν δὲ ταῖς ἐμὸς τιμωρίαν | κλειῶν Ἀθηνῶν ἦρε, Eur. Bacch. 357 ὡς ἀν... | θάνη πικρὰν βέβηκεν ἐν Θέβαις ἰδὼν, Eubul. ap. Ath. 25 πικρὰν στρατεῖαν δ' εἶδον, Ap. Rhod. 3. 373 &c. Similarly Od. 1. 266 πικρόγαμοι (context).

868 sq. ἦδη διήλλαχθε: 'your quarrels are ended here.' The words σὺν σιδήρῳ come with stress and the tone of a παρὰ προσδοκίαν—(yes), with the steel.

870 sq. κάρτα δ' ἀλαθὴ κ.τ.λ. The sense runs on with the preceding words: 'and so your father's curse has proved true.'—πατρός belongs either to ἀλαθὴ or to Ἐρινύς, but 'the Erinys of your father has accomplished the very truth'

τρ. β'. δι' εὐωνύμων τετυμμένοι
 τετυμμένοι δῆθ', ὁμο-
 σπλάγχχνων τε πλευρωμάτων
 υ υ υ υ υ υ -
 αἰαῖ δαιμόνιοι,
 αἰαῖ δ' ἀντιφόνων
 θανάτων ἀραί.

875

διανταίαν λέγεις δόμοισι καὶ
 σώμασιν πεπλεγμένους
 ἀναυδάτω μένει
 ἀραίῳ τ' ἐκ πατρὸς
 <οῖ> διχόφρονι πότμῳ.

880

ιτ. β'. διήκει δὲ καὶ πόλιν στόνος,
 στένουσι πύργοι, στένει
 πέδον φίλανδρον· μένει

885

Weckl. (after Burgard). †. τὰ πρὸς Οἰκίᾳ Francken. 878 sq. δῆθ' M. ὁμοσπλάγχχνων Heimsöeth. †. The division of M is τετυμμένοι δῆθ', | ὁμοσπλάγχχνων, but for some evidence of a truer division see 896. Lachmann first marked a lacuna after

(which she foretold in dreams: cf. 709 n.) is more natural than 'the Erinys has accomplished right truthful (words or prophecies) of your father.'—πότμῳ: see 963 (n.), Soph. O. C. 84 πότμῳ δεινότητι. Originally the title was one of respectful propitiation applied to a dread power: 'lady.'

872 δ'. εὐωνύμων: the side which would naturally be pierced by the spear in the enemy's right hand. Not only is it the side of the heart, but there is also an implied antithesis to the usual manner of reconciliation, viz. διὰ δεξιῶν. It is a reconciliation not διὰ δεξιῶν (and χειρῶν) but (with a different force of διὰ) δι' εὐωνύμων (and πλευρωμάτων). Also they are not reconciled ἀσπασμένοι but τετυμμένοι.

878 sq. τετυμμένοι δῆθ': 'smitten indeed!' is a cry called forth by the sight of the actual wounds. τετυμμένοι seems to the speakers almost too weak. The words may either be given to other speakers or may be a repetition in the emphasis of horror.

ὁμοσπλάγχχνων τε πλευρωμάτων: 'sides born of the same parent.' Cf. 1022 δευτέρω τὸ κοινὸν σπλάγχχνον εὐ ποφύκαμεν, Soph. Ant. 511, 1066, Hom. Il. 24. 47 κατήγαγον ὁμογέστρων. If εὐωνύμων

is to be taken as adj. with πλευρωμάτων the τε is difficult. It can scarcely serve as a connective between the two epithets, which have no kinship of meaning. It is better to regard εὐωνύμων as substantive (cf. ἐν' ἀμεινέρῳ, πρὸς δεξιᾷ &c.), the τε-clause being exegetic: 'yes, through those sides &c.' [Yet, as a line was apparently lost here, we cannot be sure of the exact sequence of grammar.]

878 sqq. αἰαῖ δαιμόνιοι is answered by αἰαῖ δ'...ἀραί and we have two aspects or causes of the deed. The blame lies partly on their own frenzy, partly on the curses invoking this mutual slaying (cf. 773 sq.). It appears therefore necessary to assume different speakers. For the plur. θανάτων see 864 (n.). The gen. is objective, representing ἀρᾶσθαι (τυτὶ) θανάτων.

878 sq. διανταίαν...πεπλεγμένους. The manifest interpolations of the MSS (crit. n.) are easy to explain. πλεγνός speaks for itself. ἐνέντω was also written because some reader imagined λέγειν to be provided with an accus. διανταίαν, but sought a verb to govern πεπλεγμένους. Since however a reader so unready with idiom must have been of somewhat late date, it would at first sight appear as if ἐνέντω would hardly be the kind of

(A) Smitten through the left—Smitten indeed! through sides from the selfsame loins! Alas! their frenzy! 1st strophe.

(B) Alas the curse that doomed a mutual death!

(A) Aye, with home-thrust to house and body were they smitten, through rage too dire for words—

(B) And through impartial doom brought by a father's curse.

(A) Through the land too hath gone the pang of mourning. The stronghold groans, and the soil that loves its men. 2nd anti-strophe.

this line, to answer to v. 886.

878 sq. *διανταίαν λέγει σπληγγάν | δόμοισι καὶ σώμασιν* | *πεπλαγμένον ἐνέτω* M* (*λέγει* πλάγαν m, *δόμοισι* M, *ἐνέτω* m). The manifest glosses πλάγαν and ἐνέτω were removed by Elmsley. †. 882 <σ> add. Wecklein. The loss is not rare: cf. Stob. *Ecl.* 185. 19 <σ> τοῦ δοκεῖ μοι, τῇ δ' ἀληθείας μέλει (Gaisford). <σόν> δεχόμενοι Hermann. 885 μερεῖ M (with

word which he would supply. Yet in Soph. *El.* 676 precisely this interpolation has occurred (in A) through a gloss which appears as such in L. With *διανταίαν* cf. Soph. *Ant.* 1307 τί μ' οὐκ ἀνταίαν ἔπαισεν τις;

δόμοισι καὶ σώμασιν: dat. incomm. (or of reference) with *διανταίαν*: 'a blow which goes right home to....' *σώμασιν* might indeed have been the loc. (or the instrumental) dat. which is interchangeable with the accus. of respect (e.g. Eur. *Bacch.* 683 *σώμασιν παρειμέναι*, Herond. 3. 32 γέρον ἀνὴρ ὥσιν τε κόμμασιν κέμων, Cho. 510), but *δόμοισι* must stand on another footing.

880 sqq. ἀνανδρὲν μέγα κ.τ.λ.: 'through unspeakable (= wicked) temper.' This is followed (cf. 875 sqq.) by another view, 'and through the fate brought on by their father's curse.'

δεχόμενοι of MSS, apart from the metrical question, makes no reasonable sense.—<σ> δεχόμενοι = 'treating both alike' (cf. ἀντιφώνων 876).

883 sqq. καὶ πόλιν. After speaking of the brothers themselves and their house (*δόμοισι καὶ σώμασιν*) the Chorus turns to the effect on the realm.—*δίκη* takes up *διανταίαν*. It might seem that the πόλις as a whole is first said to mourn, and then the στένος is divided between the walled town (πύργος) of Thebes and the country. But for this *πείσον* would be required, not *πείδον*. The line in the strophe has a spondee corresponding to *πείδον*, and it is not impossible that we should read *πείδον*, which would supply the above antithesis (cf. 257, where the πολισσοῦχοι are divided into *πεκονόμοι*

and ἀγορᾶς ἐπίσκοποι). *πείδον*, however, is more comprehensive ('soil,' Soph. *O. C.* 380 τὸ Καδμείων πείδον, Ph. 69 τὸ Δαρδάνου πείδον) and the antithesis is between the built town and the native soil of the whole πόλις underlying all, ἢ Καδμεία γῆ.

φίλανδρον. A country loves population and especially one of (brave) men. Its greatest misfortune is to be κενανδρὸς (*Pers.* 122, 732 Σούσων μὲν ἄστυ τῶν κενανδρῶν στένει) or ἀνδρῶν χρησθῆναι (Solon fr. 25. 26, Hdt. 6. 83). Destitute of any prince the land is a widow who has just lost her beloved spouse.

885 sq. μέγα κ.τ.λ.: see crit. n.

A direct reference to the Epigoni is manifestly out of place. The Chorus cannot be specifically prophetic, and though a general utterance might prove to be a prophecy, it is clear that Aesch. thinks of no issue left by the brothers (see 813 ἀνέκοντες). ἐπιγόνους has a more natural sense. The word is not the Greek for 'sons' or 'children' (ἐκγονοί), but ἐπι- in compounds has a force of 'after,' 'in addition' which is relative to the context. ἐπιγόνους are born 'in addition to' or 'after' the natural heirs (cf. Plat. *Legg.* 740 c), or (like ἀγναῖς) those who are birth-connections (collateral) standing in the next relation to such heirs. Here they are the new successors (whoever they may prove to be) to whom the possessions will now pass. There is no heir apparent (the sisters not being regarded), and the ἐπιγόνους will now come in. Cf. the use of the word in Diodorus 1. 3.—καὶ: 'without an owner' (lit. 'unoccupied': cf. the

κενὰ τὰ δ' ἐπιγόνους,
 δι' ὧν αἰνομόροις—
 δι' ὧν νείκος ἔβα
 θανάτου τέλος.

ἐμοιράσαντο δ' ὀξυκάρδιοι
 κτάμαθ', ὥστ' ἴσον λαχεῖν.
 διαλλακτῆρι δ' οὐκ
 ἀμεμφεῖα φίλοις,
 οὐδ' ἐπίχαρις Ἄρης.

890

τρ. γ'.

σιδαρόπλακτοι μὲν ὧδ' ἔχουσιν,
 σιδαρόπλακτοι δὲ τοὺς μένουσι
 λαχαὶ πατρώων—τίνες;
 τάχ' ἂν τις εἴποι—τάφων.
 ὁδ' ἁμῶν μάλ' ἀχέτας τοὺς

895

the next line). §§§ κτάμαθ' τ' M. Corr. *ed. κτάμα τὰδ' Weil. Some (with C. G. Haupt) omit the line, assuming no lacuna at 874. §§§ καὶ θανάτων M, corr. C. G. Haupt. †. §§§ κτήμαθ' M. ὥστ' M (τ superscr. m). ἴσον M. Apparently there was some notion of ὥστ' ἴσον (for the corruption see Ar. *Po.* 1307 a 18 ἴτων

frequent use of *bona vacantia* and of *vacuus*, e.g. Cic. *Rosc. Am.* 9. 16 *praedia vacua*), glancing also at the sense 'bereaved' (e.g. Bion 1. 55 *χῆρα δ' ἂν Κυθήρη, κενοὶ δ' ἀνὰ δόμαρ' Ἑρμῆς*).

§§§ sq. The repeated δ' ὧν shows that different speakers are concerned. The gen. (instead of δι' αἰ) regards the motive as an agency rather than as an object. See Kühner-Gerth 1. p. 485 (Anm.).

§§§ sq. νείκος ἔβα θανάτου τέλος: 'the quarrel went on to an issue which was—death.'—καὶ was interpolated by a reader who did not understand the construction of τέλος, for which cf. Eur. *Bacch.* 526 *ἐμὸν ἄρσενά τάνδε βῆθι νηδὺν*, *Hipp.* 1371 *καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει*, *fr.* 1011 *τί χρεὶς ἔβα δόμα;* (burlesqued by Aristoph. *Nub.* 30).

§§§ sq. ὀξυκάρδιοι: stressed. They were sharply determined to get their full rights. Legally exact division would be made *ἀφ' ἑνὸς* (intelligence), but in this case there was a sharpness in the temper and feeling.—ἴσον. The rule of Athenian division of an inheritance was that of *ισομορία* between sons, and, though primogeniture must determine succession to the throne, yet where sons were twins (as apparently in this case), there might be a sharp dispute and a claim for equality even in that respect.

§§§ sq. διαλλακτῆρι δ' οὐκ κ.τ.λ. The division has in truth been equal, but it has not been natural nor kindly. The διαλλακτῆς (*χορηματοδαίτης* 716, *λυτὸς νεκρῶν* 924) has indeed been *πικρὸς* (717), the *ἀνέφρων σίδαρος*. He has deprived them of their proper inheritance, assigning to each only enough land to be buried in (718). So the Ἄρης, who is the same arbitrator under another name (regarded as the destructive power which directed the sword), has been *πικρὸς χρημάτων καὶ δατητής* (926 sq.). Hence the 'friends' (on either side) blame the arbitrator for the cruelty of his decision and Ares for the same temper. Ares and the sword have been impartial, but they have not been just; they have treated both alike, but both cruelly. This sense is so clear that it is surprising to find editors emending the text.—φίλοις: 'in the eyes of their friends.'—ἀμεμφεῖα: cf. 389, 672, 811 and Ionic forms like *ἀλγέειν*, *ἐπιτευθεῖν* (Semon. 1. 6).

οἶδ' ἐπίχαρις Ἄρης: 'nor did Ares come (or act) in welcome fashion.'

§§§ sq. τὸν—αὐτόν: 372 (n.). The order of the MSS τάχ' ἂν τις εἴποι, τίνες; τάφων πατρώων λαχαὶ is surely absurd. How would anyone be likely to ask *tines*; before the speaker had attached

Ownerless, waiting new heirs, are these possessions, through which, for these cruelly slain—

(B) Through which the quarrel went to its end—in death!

(A) With keen hearts, jealous for equal share, did they divide their substance. Not blameless do their friends hold him who made the peace—

(B) Nay, the Wargod earns no thanks.

(A) By blows of iron are they brought to this; and by blows of iron there awaiteth them the parting of that which was their sire's—'What parting?' is it said?—of their sire's tomb.

(B) Right loud this dirge of ours that thus attends them,

ἐχόντες (R^b) for *ἴσων* (cett.) and *Ath. 410 E ἴσουσθαι* (i.e. *ἡσουσθαι*) for the *ἰσουσθαι* of Herodotus). 892 δ' οὐν for δ' οὐκ Wecklein. †. 893 ἀμεμρία M, corr. Hermann. †. (Cf. *Suppl.* 38 πατραδελφίαν M for -εἰαν Pauw.) 895 σιδηρόπληκτοι M, corr. Robertello. 896 After this verse M interpolates *τετυμμένοι δὲ δ' ὄμο*, the eye having wandered to *τετυμμένοι δὲ δ' ὄμο* of 873. *Om. recce.* 897 sq. M has the order *τάχ' ἂν τις εἴποι, τίνες; | τάφων πατρῶν λαχαί*. Corr. *ed. †. 899 δόμων μάλ' ἀχέσσα τοὺς προπέμπει | M. μάλ' ἀχῶ (ἀχῆν) ἐς (ἐπ') αὐτοῖς recce.

The error arose through *ἀχέτας*. Corr. *ed. †. See schol. and antistr. 910. *δεῶν* for *δόμων* Bruck, *δόμων μάλ' ἀχῶν ἐπ' αὐτοῖς* Hermann, *μάλ' ἀχέσσα' ἰὰ δόμων τοὺς*

any noun to *σιδαρόπλακτοι*? The play upon the meanings of *λαχαί* is also destroyed. That there was something wrong with the eye of the copyist at this point is clear from the interpolation recorded in cr. n. If the expression *σιδαρόπλακτοι μένουσι λαχαί* had occurred it would be natural enough for another to ask *τίνες*; 'what sort of *σιδ. λαχαί* do you mean?', and then the answer would come "*λαχαί* in the sense of 'digging,' the digging of a tomb (*λαχαί τάφων*), not in the sense 'apportionings' of property (*λαχαί κτημάτων*). But to make this effective it is obvious that *πατρῶν* should precede *τάφων*. The words *λαχαί πατρῶν* are intentionally ambiguous: the deciding, or 'surprise,' word is given in *τάφων*. *λαχαί πατρῶν* would first suggest a division of *τὰ πατρῶα*: the addition of *τάφων* suddenly converts *πατρῶν* into an adjective and startlingly changes the meaning of *λαχαί*. [The confusion was probably due, in part at least, to the similarity of *λαχαί* and *τάχ' ἂν* at the beginnings of the lines.] *λαχῆ* or *λάχη* (but cf. *λαβή*, *ἀφή*) = *λήξις* (Hesych.), but the same word is connected with *λαχαίνω* and the schol. here says *αἱ σκαφαί τὸ φυτὸν ἀμφελάχαινε* (*Od.* 24. 241).

σιδαρόπλακτοι: the 'blows with the

iron' prove to be those of the *διελλα* or other instruments which open the family tomb for a new occupant. Cf. *Soph. Ant.* 249 *οὐτε τοῦ γενῆδος ἦν | πληγμ', οὐ διελλῆς ἐκβολή*. The brothers will not *σιδήρῳ διαλαγχάνειν τὰ πατρῶα κτήματα* but *σιδήρῳ διαλαχαίνειν τοὺς πατρῶνους τάφους*.

899 The metre of M cannot be related to that of the antistrophe, which has every appearance of being sound. There are also manifest objections to the words as they stand in M. In *δόμων* there is no point. It is not the abl. gen. of the place from which the bodies are brought (i.e. *δόμων προπέμπει*), since they come from the city gate. Nor does it suit any description of the Chorus, who are not women of the house. There is also nothing to agree with the fem. *ἀχέσσα*. The first syllable of the line being of either quantity we may read *88' *ἀμῶν*. The appearance of *ἀχέσσα* is due to *ἀχέτας* glossed by *ἀχέεις*. This was followed by *αὐτοῖς* as a gloss upon *τοῖς*, and the total gloss *αχέουσιν αὐτοῖς* caused the confusion of the text. The Chorus is once more emphasising the genuineness of its own manifestations of grief (849 n., 858 sq.). In *ἀχέτας* the *ἡχῶ* is that both of the voice and of the *κύτος* (Eur. *Suppl.* 72 *ἀχοῦσιν προπῶν χίρει*).

προπέμπει δαϊκτῆρ γόος αὐ- 900
τόστονος αὐτοπήμων,
δαϊόφρων δ' οὐ φιλογαθής, ἐτύμως
δακρυχέων δ' ἐκ φρενός, ᾧ
κλαιομένας μου μινύθει
τοῦνδε δοῶν ἀνάκτοι. 905

ἀντ. γ'.

πάρεστιν εἰπεῖν ἐπ' ἀθλίοισιν
ὡς ἐρξάτην πολλὰ μὲν πολίτας
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαΐ.

δυσδαίμων σφιν ἰ τεκοῦσα 910
πρὸ πασάν γυναικῶν ὀπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὐτὰς πόσιν αὐτᾷ θεμένα

Westphal. 900 sq. M divides with ἀντόστονος. 902 δαΐφρων M^a, δαΐφρων M.
Corr. Blomfield. δ' αὐ M, αὐ Ald. †. 903 δ' ἐκ M, δ' om. rec. †. 905 δαῖον
M, corr. recc. (ταῦν διδοῦναι is possible.) 905 sq. M divides with ἐπ' ἀθλίοισιν

900 sq. δαϊκτῆρ: 'rending' the heart or breast. Cf. *Suppl.* 806 δαϊκτορες γάμων (which is βίη καρδίας), Shak. *Ham.* 3. 4. 153, and schol. We should not take it of the rending of the cheeks (*Cho.* 24 &c.). —αὐτόστονος. The sigh (1) 'comes of itself,' and not factitiously (cf. ἀντοδαΐς, ἀντόνομος, ἀντοδιδάκτος), and (2) is 'its very self,' i.e. no counterfeit (cf. ἀντοπρόσωτος and the philosophical ἀντοδύρωτος &c.). The two senses run into each other, 'spontaneous and genuine.'

902 sq. δαΐφρων. The primary sense of δαῖος implied here is plainly that of misery (*Pers.* 283 ἀποτμον βοῶν | δυσαιωνή Πέρσης | δαῖος, Soph. *Aj.* 784 ὦ δαΐα Τέκμησσα, δόμορον γένος), though it is highly probable that, using it so near to δαϊκτῆρ, the poet had the feeling of a relationship with δαΐω. The lament δαΐω τῇ φρενι in the physical sense of φρεν (for which cf. *Eum.* 158 and the next line here). It is not to be supposed that differences of meaning as tabulated in our dictionaries were consciously realised by Greek writers with every use of a word, and the sense of 'cruel' is superadded to that of 'wretched.' So Bacchyl. 5. 137 δαΐφρων | μάτηρ κακόντων ἐμοί | βόλινυσεν δλεθρον. The appearance of δ' is explained only by breaking up the clauses between different speakers.
οὐ φιλογαθής. An enforced lament,

i.e. of a detested master or ruler, might be a performance of joy. The γόος in itself is but a ceremony.—φλο- livelier than πολν- (163 n.).

In ἐτύμως δακρυχέων δ' κ.τ.λ. the particle makes antithesis to φιλογαθής. The tears come truly from the heart and not merely from the eyes ('deep in heart-wrung tears' Burns); cf. 859. Headlam quotes the proverb αἵματι κλάειν.

904 μινύθει. The wasting away is that of the φρεν in the physical sense. Cf. Hippocr. *Art.* 796 μινύθουσι αἱ σάρκες, Theogn. 361, Hom. *Od.* 4. 374 μινύθει δέ ται ἤτορ ἐταίρων. In *Eum.* 371 μινύθουσι is joined with τακίμενοι, and the body is said τῆκεσθαι in Plat. *Rep.* 609 c. Weeping is considered as an actual melting away (cf. Ar. *Ran.* 1089 ἐταφηνάθη γελῶν of tears of laughter taking all moisture from the body), and when the tears come 'in very truth' from the φρεν, the φρεν μινύθει. (Verrall also finds this physical sense in the words.)

905 τοῦνδε δαῖον ἀνάκτοι: the fullness of this dual is deliberate. The lament is for two at once, both kings, and dead together.—τοῦνδε with a pathetic demonstration: 'lying here.' The gen. is causal (Hom. *Od.* 24. 425 τοῦ δακρυχέως, 32. 424 τῶν πάντων οὐ τόσον δάδαμαι, Eur. *H. F.* 1114 πρῶτον δ' ἐγὼ τί λυγρόν, οὐ δακρυροῖς;).

and it rends us with the very groan of unforced grief. Yes, from suffering minds—no gladness there!—and with tears poured truly from a heart that wastes, as we melt in tears for the two lords lying here.

(A) Poor souls! Thus may one say of them. For their own citizens, and for strangers—come one, come all—they did much with loss and waste...in slaying.

(B) Ill-starred was she who bore them, beyond all women that bear the name of mothers. Her own child she took for

ὡς ἐρξάνη | . παρέστιν M, corr. Burgard. παρέστι δ' al. 907 α' Heimsoeth. πολίτας M, corr. rec. β. 908 δ' rec. β. γ' ἐτακτῶν Meineke. β. 910 δουσαίω Dind. (to fit his reading in stroph. 899). η M. 911 προτασῶν M, προτασῶν m. 912 αὐτὰς M, perhaps rightly (see Cho. 110 n.).

908 παρέστιν εἰπεῖν: all that one can say in terms of the usual funeral εἵκναι is this. In the keening the virtues of the deceased were enumerated. Here εἰπεῖν ἐπὶ... turns out to mean a reproach.

907 sqq. ὡς ἐρξάνη πολλά μὲν πολίτας κ.τ.λ. [The dat. comm. πολίτας of M is by no means impossible in itself after ἐρξαι or ποιῆσαι (see Jebb on Soph. O. T. 1373); but it cannot be retained here before the accus. στίχας.] The usual αἶνος might set forth that a man had been a benefactor to the citizens and a φιλόθετος to ξένοι of all kinds (πάντων), no matter in what numbers or 'ranks' (στίχας) they came. Cf. Xen. Oec. 2. 5 ἔπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς. ἔπειτα δὲ πολίτας δεικνύειν κ.τ.λ. The Chorus plays upon this customary language: 'we can say in the case of these unhappy men that they wrought much for the citizens and for ranks of all manner of ξένοι —,' and then comes the παρά προσδοκίαν, 'viz. ἐν δαί.' From a translator's point of view the expression is complicated by sundry nuances which are sufficiently apparent in the Greek and eminently characteristic of the Aeschylean fondness for play upon meanings. Thus ἐρξαι πολλά may bear either a favourable or an unfavourable meaning; ξένων may mean guests and also foreigners; στίχας may have a military and a non-military sense. But further, πολυφθόρον has (a) an active meaning, 'causing much waste of property' (cf. δωματοφθορεῖν, αἰκοφθορεῖν), which is well suited to express the loss caused by lavish entertainment; (b) a passive meaning, 'destroyed in great numbers.' Mean-

while ἐν δαί should be regarded as suggesting ἐν δαίρι. In the hospitality of feasting the πολίται and the ξένων στίχας are πολυφθόροι ἐν δαίρι; in war they are πολυφθόροι ἐν δαί. [In the accus. πολυφθόρους the accentuation becomes identical.]

μὲν is not answered by τε (although that correspondence is not rare: cf. Eur. Or. 22—24, Phoen. 57, Jebb on Soph. Ant. 1162, Bury on Pind. Isth. (App. p. 153)), but τε simply connects the ξένων στίχας with πολίτας, while μὲν is answered by the thought only: i.e. πολλά μὲν (κατὰ δέ) takes a shape which is virtually πολλά μὲν...ἀλλ' ἐν δαί. The speaker keeps his surprise word till last; until then the phrase is apparently a true αἶνος: 'did for them much, and at great cost, in—destroying them.'

For the credit of the φιλόθετος cf. Hom. Od. 13. 202, Bacchyl. 1. 12 ξένων φιλόθετος τιμῇ, 3. 16 βρόντοι φιλόθετος ἀγυαί, Pind. I. 2. 39 οὐδὲ ποτε ξένων | οὔροι ἐμνεύσαις ὑπέστηλ' ἱστῖον ἀμφὶ τράπεζαν, N. 1. 22 θαμὰ δ' ἀλλοδατῶν | οὐκ ἀπείρατοι δόμοι ἐντί, 9. 2 ἀναπεπταμέναι ξένων νεοκάρται θύραι δα. With ξένων τε πάντων cf. Ar. Lemn. fr. 4 ἀνδρῶν ἐτακτῶν τῆσε γάργαυ' ἐστία (where probably we should read πάντα γάργαυ' ἐστία).—πάντων: no matter whence or why they came. In hospitality (ἐν δαίρι) or in battle (ἐν δαί) 'come one, come all.'

912 αὐτὴ θεμένη: the unusual addition of the reflexive pronoun to the middle verb emphasises the incest. The use is only allowable at all when, without such emphasis, the verb would be naturally used in the middle (as in 'take' a wife or husband: cf. Bacchyl. 5. 169 τῶν κεν λιπαρὸν ἐθέλω θεμεν

τούσδ' ἔτεχ', οἱ δ' ὅδ' ἐτελεύ-
τασαν ὑπ' ἀλλалоφόνους
χερσὶν ὁμοσπόροισιν.

915

στρ. δ'. ὁμόσποροι δῆτα καὶ πανώλεθροι
διατομαῖς οὐ φίλαις
ἔριδι μαινομένη
νείκεος ἐν τελευτῇ.

920

πέπανται δ' ἔχθος, ἐν δὲ γαίᾳ
ζῶα φονορῦτῃ
μέμεικται· κάρτα δ' εἰς ὅμαιμοι
πικρὸς λυτῆρ νεικέων ὁ πόντιος
ξείως ἐκ πυρὸς συθείς
θακτὸς σίδaros· πικρὸς δὲ χρημάτων
κακὸς दाτητᾶς Ἀρης, ἀραῖα πα-
τρὸς τιθεῖς ἀλαθῇ.

925

ἀντ. δ'. ἔχουσι μοῖραν λαχόντες, <ὦ> μέλειοι,

914 M writes as one line τούσδ'...ἀλλалоφόνους.

917 συνώλεθροι Weil. †.

918 διατομαῖς Weil, διατομαῖς E. A. I. Ahrens. ἀφ' οὗ H. Voss. †.

920 The

second ε of νείκεος has been erased in M.

922 M writes ζῶα φονορῦτῃ μέμεικται as

ἀκούω, Hes. Th. 937 Ἀρμονίῳ θ', ἢ
Κάδμῳ ὑπέρβυμῳ θη' ἀκούω). For the
added reflexive cf. Ar. Ecc. 402 δι' αὐτὸς
αὐτοῦ βλεφαρίδ' οὐκ ἐσώσατο (q.v.), Eur.
fr. 236 κέρως αὐτῷ τοῦτο ποιᾶται ('con-
siders') μέγα, Soph. Tr. 245 ἐξέλεθ'
('chose') αὐτῷ κτήμα.

917 sqq. ὁμόσποροι δῆτα: 'ὁμόσποροι
indeed!' i.e. ὁμόσποροι in a special and
novel sense, defined or specified by καὶ
πανώλεθροι. The responding speakers
play upon the sense by etymologising
(ὁμοῦ σταθῆναι). The brothers were
'sown together' in birth, and they have
been 'sown together' in death, since their
blood was shed upon the ground and
commingled. The notion (carried on by
ἐν γαίᾳ 921) recurs in ὅμαιμοι 923 (n.).—
καὶ πανώλεθροι: 'yes, in utter destruc-
tion.' παν- denotes that their family
ends with them.

διατομαῖς οὐ φίλαις: 'through a
division made in hatred,' an improper
spirit and manner of dividing an estate.
Since the form of τὸ ἀλαχύν τὰ κτήματα
was 'hostile,' viz. σιδήρει, and since the
division in question was performed upon
their own bodies, διατομαῖς has also the
physical meaning: i.e. in one sense
διατομαῖς is the cleaving of the estate, in

another it is the cleaving of their bodies
(cf. Eur. Hes. 782 ὅδε διατεμὼν χρεῖα).
It is for this reason that the Chorus
prefers the word to e.g. διατομαῖς. The
point of οὐ φίλαις is that an ideal appor-
tioning would have been carried out μετὰ
φίλας; in this case it was done in fight.
For further definition ἔριδι μαινομένη
(causal) is added to the instrumental, but
μαινομένη has its own force. The dispute
—which might in itself be pardonable—
went to mad extremes. Cf. Eur. fr. 453-
11 μαινομένων ἔργῳ | θακτῷ τερπομένων
σιδήρῳ.

νείκεος ἐν τελευτῇ: with πανώλεθροι
διατομαῖς; 'when it came to a final
decision of their quarrel.'

921 sqq. πέπανται δ' ἔχθος takes up
νείκεος ἐν τελευτῇ, while ἐν δὲ γαίᾳ κ.τ.λ.
qualifies the present words. 'The enmity
has ceased (indeed), but in the shape that
it is their life's blood which has met and
blended in amity.'—μέμεικται: cf. (Eur.)
Rhes. 431 συμμιγῆς φόνος (of Thracian
with Scythian enemy).

922 κάρτα δ' εἰς ὅμαιμοι: 'and of
one blood are they in truth,' i.e. their blood
is now mingled into one upon the ground.
This meaning was appreciated by a modern
man of letters (J. R. Lowell in *Shakespeare*

her own spouse, and brought forth these; and they have died like this 'neath one another's hands, hands made with the self-same sowing.

(A) With selfsame sowing! Yes! So have they wholly^{4th} perished, ending their quarrel by a cleaving made in hate and^{strophe.} frenzied jealousy.

(B) Their enmity is done. Their life is mingled in the earth in streams of gore. Of one blood are they, yea indeed! Harsh settler of quarrels is the alien from the sea, sprung from fire—the sharpened steel. And harsh is the cruel apportioner of goods—the Wargod, who makes true the father's malisons.

(A) They have their portion, poor souls! according to their^{4th anti-} one line (but with *φορορῶντι*, corr. Seidler). 926 *θηκὸς* M. 927 sq. M writes^{strophe.} and divides *ἀπὸ* | *παρὸς* *τιθείς* *ἀληθῆ* (*ἀπὸ* M²). Corr. *ed. †. *ἀπὸ* *παρὸς* Bothe, *ἀπὸ* *γε* *παρὸς* Schütz. 929 *ὦ* *μέλει* *τοῖς*. The scansion is *μέλει* (cf. *θεοί*, *πῶλεω*).

Once More. This further defines *ἀνέσπορος* (917). Somewhat similar in picture is Hom. *Il.* 18. 329 *ἀμφὺ γὰρ πέπρωται ὁμοῖον γαῖαν ἱεῖδσαι*. [There may also be an allusion to the old custom of two parties to a contract mingling their blood. In this case it is their lifeblood (*ἕδα*) that is shed, not in agreement, but in death (*φονορῶντι*.)] For *κάρτα* in such reference cf. 400 (n.), 402.

924 sqq. *πικρὸς* *λυτῆρ* κ.τ.λ.: cf. 714 sqq. The present words indicate more clearly than any elsewhere that the original terms of the cryptic prophecy were *πικρὸς* *δατητής* (or its equivalent) *ξένος* *πόντιος* *πυριγενής*: 'a harsh arbitrator, a stranger, *πόντιος*, born of fire.' The word *πόντιος* would naturally be interpreted 'of the sea.' The apparent contradiction of this to *πυριγενής* was a mystification. It turns out that the meaning is iron, which is *ξένος*, as a new metal to early Greece; *πόντιος*, as coming (not from the sea but) from *Πόντος* (since pronunciation and ancient script have nothing to do with a difference between capitals and cursives); *πυριγενής* (here *ἐκ πυρὸς* *συνθείς*) as being wrought by fire or even supposed to be produced by fire (see 191 n.). The construction is *πικρὸς* (*γέγονε* or *ἔστι*) *λυτῆρ* κ.τ.λ., the words *θακτός* *σίδαρος* being in explanatory apposition, 'viz. the sharpened steel.' The addition of *θακτός* is not idle. It refers to senses of *πικρὸς* and *λυτῆρ*; 'the sharp undoer (of knots)' is 'the sharpened steel.'

926 sq. *πικρὸς* *δα* κ.τ.λ.: another presentation of the same thought (cf.

892—894), but here the consideration is of the property (*χρήματα*) rather than the quarrel. The construction is again *πικρὸς* *δα* (*γέγονε*) *ὁ* *χρημάτων* 'κακὸς *δατητής*,' (viz.) *ἄρης*. For *δατητής* see 697 (n.) and Suid. *δατεῖσθαι*: *δατηταὶ* *κυρίως* *οἱ* *τὰ κοινὰ* *διανεμόντες* *τοῖς* *μὴ* *βουλομένοις*.

**ἀπατα*: see crit. n. The word is substantial. The *παρήχησις* with *ἄρης* is of course intentional.

929 sqq. *ἔχουσι* *μοῖραν* *λαχόντες*. We must not join *ἔχουσι* *λαχόντες* (as = *ἐλαχον*). For *μέλει* cf. 863 sq. *μοῖραν* is not 'fate,' but 'portion,' and that portion is defined by the next words. Unfortunately *ἀχέων* of MSS is as feeble in sense as it is bad in metre. The thought seems certainly to be 'as their portion of the land they have the share which will suffice to bury them (718—720), but under their bodies there will be abundance in depth.' The *βάθος* is thus opposed to the *μήκος*. If **πάχων* is right, the corruption may be due in part to the unrecognised *α* for *η*. The share of land which they receive is the measure of their own length, 'the cubits given by the gods.' Cf. Shak. *Henry IV.* 5. 4. 91 *But now two paces of the vilest earth | Is room enough*. On Soph. *O. C.* 790 Jebb quotes the offer of Harold of England to Harold of Norway, *Seven foot of the ground of England, or more perchance, seeing he is taller than other men*. The notion of *πῆχυς* in stature (the 'cubit' of the Bible) appears in *ἀνὴρ* *τετράπηχυς* and the *ἀνὴρ* *τρικαῖδεκάπηχυς* of Theoc. 15. 17.

διοδότην πάχεων· 930
 ὑπὸ δὲ σώματι γᾶς
 πλοῦτος ἄβυσσος ἔσται.
 ἰὼ πολλοῖς ἐπανθίσαντες
 πόνοισι γενεάν·
 τελευτᾷ δ' αἰδ' ἐπηλάλαξαν 935
 Ἄραι τὸν ὄξυν νόμον, τετραμμένον
 παντρόπῳ φυγᾷ γένους.
 ἔστακε δ' Ἄτας τροπαῖον ἐν πύλαις,
 ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατή-
 σας ἔληξε δαίμων. 940

ΑΝΤΙΓΟΝΗ.

παισθεῖς ἔπαισας.

ΙΣΜΗΝΗ.

σὺ δ' ἔθανες κατακτανών.

930 διοδότην M, corr. Bothe. θεοδότην C. G. Haupt. ἀχίω M. Corr. *ed. †. ἀχ-
 θέω Schwenk, ἀλγέω Blomfield. 931 χώματι Blomfield. †. 933 ἐπανθίσαντες
 M, corr. Bothe. ἐπανθήσαντες Hartung. 934 Omitted by recs. After this verse
 M has the interpolation πέναισι γὰρ δόμοις (δόμοις m), which Hermann removed. The

933 ἐπανθίσαντες = στεφανώσαντες;
 an oxymoron. The wreaths of victory
 or flowers of festal decoration are in
 this case πέναι. That is the only wreath
 with which they have glorified their
 family.

935 sqq. τελευτᾷ depends on ἐπ-
 ηλάλαξαν. ἀλαλή may be the war-cry
 or (as here) the cry of victory (Soph. *Ant.*
 133 νίκην ἐρμῶν' ἀλαλέει, Ar. *Av.* 1763
 ἀλαλαί, ἡ Παιφῶν, | τῆρελλα καλλύκειαι).
 The fact seems to be that the war-cry is
 uttered as a presage, or in confidence, of
 victory, and thus also in the victory itself.
 —αἰδ': 'in this instance' it was the Arai
 who sang the song of victory, and the
 trophy is one to Atē. Ἄραι = Ἐρμῶνι:
 cf. *Eucl.* 420 Ἄραι δ' ἐν αἰκῇ γῆς θναί
 καλέμεθα.—τὸν ὄξυν νόμον. The art.
 implies the choice of one νόμος as distinct
 from another. The Ἄραι, in uttering their
 triumphant cry, have chosen to do so in
 the style which is ὄξυν, i.e. the note of a
 dirge (cf. 859 λυαίνου n.).—παντρόπῳ:
 the race is routed beyond recovery, since
 all the males are dead.—Ἄτας is stressed.
 The trophy is not that of either brother,
 dedicated to Zeus (Eur. *Phoen.* 572) or
 some other god (Plut. *Sul.* 19. 5 τῶν

τροπαίων ἐπύρατον Ἄρη καὶ Ἥλεω καὶ
 Ἀφροδίτῃ).—ἐθάνοντο: reciprocal mid-
 dle; the tense as in 796 φράσσοντο (n.).—
 θύειν: the winner in the end was the evil
 genius who (αὐτῶς of 798) overcame both.

941 sqq. Here commences the *θρήνοι*
 proper on the part of the two sisters. It
 is to be understood as accompanied
 throughout by weeping and gestures of
 mourning. Since Antigone is the elder
 and the more important character, being
 regularly mentioned first in the story and
 in this play itself (848), it is natural to
 assign to her the opening words. Since
 also it is she who subsequently undertakes
 the cause of Polyneices, it is natural to
 imagine her as standing at the head
 (Hom. *Il.* 23. 136) of the bier of that
 brother, while Ismene is at the head of
 Eteocles'. It should not, however, be
 supposed that each sister addresses her-
 self always to one corpse at the expense of
 the other. It is true that the special
 sympathy of Antigone goes out to
 Polyneices when burial is refused to him,
 but this is rather because her sense of
 right is outraged along with her affection
 than because her affection belongs in the
 first instance chiefly to the exile. Their

share of God-given cubits; but under their bodies will be an unplumbed wealth of earth.

(B) Ah, ye who have crowned your race with crown of many sorrows! Lo, 'tis the Curses who here sang triumph o'er the issue with the shrill-voiced strain, now that the house is routed in utter flight. It is to Ruin that the trophy stands at the gates whereat they smote each other, and 'tis the bad Genius who hath mastered both ere he would cease.

[The sisters, one at the head of each corpse, chant the formal dirge.

ANTIGONE. Smiter and smitten!

ISMENE. Slayer, but slain!

two readings seem to have arisen from πρόοιαι γενέας. 935 τελευταῖαι δ' αἰδ' M. †. τελευταῖαι δ' Hermann. 938 ἔστακεν M^a, ἔστακε δ' (superscr.) M. τρόπαιον M. 939 sq. κρηῖσας' rec. ἤλθ' ὁ δαίμων rec. 941—995 The distribution here adopted was first hinted by the Aldine. In M the paragraphus stands before each line except 949—952, 963 sq., 978 sq., 983, 989. But 941, 953 are marked as belonging to Ismene. 942 κτανῶν rec. Enger is probably right in transposing and sub-

language is intended to apply impartially, even if one corpse is more directly addressed by each in turn. The equality of the brothers' fate and the equality of their perverse action are realised by both women. While each is in a measure blamed, each is in a measure excused.

The arrangement here adopted is in the main that of Wecklein, but it requires somewhat audacious changes to support his notion of complete syllabic correspondence as between each utterance and its reply and between strophe and antistrophe. His text is therefore not here accepted.

vv. 941—949 consist of brief couplets, in which the second speaker answers the first. vv. 950—979 consist of a system forming a strophe and antistrophe. Within the system the couplet arrangement is maintained, and each portion ends with a joint or choric ephymnium (962—964, repeated 977—979). Then follows another series of independent couplets, the whole ending (992—995) with four lines arranged in the form a b b a, assigned as in the text. The difficulty of metrical correspondence is considerable, but some at least of the discrepancies are explainable as due (1) to the freedom of the anacrustic syllable, (2) to the part played by interjections, which are not always faithfully recorded.

941 ταισθεῖς τραῖσας: synchronous. This and the next line not only state a fact; they also extenuate. 'If thou didst

smite, thou wert smitten too'—'And if thou didst slay, thou wert also slain.' Cf. Soph. *Ant.* 170 ἐκείνοι πρὶ δὲ πλὴν μοῖρας μίαν | καθ' ἡμέραν ὠλοντο τείσαντες τε καὶ | πλεγγύτες.

942 The MSS have οὐ δ' ἔθανες κατακτανῶν, a line which is left without metrical relation. At v. 949 M has προ-κείσεται κατακτῆς, which Hermann rightly emended to πρόκεισται. But the words come somewhat strangely there, whereas at the present place they would be a natural answer to ταισθεῖς τραῖσας, and (except for προ-) would be metrically what is needed. If we transfer them (with Enger) to the present place we may perceive that κατακτῆς would readily beget the gloss κατακτανῶν. Again, while πρόκεισται is good in itself, even without pressing a reference to the formal sense of the πρόθεσις (cf. Soph. *Aj.* 1059 θανόντες δὲ προκείμεθ' ἀλοχίστορ μόρῳ), yet it is not so simple an antithesis to κατακτῆς as κείσται alone would be. κείσται κατακτῆς = κατέθανες κατακτῆς. In response therefore to ταισθεῖς τραῖσας it is extremely r able that the transposition should be made, and in that form. If the line was glossed by ἔθανες κατακτανῶν, and then ousted, it might easily be afterwards written in the margin and thence inserted at the wrong place. It should be noticed further that οὐ is better absent. The words should be (like those which follow) applicable to either brother.

- AN. *δορὶ δ' ἔκτανες*
 IΣ. *δορὶ δ' ἔθανες*
- AN. *μελεόπονος.* 945
 IΣ. *μελεοπαθής.*
- AN. *ἴτω γόος.*
 IΣ. *ἴτω δάκρυ.*
- AN. *πρόκεισαι*
 IΣ. *κατακτάς.* 950
- στρ. AN. *ἡέ.*
 IΣ. *ἡέ.*
- AN. *μαίνεται γόοισι φρήν.*
 IΣ. *ἐντὸς δὲ καρδία στένει.*
- AN. *ἰὼ τὸ πᾶν δάκρυτε σύ,*
 IΣ. *σὺ δ' αὖτε καὶ πανάθλιε,* 955
- AN. *πρὸς φίλου ἔφθισα.*
 IΣ. *καὶ φίλον ἔκτανες.*
- AN. *διπλᾶ λέγειν*
 IΣ. *διπλᾶ δ' ὀρᾶν*
- AN. *ἄχεσι τοῖς τάδ' <ε γ'> ἐγγύθεν.* 960
 IΣ. *πέλας <τάδ'> ἀδελφέ' ἀδελφεῶν.*
- XO. *ἰὼ Μοῖρα βαρυδότειρα μογερά,
 πότνιά τ' Οἰδίπουν σκιά,
 μέλαιν' Ἐρινύς, ἧ μεγασθενής τις εἰ.*

stituting here v. 949 in the shape *κείσαι κατακτάς*. †. 948 *ἐκτανες* M, corr. Hermann. 949 *δάκρυα* M, corr. Lachmann. 950 *προσπίπτειν* M^a (the first *σ* erased M), corr. Hermann. Lachmann's AN. *πρόκεισαι* || IΣ. *κατακτάς* is given in the text above, but see 943 (c.n.). 952 <ἦ> *μαίνεται* Lachmann. <ᾶ> would be equally good, but most probably no added syllable is necessary. 953 *ἴτω δὲ* Burney. *ἴτω δὲ* Heimsöeth, but the first syllable is indifferent. 954 *ἰὼ πανδάκρυτε* M. *ἰὼ*

948 sqq. *δορὶ δ' ἔκτανες*. The sentence is completed with *μελεόπονος*. The working of mischief by alaying is answered by the suffering of it by dying (*μελεοπαθής*). Each brother is spoken of from two points of view.

952 *μαίνεται γόοισι φρήν*. Here *φρήν* is as physical as *καρδία*, and *μαίνεται* possesses the same half-physical sense as in *αἰθρὶ δ' ἐπιμαίνεται* of 140 (n.). *φρήν* is stressed. The grief is no mere outward demonstration. So *ἐντὸς* in the reply.

953 *ἐντὸς δὲ κ.τ.λ.* The metre agrees with the antistr. (968), and differs from that of the previous line only in the anacrustic syll., which that line omits.

We might doubtless insert an interjection in 953 and 967, *ε.γ.* <ᾶ> *μαίνεται κ.τ.λ.*, but there is doubtless no necessity.

955 *διπλᾶ λέγειν*. This line and the next should not be stopped as if completed in sense.

960 *ἄχεσι τοῖς κ.τ.λ.* See crit. n. The metre is uncertain, but the corresponding *δόσσηνα κήδε' ὀμόνυμα* (978) appears sound, whereas here the *τοῖσιν* of M is feeble. The sense (following *ἀπλᾶ*) is manifestly that the sufferings, or motives for grief, are equal in the two cases. The text = 'to answer to those griefs (*τοῖς* = *τούτοις*) there are *these*.' The remark is accompanied by explanatory gesture.—'γ' has an obvious force:

ANT. With the spear thou didst kill—

ISM. With the spear thou didst die—

ANT. Cruel in deed.

ISM. Cruel in doom.

ANT. Spare not the cry.

ISM. Spare not the tear.

ANT. Dead corse—

ISM. That hast slain!

ANT. Ah me! my breast maddens with sighs!

strophe.

ISM. Yea! my heart groans within!

ANT. Ah! thou all-lamented—

ISM. Thou too, and all-wretched—

ANT. By thine own thou didst die.

ISM. And thine own thou didst slay.

ANT. Twofold to tell—

ISM. Twofold to see—

ANT. These griefs hard by those!

ISM. These anigh, twin with them!

CHO. Ah! Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth thy strength is mighty!

πολυδάκρυτε recc. Corr. *ed. πόλει δακρυτέ Lachmann (but note the following καὶ παράθλιε), πάνδυσσε Ritschl. 955 αὐ recc., Blomfield. 956 φίλου γ' M, corr. Bothe. 960 ἀχέων τοίων M, γόων recc. Corr. *ed. †. See antistr. 975, which is probably sound. ἀχέσι τοῖς τὰδ' <τὰ> ἐγγύθεν is less likely. ἀχεα δοῦα τὰδ' Hermann, ἀχεα τῶνδε τὰδ' Weil, Oberdick, ἀχεα δυοῖν τὰδ' Enger. 961 πέλας δ' αἰδ' ἀδελφαὶ ἀδελφεῶν M, corr. Heimsoeth. †. πέλας ἀδελφὰ δ' Hermann. 962—964 M has ἐφόμμιον before these lines. Hermann assigns them to the sisters (AN. 1Σ.), Blomfield to the Chorus. 964 μελαινά τ' M, corr. Porson.

'if that brother has suffered, so also has this.' The construction implies ἐστὶ to be supplied. In its absence ἀχέσι was drawn to the gen. usual with ἐγγύς.

961 πέλας κ.τ.λ. The πέλας δ' αἰδ' ἀδελφαὶ ἀδελφεῶν of M does not answer to either the previous line or the antistrophe (976). πέλας is upheld by ἐγγύθεν; the rest is emended by Weil. The words, however, mean 'near by are (griefs), sisters of sisters,' i.e. griefs on this side which are the counterpart of those. The reference is not to ἀδελφαί, the sisters themselves, but ἀδελφεῶν is neut. (sc. ἀχέων). Each set of griefs are ἀδελφὰ of the other (cf. μόνος μόνῳ, φίλος φίλῳ &c.). For ἀδελφὰ = παραπλήσια cf. Soph. Ant. 192 ἀδελφὰ τῶνδε κηρύξας ἔχω, Plat. Phaedr. 276 D ὅσα τούτων ἀδελφὰ, sup. 481, 563 (n.).

962 sqq. βαρυνδόττερα: for the formation cf. σεμνοδόττερα (Bacchyl. 2. 1).—πότνια: cf. 871. This title of timid respect was frequently applied to the Erinyes (e.g. Eum. 952, Soph. O. C. 84 πότνιαι δεινώπες). Here the 'haunting' (σκιὰ) of Oedipus is identified with the Erinyes (or his 'Αρὰ: cf. 70, Soph. El. 111 πότνι' Ἀρὰ). 'The Erinyes is, in fact, an angry ghost' (Harrison *Prolegomena* p. 217, comparing the phantom of Argus in *P.V.*). The dead themselves are σκιά: Hom. Od. 10. 495, Eur. H. F. 494 ἀρηξον, εἰθέ, καὶ σκιά φάνηθι μοι (of Heracles, supposed dead), fr. 532 κατθανῶν δὲ πᾶσ' ἀνὴρ | γῇ καὶ σκιά, fr. adesr. 95. For the ghostly influence cf. the ψυχὴ of Patroclus appearing to Achilles (Il. 23. 65). Hermann rather strangely explains as 'simulacrum Oedipi

- ἀντ. AN. ἤέ. 965
 ΙΣ. ἤέ.
 AN. δυσθέατα πῆματα
 ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.
 AN. οὐδ' ἴκεθ' ὥς κατέκτανεν.
 ΙΣ. σωθεῖς δὲ πνεῦμ' ἀπώλεσεν. 970
 AN. ὤλεσε δῆτ' ἄπο.
 ΙΣ. καὶ τοῖ ἐνόσφισεν.
 AN. τάλαν γένος.
 ΙΣ. τάλαν παθόν.
 AN. δύστονα κῆδε' ὁμώνυμα. 975
 ΙΣ. δύνγρα τριπάλτων πημάτων.
 XO. <ἰώ> Μοῖρα βαρυνδότεια μογερά,
 πότνια τ' Οἰδίου σκιά,
 μέλαιν' Ἐρινύς, ἥ μεγασθενὴς τις εἶ.
 AN. σὺ τοίνυν οἶσθα διαπερῶν, 980
 ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών,

965 sqq. M writes ἡ...πῆματα as one line. 967 <ῖ> δυσθέατα Lachmann, but see 952 (c.n.). 968 ἐδείξας Paley, ἐδείξατ' ἐκ φυγᾶς μελῶν Heimsoeth, τόνδ' ἐδείξατ' ἐκ φυγᾶς Weil (ἐμοί having been already ejected by Robertello). One might suggest ἐδείξε τάς, but the text is probably sound. †. 969 ἴκεθ' ὥς κατακτενῶν Halm. †. 970 σωθεῖς Stanley. †. 971 ἀπώλεσεν δῆτα M. Corr. G. C. W. Schneider. ὤλεσε δῆτ' ἄπον Weil, δῆτα καὶ Hermann, δῆτά ται Halm. 972 καὶ τόνδ' M. Corr. *ed. (τόν G. C. W. Schneider). τόνδε δ' Hermann. 973 μέντοι Weil. 974 τάλαν καὶ παθόν M. Recc. have τάλαν παθόν οἱ τάλαν

quod Eteocli in somniis apparuit.—μεγα-
 σθενὴς was a recognised epithet of the
 Erinys (cf. 70). Hence ἥ: 'indeed,'
 while τις has the accentuating force
 which it shares with *quidam* after ad-
 jectives.

968 ἐδείξατ' ἐκ φυγᾶς ἐμοί. It is
 not to be supposed that Antigone uttered
 the words δυσθέατα πῆματα with any
 notion of their being completed in this
 fashion. To her exclamation a con-
 clusion is fitted by Ismene. ἐμοί
 (*patheticum*) belongs to δυσθέατα. If
 ἐδείξατ' is correct it must be causal mid.
 (cf. 829 n.) and the subject is Polyneices,
 to whom alone ἐκ φυγᾶς can refer. For
 this reason, as well as the following
 singular, we cannot regard it as ἐδείξε.
 The notion is that of acquisitions brought
 back from abroad to be produced at home.
 In this case they are but δυσθέατα πῆματα.
 This accounts for the choice of the verb
 δεικνυμι. [If the middle is somewhat
 obscure we may perhaps amend with

the slight transposition ἔδειξε τάς for
 ἐδείξατ' ἐκ.]

969 οἶδ' ἴκεθ' κ.τ.λ.: i.e. and
 Polyneices did not 'get home' (*arriver*),
 i.e. gain his object (τὸ κατεῖναι), when he
 slew. He slew Eteocles, but his own
 restoration was not achieved thereby.

970 σωθεῖς δὲ κ.τ.λ.: a play upon
 contradictories. The reference is to
 Eteocles: 'and though he escaped (the
 threatened deposition), he lost his life.'
 In other words, the defeat of the Argives
 and the slaying of Polyneices was so far
 σωτηρία (τὸ σωθῆναι) that he did not lose
 his μοναρχία, but meanwhile he lost the
 breath of life.

971 sq. ὤλεσε δῆτ' ἄπο: see crit. n.,
 and cf. 873. There is a play upon the
 senses 'lose' and 'destroy.'—καὶ τοῦ
 ἐνόσφισεν: sc. τὸ πνεῦμα. (τόν is stat.)

972 sq. τάλαν γένος κ.τ.λ. Two
 senses of τάλαν are blended: (1) 'reck-
 less,' 'perverse,' (2) 'miserable.' τάλαν
 γένος presents the former, while τάλαν

ANT. Ah me! Sorrows ill to behold—

ISM. Brought he me from his exile!

ANT. He won not his way when he slew.

ISM. Though upholden, he lost his life's breath.

ANT. Aye, lost it in truth!

ISM. And robbed him of his!

ANT. Unhappy sort!

ISM. Unhappy lot!

ANT. Grief uttering the selfsame lament!

ISM. Raining tears for a threefold blow!

CHO. Ah, Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth, thy strength is mighty!

ANT. Now thou knowest thy step was wrong—

ISM. And thou learnedst the lesson as soon—

καὶ πάθος. τάλας πάθος Schütz; but τὰ καὶ παθόν ('ed.) may be correct (i.e. ταῖνα καὶ παθόν, sc. τάλανα, by which τὰ was glossed). †. 975 δίπωνα Hermann. Metrical error (which many editors suspect here) more probably lies in the strophe (960). ὁμαιμόνων Sidgwick. †. 976 The text may be sound (†), but the schol. seems to have had e.g. *χλωρά, of which δίπωνα may be a gloss. †. λυγρὰ Dind., δίπωνα πῆματα ταλμάτων Hermann, διερὰ τάλματα πημάτων Heimsoeth. After this verse M has the interpolation δλοῦ λέγειν δλοῦ δ' ὄρᾳ from 984 (the copyist's eye perhaps wandering from ἰὼ of 977 to ἰὼ of 986). ἰὼ (omitted by M) appears in recce. 976 μελαιρά τ' M, corr. Porson. 980 τοὶ νῦν rec. 981 ἵστερον recce.

παθόν presents the latter as a plea in extenuation. γένος is not the whole race of Laius, but describes the brothers, as a kind of men. [The true reading may be τὰ καὶ παθόν, where τὰ=ταῖνα (viz. τάλανα which occurs as a gloss). Cf. 1057, Pind. *I.* 7. 15 ἰατὰ δ' ἔστι βροτοῖς σὺν γ' ἐλευθερίῃ | καὶ τὰ, Hom. *Od.* 5. 259 ὁ δ' εἰ τεχνήσατο καὶ τὰ.]

976 κῆδε' ὁμῶνυμα: 'sorrows demanding (to be described in) the same words.' The κῆδεα on the two sides are identical in kind. κῆδεα is moreover used of persons (relatives) to be mourned, and in this case they bear the same name, sc. 'brothers.'—δύστονα=δύσ-στονα: cf. Hom. *Il.* 1. 445 Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν and see *Cho.* 467 (n.). It should be noted for this derivation that δύ(σ)-στονα is answered by δι-πωνα as γόος by δάκρυ (947 sq.).

976 δίπωνα: i.e. 'hewpet,' with the same notion as in τέγγομαι or δάκρυσι μυθαλέα (Soph. *El.* 166). The following gen. is causal (cf. 905). For the scansion δι-πωνα see Append. to v. 115.—τριπάλων: a term of intensification. As δίπαλος, used of that which is wielded in both hands (Jebb on Soph. *Aj.* 408), comes to lose its literal sense and to mean

'with double force,' so τρίπαλος, expressive of still more vehemence, is coined for 'with triple force.' δίπαλος may also be used of an attack from two sides at once (Eur. *I. T.* 323), and the same notion in τρίπαλος would once more amount to 'with triple onset.' Though the πῆματα, consisting only of the sad end of the brothers, may in themselves be spoken of in the heightened way usual with τρις (e.g. τρις ἄλλους), there may also be an allusion to the three generations (cf. 730) on which disaster has fallen.

980 σὺ τοῖνον κ.τ.λ.: 'thou knowest that thou wert trespassing,' i.e. crossing the border of right and wrong. Cf. Soph. *O. C.* 125 περὶς γὰρ, περὶς ('thou goest too far'), Aesch. *fr.* 22 τό τοι κακὸν ποδῶκες ἔρχεται βροτοῖς | καὶ τὰμπαλάκημα τῷ περῶντι τὴν θέμιν.—τοῖνον is resumptive.—διαπερῶν is imperf., as the context explains, viz. διεπέρas ἐτελ κατῆλθε. [Though διῆ περῶν would be an easy suggestion, δια- is correct and answers to the long syll. of the next line.] The line is addressed to Polyneices.

981 σὺ δ' κ.τ.λ.: i.e. σὺ δ' οἶσθα διαπερῶν, μαθὼν οὐδὲν ἵστερον. They learned at the same moment, by being slain together.

- AN. ἐπεὶ κατῆλθες ἐς πόλιν,
 ΙΣ. δορός γε τῷδ' ἀντηρέτας.
 AN. ὀλοὰ λέγειν.
 ΙΣ. ὀλοὰ δ' ὀρᾶν. 985
 AN. ἰὼ πόνος.
 ΙΣ. ἰὼ κακά.
 AN. δώμασι καὶ χθονί.
 ΙΣ. καὶ τὸ πρόσω γ' ἐμοί.
 AN. ἰὼ ἰὼ δυστάνων κακῶν ἄνα. 990
 ΙΣ. ἰὼ πάντων πολυπονώτατοι.
 AN. ΙΣ. ἰὼ <ἰὼ> δαιμονῶντες ἐν αἶα.
 AN. ἰὼ ποῦ σφε θήσομεν χθονός;
 ΙΣ. ἰὼ ὅπου <σφι> τιμιώτατον.
 AN. ΙΣ. ἰὼ ἰὼ πῆμα πατρὶ πάρευνον. 995

ΚΗΡΤΞ.

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ
 δήμου προβούλοις τῆσδε Καδμείας πόλεως.

998 ἀντηρέτας M (with H over the second α by m). 997 sqq. ἰὼ ἰὼ κατὰ δώμασιν | —καὶ χθονί· προπάντων δ' ἐμοί. | —καὶ τὸ πρόσω γ' ἐμοί M. The interpolation (a gloss πρὸ πάντων δ' = τὸ πρόσω δ') was removed by G. C. Haupt. 990 ἄναξ M. Corr. *ed. †. δυστάνων, δυστάνων, δυσπότημων and πημάτων are variants in recs. δόστανε τῶν κακῶν ἄναξ Wecklein. 991 πολυπονώτατοι or πολυπονώτατε recs. Qu. *παμ-

992 sq. ἐπεὶ κατῆλθες: viz. ἐκ φυγῆς. It was rather the manner than the fact of his *κάθοδος* which was wrong. This is brought out by γε: 'yes, in coming as *εἰσαρ-* opponent to him here (viz. a brother).'

990 δυστάνων κακῶν *ἄνα. The objections to ἄναξ are (1) the meaning: 'Lord of sorrows' is not similar to e.g. κύπρις ἄναξ, since ἄναξ there means the 'handler' or 'controller.' Nor can the notion 'who, as king, hast been but king of sorrows' be regarded as plausible: (2) as the next line shows, both brothers are addressed, and the sing. is scarcely possible. The marginal note *ἐτεόκλειος ἀρχηγέτης* should be read 'Ετεόκλειος ἀρχηγέτης. The two words are two explanations of ἄνα, which was taken for the vocative. Aeschylus meant it for ἄνη (700 g.v.), the meaning being 'the end (or consummation) of miseries.'—*δυστάνων* includes folly (see 804 n.).

992 δαιμονῶντες ἐν αἶα perhaps differs from δ. αἶα as 'acting like madmen in their perversity' from 'possessed by Ate.'

995 πῆμα πατρὶ πάρευνον: lit. 'as a trouble to the father by whose side they sleep.' The preceding line is seen to

imply burying them in the *πατρὸς ἀρχαίης τάφος* (Soph. *El.* 893). But the father has cursed them, and to him, lying in the same grave, they will be a πῆμα. There is a manifest allusion to the proverb πῆμα κακὸς γείνων (Hes. *Opp.* 346). For πῆμα elsewhere of a person vexatious to another cf. Hom. *Od.* 17. 446 τίς δαίμων τόδε πῆμα προσέγγαγε, δαιτὶς ἀνίη; so *pestis, pernicius* &c. In the conception of Aesch. Oedipus is buried at Thebes. He has no thought of the legend of the *Oed. Col.* of Sophocles. Cf. Paus. 1. 38. 7.

996 sqq. The dramatic situation is made effective by the sudden prohibition just as the procession is moving off.

The part of the κῆρυξ is taken by the previous ἀγγελοῖς, while that of Antigone is taken by 'Eteocles,' the corpse being represented by a lay figure. (See notes to the 'Dramatis Personae'.)

It should be observed that the sympathies of the audience are to be gained for the bold action of Antigone not merely by the moral rightness of her conduct (which some might question) but also by the character and tone of the κῆρυξ. He not only delivers the harsh

ANT. When thou camest back to the land—

ISM. To cope with this other in fight.

ANT. Baleful tale!

ISM. Baleful sight!

ANT. Ah! the grief—

ISM. Ah! the wrong—

ANT. To the house and the land.

ISM. And e'en more to me.

ANT. Ah, the mischief's wretched end!

ISM. All-mournful beyond all men!

ANT. Alas, possessed by mad sin!

ISM. Where lay them in earth?

ANT. Where their honour is most.

ISM. Alas! to sleep beside their father to his grief.

[Enter HERALD (from right).]

HERALD.

In duty I proclaim the pleasure and decree of the regents for the people of this Cadmean realm.

πονῶνται? πολυστονώται Robortello (-τε Weil). 992 *lō lō* recce. *en om.* recce. †. δαίμονοντ' *en* Paley (cf. 868 c.n.). 993 *lō* τοῦ M, with a second *lō* above the line (m). 994 *δπον* τιμῶντων M. *δπον* 'στὶ Dindorf. I have preferred *σφι. *δπον* τι Heimsoeth. *ενθα* τιμῶντων Sidgwick. 996 The sign for the κήρυξ comes from m. δόξαντα καὶ δοκοῦντ' Weil. †. δοκοῦντα καὶ δόξαντ' Headlam. ἀπαγγέλειν M^a. ἀπαγγέλλαι recce. †. 997 *χθονός* for πόλεως rec.

orders of the πρόβουλοι; he is himself—and behaves as—one of a class upon whom the Athenians habitually looked with contempt. There existed toward the Greek κήρυξ something of the feeling formerly displayed towards the English beadle. Pollux (6. 128), in reckoning the pursuits ἐφ' οἷς ἂν τις θναίδισθαι, includes κήρυκες (cf. Gilbert *Gk. Const.* Ant. p. 230 n., Eng. Trs.). Archestr. ap. Ath. 92 E has τοὺς κήρυκας δ' ἐπιτρίψαι | ὁ Ζεὺς τοῖς τε θαλασσογενεῖς (i.e. the fish of that name) καὶ τοῖς ἀγοραίοις. This character appears in the dramatists in e.g. Eur. Or. 895 ἐπὶ τὸν εὐτυχῇ | πηδῶσ' αἰ κήρυκες· ὅδε δ' αὐτοῖς φίλοι | δι' ἂν δύνῃται πόλεος ἐν τ' ἀρχαῖσιν ᾗ, *ibid.* 888 Ταλθύβιος... ὑπὸ τοῖς δυναμένοισιν ὧν αἰ, Trō. 425 κήρυκες, ἐν ἀπέχθημα πάγκοινον βορροῖς, | οἱ περὶ τυράννοις καὶ πόλεις ὑπηρεταί. Much of this would be conveyed by the manner, the delivery containing an offensive pomposity.

The proclamation here made under the orders of the πρόβουλοι answers to that issued by Creon in Soph. Ant. 23 sqq., where the expressions are very similar (e.g. 26 τὸν δ' ἀθλίως θανόντα Πολυνεῖκουσ' ἔκταν | ἀστοῖσι φασιν ἐκκεκρηχθαι τὸ μὴ | τάφῳ καλῦσαι μηδὲ κικύσαι τινα, | εἰν δ'

ἀταφον ἀελαινον, οἰωνοῖς γλυκύν | θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς, and more fully *ibid.* 192—206).

996 *δοκοῦντα καὶ δόξαντ'*: a perfectly natural part of the language of formality, especially in the mouth of a professional κήρυξ. Formularies are often marked by a somewhat tautological comprehensiveness. *εἰ δοκεῖ τῷ δήμῳ* = 'the people's pleasure,' while *εἰ ἐδοξε* = its 'resolve.' The πρόβουλοι 'think fit and have decided,' *hoc sentiunt et censuerunt*. *δοκοῦντα* alone would not necessarily convey the fact that the opinion had been formally adopted as a resolution to be put in force; καὶ δόξαντα adds the expression of finality. Doubtless the pres. *δοκεῖ* is often (cf. *inf.* 1011) used in less precise or technical speech for the resolve itself, but in the strict language of the publicists *ἐδοξε* is the unequivocal term. Less formally therefore Eur. Hec. 505 *ἀρα κἀμ' ἐπισφάξαι τάφῳ | δοκοῦν* Ἀχαιοὶς ἤλθεις; Soph. Aj. 1049 TET. *τίνοις χάριν τοσόνδ' ἀνέλωσας λόγον;* | MEN. *δοκοῦντ' ἐμοί, δοκοῦντα δ' οἱ κραίνει στρατῶ.*

ἀπαγγέλλαι: the pres. signifies 'do my best to announce' or 'proceed to announce.' Gildersleeve *Gk. Synl.* § 192. 997 *δήμον* προβούλους κ.τ.λ. Once

Ετεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
 θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
 στρυγῶν γὰρ ἐχθροὺς θάνατον εἶλετ' εἴ πόλει, 1000
 ἱερῶν πατρῶν δ' ὅσιος ὦν μομφῆς ἄτερ
 τέθνηκεν οὐπὲρ τοῖς νέοις θνήσκειν καλόν.
 οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσθαι λέγειν·

●●● εὐνοίαι M, corr. rec. ἐπ' εὐνοίας χθονὸς might be suggested, but †. ●●● φιλῶν Blomfield. †. 1000 στρυγῶν Wakefield, εἰργων Hartung. †. ἐν πόλει M, corr. *ed. †. (For confusion of στ, εμ, εν in MSS cf. *Perz.* 28 ἐν τλήμωι for εὐτλήμωι, *Suppl.* 970 εὐθυμῶν for ἐνθ' ὅμωι, *Theogn.* 1211 ε' εὐναῖε for ἐνναῖε, *Eubul.* ap. *Ath.*

more there is full ceremony of style, particularly brought out in τῆσθα. We should perceive in (the otherwise unnecessary) δήμον a rather aggressive announcement that, the princes being dead, there is now a δήμος of 'this Cadmean state,' which has elected πρόβουλοι (see 1017 n.). Doubtless this contains an anachronism, about which Aesch. would not concern himself. The δήμος is not, indeed, a fully constituted democracy, and therefore it is not a case of δῆμον δοκούντα καὶ δέξαντα as if in a regular ἐκκλησία. But in the emergency the people have chosen a 'committee of public safety,' somewhat of the kind described in *Thuc.* 8. 1 ἐδόκει...ἀρχήν τινα πρεσβυτέρων ἀνδρῶν ἐλέσθαι, αἵτινες περὶ τῶν παρόντων ὡς ἐν καιρῷ ἢ προβουλευσούντι (after the news of the Sicilian disaster B.C. 413). The function of these πρόβουλοι was not like that of the ἐγγράφῃς of B.C. 411 (*Thuc.* 8. 67), viz. to advise the people καθ' ὃ τι ἄριστα ἢ πόλις εὐχέσεται, but to bridge over an interregnum in the administration: cf. *Arist. Ath. Const.* c. 29 § 2 (probouloi) αἵτινες...ἐγγράφουσι περὶ τῆς σωτηρίας. In *Arist. Pol.* 4. 14 πρόβουλοι are spoken of as ἀρχαῖον, ὡς ἐν ἐνιαυτῷ πολιτείας ἰστίον. Such committees must often have existed in Greek states within the knowledge of Aeschylus, but he would also remember the Panhellenic πρόβουλοι during the Persian wars (*Hdt.* 7. 172).

Here the resolution of the πρόβουλοι is treated as final in itself, and it would manifestly become necessary for such committees to be invested with 'power to act' in all cases of urgency. In the present case their action must be taken at once, or it would be too late.

●●● τόνδ'. Throughout this speech the varying application of δὲ is made clear by pointing on the part of the

actor.—ἐπ' εὐνοίᾳ χθονὸς: 'for his loyalty to the land.' ἐπ' expresses the basis or occasion of the resolution: cf. *Theogn.* 29 μὴτ' ἀλοχροῖσιν ἐπ' ἐργασίᾳ... | τιμᾶς... *Ilac.*, *Thuc.* 1. 138 ἐπὶ προδοσίᾳ φεύγειν. The εὐνοία is that of Eteocles himself, the public benefactor (cf. *Soph. Ant.* 212 τὸν τῆδε δόνον καὶ τὸν εὐμενῆ πόλει, *Ath.* 519 D τοῦτον ἀνακηρόντων... προσκηρόντωντες οὐκ εὐνοίαν, ἀλλὰ τῶν εἰς τὰ δεῖπνα χορηγίαν), and we should not render 'with goodwill on the part of the land.' Moreover, though ἐπὶ is treated by grammarians (e.g. Kühner-Gerth 1. p. 502) as used with dat. 'of accompanying circumstances,' the statement is not supported by the instances quoted (cf. Jebb on *Soph. Ant.* 759). The real sense of the latter rendering would have to be 'with a view to the goodwill of the land,' i.e. so as to receive it. But this is manifestly far-fetched.—χθονὸς = πόλις, while the following γῆς is the literal soil.

ἐπ' εὐνοίᾳ of M is impossible. The schol. interprets εὐνοία as ὁ τόπος τοῦ τάφου (cf. εὐνοία of a grave, *Cho.* 317 n.), and in *Eur. Ion* 172 ὑπὸ θρηγκοῦ εὐνοίας | καρφάρως θῆσιν τίκωσις the word (if the text is sound) is used as a noun. *Enstath.* (*Il.* p. 474. 45) explains a noun εὐνοία as a tragic term for ἄγνωρα (so *Hesych.*). But ἐπ' becomes practically unintelligible, and the repetition of the notion in γῆς φίλαις κατασκαφαῖς pointless. One might suggest ἐπ' εὐνοίας χθονὸς, εὐνοίας having the sense indicated in *Cho.* 1. c.; but the tautology would remain. Moreover in a formal resolution (which is being quoted as such) the phrase of justification (ἐπ' εὐνοίᾳ) would surely occur, while the peculiar εὐνοία would be hardly likely.

●●● θάπτειν: includes cremation, when that rite is practised. The pres. (as distinguished from βαλεῖν 1005) im-

For this Eteocles, it is resolved that for his loyalty to the land we bury him in a grave dug kindly in its soil, since in hatred of the foe he chose death for the country's good, and, guiltless towards the temples of his fathers, he hath found death without reproach where it becoms the young to die. Thus, as for him, am I charged to give command; but that his brother

663 *τ' ἐμφανέτω* for *εὐφρανέτω*, and so very frequently.) †. *ἐν πόλει* Francken, *ἐν τέλει* Jacobs. *Διὰ τὸν πόλεον* Verrall. 1001 *πατρίων* M., *πατρίων* S. M. Paley omits S' here and reads *μομφῆς δ' ἄτερ* | *τέθνηκεν*. 1002 *ὥστερ* Blomfield. *ὥστερ ἱερῶν* Verrall ingeniously, but fancifully, from schol. †. *θνήσκουσιν*.

plies a series of ceremonies.—*κατασκευαίς*: verbal in sense, and instrumental or modal in case.—*φίλοις*: such as are given by τὰ φίλα to τὰ φίλα. The thought is of reciprocity for his *εὐνοία* (i.e. *φίλοι κατασκευαί φίλων ἀνδρῶν διέξουσαι*). Cf. *fr. trag. adesp.* 181 *ἐν γῆν φίλοις* (αἱ φίλοις) *μυχοῖσι κρυπθῆναι καλόν*. For *φίλοις* rather than *φίλοι* cf. 1069. The notions as in Eur. *Hel.* 852 *εὐφύχων ἀνδρῶν πολέμους θανάτῳ ἔπο* | *κόφῃ καταμπίσχομεν ἐν τῷ βῶν χροῖ, | εὐνοῖς δ' ἐφ' ἔρμα στερεὸν ἐκβάλλουσι γῆν*.

1000 *στυγῶν γὰρ κ.τ.λ.*: 'While showing his hate of (her) enemies he chose death for the good of the realm.' *στυγῶν* is unimpeachable for action demonstrating hatred (221 n), and the *εργων δηλονότι* of schol. (q.v.) in no way proves *στέγων*. That word may be used, in a nautical metaphor, of a bulwark or rampart (202, 782) which 'keeps water-tight,' but it could scarcely be transferred (and without a nautical context) to a person.—*ἐν πόλει* (M) is hopelessly feeble, and is generally condemned. Moreover it would rather suggest to the Athenian ear 'on the acropolis.' His service to the country is the salient matter, and **ἐν πόλει* answers to e.g. *Cho.* 820 *πόλει τὰ δ' ἐθ'* | *ἀμὲν αὐτὸν κέρδος αἰσθεται τῶδε*. For the dat. after the adv. cf. Eur. *Suipr.* 529 *ἡμῶσθε πολέμους καλῶς, | ἀσχερῶς δ' ἐκείνους*. The expression brings out more clearly the two reasons assigned for approving of his burial: (1) he met his death in the service of the state, (2) he died without an *ἄγος* in respect of the gods.—*εἴλετ'*. The sense of preference is that he would rather die than weaken in his feeling towards the public enemy. Less well we might regard *εἴλετ'* as simply 'took' or 'took up': cf. 786 (n), Hes. *Th.* 833 *Ζεὺς... εἴλετο δ' ὄπλᾱ*.

1001 *ἱερῶν πατρίων* S' κ.τ.λ. The gen. depends upon the combined notion

δούλος ὢν μομφῆς ἄτερ, i.e. with *μομφῆς ἄτερ* exegetic of *δούλος* (cf. *Soph. Ph.* 31 *ὁρῶ κενὸν εὐνοῖαν ἀνθρώπων δίχα*, *Ant.* 445 *ἔγω βαρβάρων αἰνίαν διεύθερον*). *δούλος* in itself might take the construction of e.g. *ἀμεμπτος* (*Porr.* 694 *τάχυνε δ', ὡς ἀμεμπτος ὁ χροῖον*), καθαρὸς ('pure of touching...'), as the opposite of *ἐκγῆς τιμος* (*Thuc.* 1. 126, *Aeschin.* 60. 13). *μομφῆ ἱερῶν* again is easy Greek: cf. *Soph. Aj.* 180 *μομφᾶς ἔχων ζῶντ' ὁδοῖς*, *Hom. Il.* 1. 93 *ὅτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμυθεῖται ὁδῷ ἐκατόμβῃς*, 5. 178 *ἱερῶν μνήσας*. Here the two constructions coalesce. [Less satisfactorily we may join *ἱερῶν δούλος*, and construct *μομφῆς ἄτερ* with *τέθνηκεν*.] The conduct of Eteocles is thus contrasted with that of Polyneices (569, 1009): cf. *Soph. Ant.* 285 *δούτις ἀμφιέλουσι | νεοῖς πυρὸς ὄρε κἀναθήματα*, 198.

1002 *τέθνηκεν*: rather than *έθανε*: 'he lies here dead without any *ἄγος* upon him.' Hence *τέθνηκεν ὥστερ κ.τ.λ.* = *κεῖται, θανάτῳ ὥστερ κ.τ.λ.*—*ὥστερ τοῖς νέοις κ.τ.λ.*: viz. in the forefront of battle for their country (hence the schol. quotes *εἰς αἰῶνις ἄριστος ἀμύνεσθαι περὶ πέτρας*). The sentiment *dulce et decorum est pro patria mori* is frequent in Tyrtæus; e.g. (*Hiller*) 8. 1 *τεθνήμενα γὰρ καλὸν ἐπὶ προμάχοις πεσόντα | ἀνδρ' ἀγαθὸν περὶ ἢ πατρίδι μαρναμένον*, *ibid.* 27 *νέοις δὲ πάντ' ἐπέοικεν, | ὅφρ' ἐρατῆς ἡβῆς ἀγλαὸν ἀνθος ἔχῃ | ...καλὸν δ' ἐν προμάχοις πεσών*, 10. 13 *ἦδ' ἀρετῇ, τὸ δ' ἀέθλον ἐν ἀνθρώποισιν ἀριστὸν | κἀλλιστὸν τε φέρειν γίγνεται ἀνδρὶ νέῳ*. See more in Headlam *On Edit. Aesch.* pp. 92 sqq.—*νέος* = *iuuentutis* (fit for war). The word is emphasised as in Eur. *I. T.* 123 *μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει*. The notion is not that young men ought to die in battle, but that, if they are to die young, battle is the most honourable place.

τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
 ἔξω βαλεῖν ἄθαρπτον, ἀρπαγὴν κυσίν, 1005
 ὡς οὐτ' ἀναστατῆρα Καδμείων χθονός,
 εἰ μὴ θεῶν τις ἐμποδὼν ἔσται δορί
 τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτῆσεται
 θεῶν πατρώων, οὓς ἀτιμάσας ὁδε
 στράτευμ' ἐπακτὸν ἐμβάλων ἦρει πόλιν. 1010
 οὕτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
 ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν,
 καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
 μήτ' ὀξύμολποις προσσέβειν οἰμώγμασιν,
 ἀτιμον εἶναι δ' ἐκφορᾶς φίλων ὑπο. 1015
 τοιαῦτ' ἔδοξεν τῷδε Καδμείων τέλει

1011 πετηνῶν recc.

1016 M had apparently first written ἀτιμον δ', but has

1004 τούτου...τόνδε. As the κήρυξ turns from Eteocles to Polyneices the former becomes οὗτος, the latter ὅδε.—Πολυνείκους νεκρὸν = 'the dead Polyneices,' and hence ἀδελφὸν is still easier to the Greek than if we could only regard the expression strictly as 'his brother corpse' (Soph. *Ant.* 26 τὸν δ' ἀδελφὸς θανόντα Πολυνείκους νεκρὸν). On Soph. *Aj.* 1177 Jebb observes 'under Athenian law a person put to death for treason (προδοσία) or sacrilege was not to be buried in Attica (Xen. *Hell.* 1. 7. 22). Polyneices had committed both these crimes.

1008 βαλεῖν: perhaps rather follows λέγειν ('I am ordered to bid you cast...') than ἐτίσταλται, but the point is immaterial.—ἀρπαγὴν κυσίν: a common-place; Hom. *Il.* 1. 4 αὐτοὶ δὲ θάλασσα τοῦχε κύνεσσιν | οἰωνοῖσι τε δαῖτα, 8. 379, Od. 14. 133, Soph. *Aj.* 830 μὴ...ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖσι θ' ἔλωρ, *Suppl.* 800, Eur. *Ion* 503, *Hec.* 1076.

1008 εἰ μὴ θεῶν τις ἐμποδὼν. Since ἔρ ἀναστατῆρ, εἰ μὴ... (erat... nisi) is lively idiom, it is natural to find the same absence of εἰ with the participle. Rutherford's εἰ οὐτ' ἄν ἀναστατῆρα only weakens the passage.

1007 εἰ μὴ θεῶν τις κ.τ.λ.: 'if some god had not stood in the way with (by means of) the spear of this man (his brother).' In pronouncing τοῦδ' the speaker addresses himself with a gesture towards the body of Eteocles. He then turns back and in the next line speaks

again of Polyneices as ὅδε. As written, the words are somewhat perplexing, but there is no ambiguity in them as delivered. They show how naturally Aesch. performed the dramatist's part of visualising the action (πρὸ ὁμμάτων τιθέμενος *Ar. Poet.* 16 (17). 1). Precisely similar is Soph. *O. T.* 947 τοῦτον Οἰδίπου τάλαι τρέμω | τὸν ἄνδρ' ἐφειγε μὴ κταῖναι, καὶ οὐν ὅδε | πρὸς τῆς τύχης δαίμων οὐδὲ τοῦδ' ὄνα. [To render as 'if some god had not stood in the way of this man's (Polyneices') spear' is to make τῷ τοῦδ' a useless tag.]

1008 ἄγος δὲ καὶ κ.τ.λ.: 'and even though dead, he will keep a pollution.' If alive, Polyneices would be under an ἄγος or taboo, which ἔδη κέκταται, for his sacrilege, and it does not disappear with his death. Therefore he is not to be buried in the country. For the thought cf. *Suppl.* 234 οὐδὲ μὴ 'ν Αἰδου θανὼν | φύγη ματαλὸν αἵτας πράξας τῆδε, *Eum.* 175 ὑπὸ τε γὰρ φύγων | οὐ ποτ' ἐλευθεροῦται, *ibid.* 340.

1008 sq. ὅδε: stressed and with contempt, in contrast to the other (τοῦδ'): 'this (reckless) being.'—ἀτιμάσας: synchronous with ἐμβάλων; 'in contempt of whom he....'—ἐπακτὸν: 570 n.—ἔρα: conative.

1011 sq. οὗτω: 'and so,' i.e. in accordance with his guilt (1006 sqq.). We can hardly interpret by 'in the same way (as he acted),' thus connecting ἀτίμως with ἀτιμάσας (1009). This would require a nearer position of οὗτω to ἀτίμως.

here, dead Polyneices, be cast outside unburied, a prey to dogs, in that he was the o'erthrower of the land of the Cadmeans, had not some God stood in his path with this other's spear. Even in death he shall keep the ban of his sin against his fathers' Gods, whom he—behold him!—flouted, when he hurled an alien host upon the land to overcome it. So 'tis resolved that he find for recompense a burial of shame by winged fowl, with neither following of slaves to build his tomb nor honours of shrill tunes of lamentation; but that his own deny him obsequies. This, touching him, is the resolve of the Cadmean powers that be.

erased δ'. εἶναι δ' ἄτιμον Bruckh. †. 1016 τῷ γε rec. ἰδοῖ' ἐν τῷδε Lachmann, ἐς τῷδε Halm. †. τέλει M (probably a dittography τέλει had occurred).

—πτηνῶν. The point of the epithet is that the tomb of Polyneices will be nowhere. His body will be dispersed, carried this way and that by creatures 'on wings' and therefore vagabond. In Soph. *Ant.* 1082 πτηνὸς οἰωνὸς φέρων | ἀνδρῶν ὁσμήν ἐτιοῦχον ἐς πόλιν there is a manifest point of another kind in the adjective; but in [Eur.] *Rhes.* 515 στήσω πετεινοῖς γυνὴ θανάτην the epithet is otiose.—ἐν' οἰωνῶν ταφέντ' suggests the γῆρας ἐμψύχου τάφος of Gorgias, so much disapproved by Longinus (3. 2) and Hermogenes (*de Id.* 3. p. 226), though adopted by Lucretius (5. 993 *vivō sepeliri viscera busto*) after Ennius (*Ann.* 142). But here it is ταφή and not τάφος which is in point, and ταφέντ' = 'buried, in so far as he can be said to be buried.' His only ταφή will be performed by birds (cf. Soph. *El.* 1487 where they are the ταφῆς)—α ταφή ἀταφος.—τοῦπιντιμῶν: the payment for his offences. The sing. is rare in words of this class, yet cf. μῆντρον (*Hymn. Herm.* 264), νικητήριον (Eubul. *ap. Ath.* 668 D), λότρον, τὸ καλλιστείον (Eur. *I. T.* 23). There is an intentional play upon the sound and sense in ἀτίμους ἐπιτίμους.

1013 sq. καὶ μὴθ' ὁμαρτέιν κ.τ.λ. These two lines express the usual double deprivation: Hom. *Il.* 22. 386 δαλντος ἀβᾶπτος, *Od.* 11. 72, Soph. *Ant.* 29 εἰν ἀταφον δαλντον, *ibid.* 203 μῆτε κτερίσσω μῆτε κυκῶσαι τινα. Cf. also the request of Orestes Eur. *I. T.* 701 πρὸς δεξιᾶς σε τῆςδ' ἐπισκῆπτω τάδε: | τύμβον τε χῶσον κἀπίθες μνημεῖά μου, | καὶ δάκρυ' ἀδελφῇ καὶ κόμας δότω τάφω.

ὁμαρτέιν: i.e. go in procession.—χειρώματα is quite sound in the sense of 'slaves' (σώματα κεχειρωμένα). There is practically no limit to the coinage of

passive neuters in -μα to express persons. Cf. παιδεύματα (Eur. *Hipp.* 11), συγκαυμάματα (*Andr.* 1273), παραγκάλισμα (Soph. *Ant.* 650), κήδεμα (*O. T.* 85), μελιγμα (*Cha.* 15 n.). In Soph. *O. C.* 923 ἄγοντα φωτῶν ἀθλίων ἱκτήρια (= φῶτας ἱκτῆριους) the defining gen. corresponds to the adj. τυμβοχόα (= τύμβον χῶσαντα) here. For the heaped τύμβος cf. Soph. *Ant.* 80 ἐγὼ δὲ δὴ τάφον | χῶσον ἀδελφῷ φιλότατ' πορεύσομαι with *ibid.* 1203 τύμβον...χῶσαντες, Eur. *Suppl.* 54 τάφον χῶματα γαῖας, *Rhes.* 414 ἐν χῶστοις τάφοις. The original process is described in Hom. *Il.* 23. 255 τορῶσαντο δὲ σῆμα θεμελιῶν τε προβάλλοντο | ἐμφί πυρῆν· εἴθαρ δὲ χυτῆν ἐπὶ γαῖαν ἔχεναι. Aeschylus is expressing epic, not contemporary, notions.

In the building of the τύμβος the work was done either by the soldiers of a leader (*Od.* 24. 80) or by captives (Eur. *Suppl.* 939 οἷτος μὲν ἴδη θμῶνιν ἐν μέλει πῶτος, viz. the μῆγμα of Capaneus). The more conspicuous the mound and the more persons employed upon it, the greater the distinction: see *Cha.* 350 τορῶσαντο ἐν εἴχῃς τάφον διαπορτίον γᾶς and note. So, with the mourners, the number counted for honour (Pind. *I.* 7. 64 ἐπὶ θρήνον...πολύφαμον ἔχεναι).—ἔξυρᾶλοις: 859 λεγαίνει (n.).

1018 ἄτιμον εἶναι δ' κ.τ.λ. ἔκφορος follows ἄτιμον (861 n.).—φῶν ἔπο belongs not simply to the verbal noun ἐκφοράς but to the whole notion ἄτιμον εἶναι ἐκφοράς. The sense is thus αὐ φῶναι ἰάσονται αὐτὸν ἄτιμον ἐκφοράς.

1016 τοιαῦτ' ἰδοῖεν τῷδε κ.τ.λ.: τῷδε cannot be joined to τῶν with any satisfactory result. The body of πρῶβουλος is not present. The sense is that sought by Lachmann's ἰδοῖ' ἐν τῷδε ('in the

AN. ἐγὼ δὲ Καδμείων γε προστάταις λέγω·
 ἦν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,
 ἐγὼ σφε θάψω, κἀνὰ κίνδυνον βαλῶ
 θάψας· ἀδελφὸν τὸν ἐμόν· οὐδ' αἰσχύνομαι 1020
 ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει·
 δευρὸν τὸ κοινὸν σπλάγχνον, οὐ πεφύκαμεν
 μητρὸς ταλαίνης καπὸ δυστήνου πατρός.
 τοιγὰρ θέλουσ' ἄκοντι κοινῶναι κακῶν,
 ψυχῇ, θανόντι ζῶσα, συγγόνῳ φρενί. 1025
 τοῦτ' οὖν δὲ σάρκα οὐδὲ κοιλογάστορες

1017 γε om. rec. προστάταισι Καδμείων (missing the tone) Blomfield. †. 1018 ἄ-
 λαι M, corr. recc. 1020 τιμῶς for θάψας Heimsoeth. †. 1024 ἐκόντι rec. †.
 κοινῶναι κακῶ. (or κακῶ) M, κακῶ m (and a schol.), κακῶν recc. If κοινῶναι is right

case of Polyneices'), but the dat. of reference (or incommodi) may bear precisely the same meaning. Though it may seem awkward to a reader to separate τῷδε from τέλει, it is evident from other places that such ambiguity of the written words did not strike the poet, who mentally heard his own lines spoken with the proper dramatic intonation. See 407, where φῶν does not belong to δλομένων, and 424, where τῷδε is to be separated from κέρδει. Cf. Jebb on Soph. Tr. 815. —τέλει. The πρόβουλοι now form 'the authority' in Thebes. Had there been various bodies to consider, we should have had τέλεισι or τοῖς ἐν τέλει. The σῆμ' chooses the word with the sense 'the order comes from those whose bidding is final.'

1017 ἐγὼ δὲ Καδμείων γε κ.τ.λ.: 'and I tell the προστάταις of your Cadmeans.' The suggestion of γε is that of contemptuous sarcasm. The princess of the royal house adopts the natural tone towards these new authorities of the δῆμοι (997). It is scarcely possible that in προστάταις Aesch. has in mind any notion akin to that of the later προστάτης τοῦ δήμου. The term is indefinite and non-committal. In Eur. Herac. (ad fin.) τοῖς τῷδε χώρᾳ προστάταισιν οὐ δοκεῖ the reference is to Demophon. The σῆμ' may call them, with all respect to an accepted position, πρόβουλοι, but Antigone recognises only that there are leaders of some sort.

1018 sq. κἀνὰ κίνδυνον βαλῶ. From the literal ἀναβάλλειν, ἀναρρίπτειν κύβουσι comes this metaphorical extension, in which, strictly speaking, κίνδυνος is con-

tained accus., the 'risk' consisting in the nature of the cast. Cf. Hdt. 7. 50, Thuc. 4. 85, and the simple verb μέπτει κίνδυνον Eur. Herac. 148. Rhes. 154. The tense of θάψας should be noted. The burying is antecedent to the 'chance.' 'I will bury him, and I will stand my chance (of what may happen) for having—buried my own brother.' This rendering will show that θάψας is anything but redundant, and will explain the articular τὸν ἐμόν: 'my own brother (who is more to me than all the orders of the Cadmeans).' So Soph. Ant. 44 12. ἢ γὰρ ποεῖς θάπτειν σφ', ἀπέρητον πόλει; | Aesch. τὸν γὰρ ἐμόν, καὶ τὸν σὺν, ἦν σὺ μὴ θέλῃ, | ἀδελφόν.

1021 ἔχουσ'...ἀναρχίαν: not 'labouring under the charge of ἀναρχία' (as if αἰτίας ἔχουσ' ἀναρχίας: cf. μισρίαν ὀφεισ-
 κένειν), but 'showing disobedience' (= οὐ πειθαρχοῦσα). Cf. Soph. Aj. 540 παρυσίαν ἔχων, 564 δυσμενίαν θήρην ἔχων, Ant. 300 πανουργίας...ἔχων, Hom. Il. 18. 495 βοῖν ἔχει, 16. 105 πῆλ' ἐκ παραχρῆν ἔχει. Od. 1. 368 μηροτῆρες...ὄβριον ἔχοντες, [Eur.] Rhes. 255 τετράπων | μίμον ἔχων... θηρῶν, the familiar φουλακτὴν ἔχων, and e.g. Shak. Hamlet. 1. 5. 65 hold enmity, K. L. 3. 2. 45 keep this dreadful pothar. —ἀπιστον = οὐ πειθομένην: sup. 827 (n.). Hesych. quotes from Soph. ἀπιστος· ἀπειθής; so ἀπιστεῖν = ἀπειθεῖν.—πόλει is stressed in antithesis to ἀδελφόν. If she perceives a divided duty she decides wholly for her brother. The dat. depends on the whole line.

1022 sq. δευρὸν τὸ κοινὸν σπλάγχνον: 'a powerful tie—the common loins from which we are sprung.' Cf. P. V. 39 τὸ συγγενεῖς τοῖς δευρὸν ἢ θ' ἀμύλια, Eur.

ANT. And I say to them who take lead of your Cadmeans; if none other will help in burying him, I will bury him, and if to bury mine own brother be danger, I will take my risk. Nor have I any shame to shew this stubborn disobedience to the state. Mighty the bond of the common loins whence we are sprung—from unhappy mother and from ill-starred sire. Therefore, my soul, gladly—though no voice hath he—make common cause in misery with him, the living with the dead, as loyal sister should. The flesh of him—no! no hollow-

the reading of M is difficult to account for. Probably the true reading is *καὶ αὖν κακὰ. †. 1026 τοῦτω M, τοῦτον recc. My previous suggestion τέρῃα is scarcely needed. †. αὖν Blomf., for αὖδ.

Phoen. 355. The στελέγγιον is that of the father as well as the mother (*Soph. Ant.* 1066).—μητρός τάλαινης κ.τ.λ. Though it is possible (1) to run on τὸ κοῖνόν στελ. μητρός τάλαινης and to take καὶ δὲ δυστέρου πατρός as 'an afterthought' (Sidgwick), or (2) to construe οὐ περὶ καμὲν μητρός τ. καὶ δὲ π. in the sense 'from which we are sprung of a common mother and from an ill-starred sire,' it is far simpler (3) to supply ἀπὸ with the earlier noun, i.e. ἀπὸ μητρός τ. καὶ δὲ κ.τ.λ. This construction is extremely common: cf. *Soph. O.T.* 733 σχιστὴ δ' ὁδὸς | ἐς ταῦτ' Ἀελφῶν καὶ δὲ Δαυλίας ἀγει, *Ant.* 1176 πότρεα πατρώας ἢ παρὸς οἰκίας χερὸς; *Trach.* 765, *Eur. Hel.* 863 Τροίας δὲ σωθῆς καὶ βαρβάρου χερσὸς, *Pind. N.* 10. 37 ἐφίπτε... | ...τιμὴ Χαρίτρεσσι τε καὶ σὺν Τυνδαρίδαις, 9. 13, *I.* 1. 29 μετρώσι τε Δίρκας ἔφαθεν καὶ παρ' Εὐρώπῃ, *Alcman fr.* 22, *Archestr. ap. Ath.* 302 A; cf. *Verg. Aen.* 5. 512 illa notas atque atra volans in nubila fugit.

1024 θέλοντ' ἔκοντι: explained by θανόντι ἴωσα. The sense of ἔκοντι is not that of unwillingness, but of absence of wish or will at all. He has no say in the matter. θέλοντ' = 'zealously' (449 n.).—κοινῶναι κακὰ. of M is hard to account for if κακῶν is right. Probably Aesch. wrote *κοῖν' αἰναι κακὰ: 'make common cause in trouble.' He uses αἰναι and ἐπαίνειν of 'accepting a view' (*censere*, cf. *Cho.* 191, *Ag.* 1369, *inf.* 1063) and of 'acquiescing in' or adopting a situation (*Cho.* 79, *Suppl.* 914, 1081).

1028 ψυχῇ. Such apostrophe to the heart or courage is frequent. Cf. *Hom. Od.* 20. 17 στήθεος δὲ πλῆξας κραδίην ἥριππε μύθη, | τέτλαθι δὲ, κραδίη, *Il.* 21. 552, *Archil.* *fr.* 62. 1 θυμὲ, θυμ', ἀμνη-

χάουσι κήδεσσ' ἐκώρυκε, | <ἀντήχεν>, *Theogn.* 1029 τόλμα, θυμὲ, *Sopater ap. Ath.* 160 C θάρσει, θυμὲ, *Soph. Tr.* 1259, *Eur. Med.* 1242 ἀλλ' εἴ' ἐπλήξῃ, καρδία, *Pind. N.* 3. 26, *O.* 1. 4, *P.* 3. 61, and the burlesque in *Ar. Vesp.* 756 σπυῖδ', ὦ ψυχῇ! ποῦ μοι ψυχῇ; So *Shak. Haml.* 1. 2. 257 *Sit still, my soul!*—συγγόνῃ φρονί: with κοινῶναι.—φρονί is stressed. She is σύγγονος and would have her heart prove that the kinship goes thus deep.

1026 sq. τοῦτω δὲ κ.τ.λ. See crit. n. If πᾶσονται is read, τοῦτον is preferable, while with σπᾶσονται the dat. incomm. is somewhat better than the genitive. The appearance of τοῦτον in recc. is probably due to the alteration to πᾶσονται, while τοῦτω of M indicates the original reading. Also on the whole the notion of the birds tearing the flesh appears somewhat stronger as a tragic picture than that of eating. Either expression or thought is found: e.g. (1) *Hom. Il.* 15. 351 ἀλλὰ κῖνες ἐρύουσι πρὸ δασεὺς ἡμετέρου, 22. 335 κῖνες ἦ' ἐκίον | ἐλκίσουσι αἰκῶν, *Soph. Ant.* 1198 κνω-σάρακτον σῶμα Πολυνέκτου, *Chancier Clerkes Tale* 570 *Burieth this litel bodie in som place* | *That bestes na no briddes it to-race*; (2) *Il.* 18. 271 πολλοὺς δὲ κῖνες καὶ γῦπες ἔδονται, 4. 237 τῶν ἦ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται: or both are combined, e.g. *Il.* 22. 66 κῖνες...ὤμνηται ἐρύουσιν.—οὐδὲ is used idiomatically: 'and, as for his flesh, wolves shall not tear it, either.' Cf. *Plat. Rep.* 318 C καὶ εἶπεν Ὁ Σώκρατες, οὐδὲ θαμίψις ἡμῶν καταβαλῶν. The full thought is (ὅτι ἔσται ἀταφος) οὐδὲ κ.τ.λ.—κοιλογέστορες: not strictly 'empty-bellied,' but 'hollow-bellied' (the 'belly-pinched wolf' of *Kings Lear* 3. 1. 12 is somewhat different). The concavity is that of the outside aspect

λύκοι σπάσονται· μὴ δοκησάτω τινί
τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὔσα, τῷδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος,
καὶ τὴ καλύψω· μὴδέ τῳ δόξῃ πάλιν.
θάρσει· παρέσται μηχανὴ δραστήριος.

1030

KH. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

AN. αὐδῶ σέ μὴ περισσὰ κηρύσσειν ἐμοί.

KH. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

1035

AN. τράχυν· ἄθαιπτος δ' οὗτος οὐ γενήσεται.

KH. ἀλλ' ὃν πόλις στυγεί, σὺ τιμήσεις τάφῳ;

AN. ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς;

1027 *στάσονται* M^a, ο *πάσονται* M. †. 1028 αὐτῷ M, αὐτῇ Pierson (but τῷδε belongs to κόλπῳ). †. The true reading may, however, be αὐτοῦ ('on the spot'). 1031 καὶ γῇ Dobree. 1032 θάρσει· παρέσται M. θάρσει παρέσται Porson. †. 1038 τῷδε rec., but τῷδε is more characteristically impatient ('in ways like this').

(cf. τὰ κοῖλα τῶν ποδῶν, τὰ κοῖλα τῆς Εὐβοίας, and Soph. *O.T.* 1261 ἐκ δὲ πυθμένων | ἐελίει κοῖλα κλῆθρα, where the sense is of bending them inward). The shape of a wolf suggests the starving, and the word here implies that sense, but it is not primary.

μὴ δοκησάτω τινί: 'let none resolve it,' is much more pointed than 'let none think it.' Antigone is alluding sarcastically to the Herald's repeated phrase, *δοκοῦντα καὶ δόξαντα* (996), *ἔδοξε* (999), *δοκεῖ* (1011), *ἔδοξεν* (1016). She means 'I care nothing for your *δοκεῖ* and *ἔδοξε*.'—τινί is allusive, the *πρόβουλοι* being meant: cf. 389 (n.). There is no difference between *δέξαι* and *δοκῆσαι* in this meaning: cf. Eur. *Herac.* 186 ψήφῳ δοκῆσαν, *Suppl.* 129 ἰδίᾳ δοκῆσαν σοὶ τὰδ' ἡ πόλις πόλιν; see 1031.

1028 sq. *κατασκαφὰς*: not in the full sense. The κῆρυξ has spoken of *κατασκαφὰς* for Eteocles (999). She will 'contrive' for Polynices a tomb and some equivalent of *κατασκαφὰς*. She will scrape up the dust and earth and lay him in such hollow as she can make, and then carry earth in her robe to cover him.—τῷδε...κόλπῳ κ.τ.λ. Despite the fine work of her costly garment she will thus use it. The precise nature of *βύσσης* is uncertain, but it appears to have been linen from a fine species of flax (*Dict. Ant.* 1. 319).—*πεπλώματος* is more expressive than *τέγλεον*, as drawing atten-

tion to the cost or labour in making it.—*κόλπῳ* = 'fold' or 'lap' (*πικνῶ*). With *φέρουσα* we must supply some word naturally suggested by the context, e.g. γῆν or κόνιν (Soph. *Ant.* 429), or perhaps more strictly a vague τὸ δέω.

1031 κατῆ: 'and by myself.'—δέξῃ: 1017.—πάλιν: 'otherwise'; see 244 (n.).

1032 θάρσει: apostrophising herself. The word has, however, become an interjection: 'Courage!' *θάρσει* is similarly followed in Soph. *Ph.* 667, *O.C.* 726.—*παρέσται* κ.τ.λ. = 'where there's a will there's a way.' [Others make *θάρσει* dat. and read *θάρσει παρέσται* κ.τ.λ.]

1038 sq. αὐδῶ πόλιν σε κ.τ.λ. *σε* is more formal, because less direct, than *σοι*.—*πόλιν* is stressed: an individual cannot flout a whole state.—*βιάζεσθαι*, like *κηρύσσειν*, is conative (cf. Soph. *Ant.* 663 νόμον βιάσεται). The retort, which repeats αὐδῶ, requires *σε* rather than *σοι*, both in reply to his own *σε* and also in antithesis to *ἐμοί*. For repetition in retort cf. Soph. *O.T.* 547 ΚΡ. τοῦτ' αὐτὸ νῦν μὲν πρῶτ' ἔκουσεν ὡς ἐρῶ. | ΟΙΔ. τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως οἶα εἰ κακί, *P.V.* 53 sq., *ibid.* 69 ΗΦ. ἄρῃς θάμα δυσθέατον ὁμῶσαν. | ΚΡ. ἄρῳ ἀνροῦντα τῶνδε τῶν ἐπαίμων, Eur. *H.F.* 713 ΔΜ. δοκῶ μὲν αὐτῶν.... ΑΤ. τί χρῆμα δέξῃ τῆσδ' ἔχεις τεκμήριον;—*κηρύσσειν*: 'play the κῆρυξ.'

1038 τραχέα. In Soph. *Ant.* 35 sq.

bellied wolves shall rend it; let no man 'resolve' it. For, woman as I am, 'tis I will compass him burying and a grave, carrying it in this lap of finest drapery, and alone I will cover him; and let none 'resolve' otherwise. Courage! I shall find means to do!

HER. I warn thee, pursue not this flouting of the state.

ANT. I warn thee, deliver no useless commands to me.

HER. Harsh, mind thee, is a people escaped from evil case.

ANT. Harsh as thou wilt! He shalt not lack his grave.

HER. Wilt thou honour with burial one whom the state abhors?

ANT. Honour? Have not the Gods already fixed his share?

1034 σε M. Corr. *ed. †. 1035—1044 Each line is marked with the paragraphus. 1036 γενήσεται M*. 1037 κοσμήσεις rec. (The next line alone proves τιμήσεις.) 1038 The line requires no emendation beyond the mark of interrogation. †. Casaubon wrote ἡ δὴ τὰ τοῦδ' κ.τ.λ. (as question). διστεύμηναι Hermann, δίχα τεύμηναι Wieseler. In his τοῦδε for τοῦδ' οὐ Weckl. is mistaken in thinking that he has the support of the schol.

the consequence is to be stoning (the people's punishment, 181 n.). The statement is here general and δῆμος is emphasised ('a δῆμος'). For the sentiment (with a difference) cf. *P. V.* 35 ἄπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ. The implication is that it has escaped troubles brought upon it by others, its former rulers. The conduct of the French after the Revolution is an extreme illustration of the γνώμη.

1036 τράχυν': lit. 'make it harsh' = 'make it out as harsh as you will.' This peculiar application of a word in retort, by which a man is represented as actually doing or causing that which he names as being done, appears also in Alexis *ap.* Ath. 516 E A. τὸ τοιούτου γὰρ αἰὶνός μ' ἐστίν | ἐπιταίξεται... | B. ἄνθρωπε, ἐπίταυζε (already cited by Headlam). Cf. *sup.* 467 κόμψας' ἐπ' ἄλλω (for τοὺς κόμπους ἄλλου τινὸς λέγε).

1037 ἄλλ' ὃν κ.τ.λ. The rhythm throws upon both πόλις and σὺ their effective emphasis. 'Are you to set yourself against a (whole) country?' For στυγέ cf. 1000 (n.).

1038 ἦδη τὰ τοῦδ' οὐ κ.τ.λ. The addition of the interrogation-sign gives to this line an entirely simple and appropriate sense (which is that of schol.).—διατεύμηναι takes up τιμήσεις. 'Have not the questions of his honour or dishonour been already settled by a higher

power—the Gods?' οὐ is put rather late in the question in order to allow the emphatic ἦδη to come first. The force of δια- may be (1) that of discrimination, whether as between the two sides of the question or between Polyn. and his brother. They are both dead, and both in the same way. Such has been the pleasure of the Gods, who have thereby shown their judgment upon the rights of the question. The sense of τιμῶν here includes that of 703 (n.), but further recalls the law-courts, in which the dicast τιμῇ τὴν δίκην (βλάβην &c.) τιλ or τιμῇ τιλ τυος in the way of assessment. The Gods have decided the award (in distinction from that of Eteocles, or as between two alternatives, δια-). Otherwise (2) δια- denotes not discrimination but finality (= 'thoroughly'): cf. *fr.* 263 διαπεφρόρηται βίος, explained by Hesych. as ἡ δὲ τοῦ βίου φρουρά συντετέλεσται ('its watching is over and done with'). Similarly Eur. *Suppl.* 528 εἰ γὰρ τι καὶ πετόνθαι 'Ἀργείων ὕπο, | τεθνήσκω, ἡμῶνασθε πολέμοις καλῶς, | ἀσχερῶς δ' ἐκείνοις, χεῖρ δίκην διοίχεται, and (with the simple verb) Eur. *Hipp.* 1456 ΘΗ. μὴ νῦν προδῶς με, τέκνον, ἀλλὰ καρτέρει. | III. κεκατέρηται τέμ'· ὀλωλα γάρ, πάτερ. If we have absolutely to choose between one sense of δια- and the other, the latter is preferable; but it is doubtful whether the two meanings were kept distinct in the Greek consciousness.

KH. οὐ πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν.

AN. παθὼν κακῶς κακοῖσιν ἀντημείβετο.

1040

KH. ἀλλ' εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν.

AN. Ἔρις περαίνει μῦθον ὑστάτη θεῶν.

ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.

KH. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

XO. φεῦ φεῦ.

1045

ὦ μεγάλαυχοι καὶ φθερσιγενεῖς

Κῆρες Ἑρινύες, αἰτ' Οἰδιπόδα

γένος ὠλέσατε πρυμνόθεν οὕτως,

τί πάθω; τί δὲ φῶ; τί δὲ μήσωμαι;

πῶς τολμήσω μήτε σε κλαίειν

1050

μήτε προπέμπειν ἐπὶ τύμβῳ;

1042 sq. Some (for the sake of the *στιχομυθία*) suspect either a lacuna or an interpolation. But †. 1048—1064 M indicates *ἡμυχρία* at 1045 and 1064, and marks

1039 οὐ πρὶν γε κ.τ.λ.: '(yes, but) not before....', i.e. there is a further question to be considered. Had this (equal) *κατ' ἴσους* occurred in other circumstances, before Polynices had invaded us, the matter would doubtless have been regarded as settled. So far as concerns the quarrel between the brothers, or the curse of Oedipus, we have nothing to say. They were, in this respect, on the same footing. But the *πόλις* has its own say in the further matter of the invasion. Hence τήνδε: 'there is this state's point of view.'—*κινδύνῳ βαλεῖν*. The dat. is not that of the instrument or missile which smites the πόλις, but the dat. of that into or upon which the country is cast (whether recipient or locative). Cf. *P. V.* 732 *θυμὸν βάλλ'*, *Soph. Ph.* 67 *λόγῳ πάσῳ Ἀργείους βαλεῖς*, Lat. *demittere pons* &c. In *Hom. Od.* 13. 142 *πρὸς βέλεω καὶ ἄριστον ἀτιμίζων ἰάλλων* there appears some ambiguity, but *ἰάλλων* with accus. is apparently only used of the thing thrown.

1041 ἀνθ' ἐνὸς: a brachylogy, either for (1) ἀντὶ τοῦ εἰς ἑνα: 'instead of being aimed against one (viz. Eteocles)'; or for (2) ἀντὶ τοῦ ἑφ' ἐνὸς πεπραγμένου, i.e. 'in return for one man' = 'for the action of one man.' The latter is the easier. Brachylogy is frequent with ἀντὶ: cf. *Plut. Mor.* 645 D ἀντὶ τοῦ θαφέντων τοῖς πόλεσις ἀναθήσεσθαι (= ἀντὶ τοῦ θαφέντων ἀναθήσεσθαι), *Pericli.* 7. 3 τῷ δήμῳ προσέτιμον ταῦτον, ἀντὶ τῶν πλου-

στῶν...τὰ τῶν πολλῶν ἰλάμενοι, *Xen. Hell.* 1. 7. 33.

1042 sq. Ἔρις περαίνει κ.τ.λ. As the speech of Antigone, though not the absolutely last words of the conversation, does end the discussion, we may quite naturally assign both these lines to her. *στιχομυθία* was made for the poet and not the poet for *στιχομυθία*. The thrust and parry are marked as concluded by a departure from the one-line retort.—Ἔρις is personified, as in Homer, and ranked among the minor divinities. The line is a *γνώμη*, whether original or a paraphrase. The dispute is an *ἔρις*, and Ἔρις is the last of the deities to say her last word. 'We can quarrel for ever; for Quarrel &c.' Cf. the sense of ἡ ἐρι-στική and ἐριστικὰ λόγια. For περαίνει, of speech, cf. *Peri.* 700 ἄλλὰ σύντομον λόγῳ | εἰπέ καὶ πέραναι πάντα, *Ar. Plut.* 648 πέραναι τοῖσιν ὅτι λόγους ἀνέσας ποτὶ, *Ran.* 1170. From this came the use of *συμπέρασμα* for a logical conclusion. The line ἐγὼ δὲ κ.τ.λ. is delivered with slow emphasis.

1048 sqq. The division of the concluding anapaests is best as given or indicated in M and in the text. The parts assigned to various portions of the Chorus are not equal, and this fact does away with the necessity (even if it were otherwise assumed, though the treatment of choric anapaests does not warrant the assumption) of exact metrical equivalence.

1048 sqq. μεγάλαυχοι: in conse-

HER. Nay, not before he imperilled this land of ours.

ANT. He suffered ill, and was answering it with ill.

HER. But his deed was aimed at all because of one.

ANT. Quarrel is the last of Gods to have done with talk.
I will bury this body. Waste no more words.

HER. Well, follow thine own devices: I give my warning.

[Exit HERALD (to right).]

CHORUS.

Alas! Alas! Ye Vengeful Powers of Harm, loudly triumphant in the undoing of a race, who have thus demolished, root and branch, the stock of Oedipus! What must be my case? What must I say? Or what devise?

How can I find the heart neither to weep for thee nor to lead thee forth to burial?

1049, 1054, 1058 with paragraphus. 1048 ὠλίσσατε Elmsley, but †. πρίμνοθεν I. Voss (see 71 n.). 1049 δ' ἐρῶ M, δὲ δρῶ recc. Corr. *ed. †. 1051 τὸμβον

quence of their victory (cf. 936 sqq.).—καὶ φθερογενεῖς explains wherein their victory consists. φθερσ. is a generic epithet, and hence αἰτ'...γίνος ὠλίσσατε is no idle tautology. The function of the Erinyes is to be 'destroyers of a race,' and in this case they have won their boast by destroying the race of Oedipus. For this function cf. 707 ὠλεσίουκον (n.) and *Eum.* 355 δομάτων γὰρ εἰδύμαν | ἀνατροπᾶς, ὅταν Ἄρη | τιθασὶ ὦ φλον ἔλῃ, Hom. *Od.* 15. 234 θεὰ δασυλῆτις Ἑρινός (where δασυλῆτις is etymologically 'smiter of houses').

In Κῆρες Ἑρινύες the Erinyes, while by implication distinguished from other classes of Kéres (Harrison *Prol. Gk. Rd.* 165 sqq., 186, 213 sqq.), receive their full title of dread and mischief. Κῆρες is the wider term for spirits of bale. In Hes. *Th.* 217 Night Μοῖρας καὶ Κῆρας ἐγγέλτατο νηλεοπόνοους... | αἰτ' ὠδρῶν τε θεῶν τε παραβασίας ἐρέπουσαι | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο, | πρὶν γ' ἀπὸ τῷ δώσσι κακὴν ὅπιν κ.τ.λ.—ὠλίσσατε: cf. Soph. *Aj.* 1220 ὑπὸ πλάκα, O. C. 180 ἐτί; προβίβαζε, *Ant.* 612 τὸ πρὶν. We are prevented from reading ὠλίσσατε (Elmsl.) by the rule that an anapaest is not followed by a dactyl in the same dipodia.—πρυνυρόθεν: 71 (n.).—οὕτως: 'in this way' (i.e. 'as ye have done'). We cannot join the word with πρυνυρόθεν after the pattern of e.g. ἀπλῶς οὕτως, since this use is confined to combination with words expressive of carelessness or rough-and-ready. The sense of πρυνυρόθεν is the exact contrary.

1049 τί δὲ *φῶ; M has τί δ' ἐρῶ; and later MSS τί δὲ δρῶ; The appearance of the fut. itself is by no means objectionable. Cf. *Cho.* 87 πῶς εὐφραν' εἶπω; πῶς κατεύχομαι πατρί; Soph. *Tr.* 973 τί πάθω; τί δὲ μήσομαι; οἰμοί, Eur. *I. A.* 442 οἰμοί τί φῶ δόστηντος; ἀρξομαι πόθεν; *El.* 967 τί δῆτα δρῶμεν μητέρ'; ἢ φονεύσομεν; Ion 758 σκωμεν ἢ σιγῶμεν ἢ τί δράσομεν; The primary notions of subjunct. and fut. were so near that their interchange is sufficiently natural. Perhaps between two aorists subjunct. another might be expected, but uniformity of the kind is not sought by poetry. It is certainly less exceptionable to read the future, which so often appears beside the aor. subjunct., than to interpose the pres. δρῶ. The objection is rather to the sense of ἐρῶ. The question is not what the Chorus is about to 'say,' in the sense of 'utter' (λέγω), but what it is to 'agree to' or 'decide for' (φάναι). By reading τί δὲ φῶ; we get the three questions 'What is to become of me? What am I to consent to? What course am I to devise?' The meaning of these questions is explained by the more definite one which follows.

1050 sq. σε: turning to Polynices.—μήτε...κλαῖν κ.τ.λ.: repeating the notions of ἀκλαυτος ἀταφος (1013 sqq.). Cf. further *Cho.* 8 οὐ γὰρ παρὶν φμῶφα σόν, πάτερ, μόρον, | οὐδ' ἐξέτυνα χεῖρ' ἐπ' ἐκφορὰν νεκροῦ (n.), Sol. *fr.* 21 μὴδ' μοι ἀκλαυτος θάνατος μόλοι, ἀλλὰ φλοῖον | ποιήσαιμ' θανὼν ἀλγέα καὶ στοναχάς.—ἐπὶ τὸμβῳ: with a view to a τὸμβος.

ἀλλὰ φοβοῦμαι κάποτρέπομαι
δεῖμα πολιτῶν.

σύ γε μὴν πολλῶν πενθητήρων
τεύξη· κέως δ' ὁ τάλας ἄγοος 1055
μονόκλαντον ἔχων θρήνον ἀδελφῆς
εἶσιν; τίς ἂν οὖν τὰ πίθοιτο;

HMIX. δράτῳ <τε> πόλις καὶ μὴ δράτῳ. 1058
ἡμεῖς γὰρ ἵμεν καὶ συνθάψομεν 1060
αἶδε προπομποί· καὶ γὰρ γενεῇ
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεί τὰ δίκαια.

HMIX. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ. 1065
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ἥρυξε πόλιν
μὴ ἀνατραπήναι
μηδ' ἄλλοδαπῷ κύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα. 1070

recc. †. 1052 κάποστρέφομαι Paley. †. 1058 δῆγμα L. Schmidt, λῆγμα Meineke. δῆγμα is an obvious suggestion, but the text is better. †. 1057 I have added the question mark at εἶσιν; †. πείθοιτο M, corr. recc. Recc. have εἶσι with τίς ἂν οὖν (τίς οὖν or τίς ἂν) ταῦτα, whence εἶσιν· τίς ἂν οὖν ταῦτα πίθοιτο; Bruck. But ταῦτα is plainly a gloss. A possible source of the variants is ἀδελφῆ | ° <†> εἶσι; τίς οὖν τὰ πίθοιτο; ἂν; (or πίθοιτο alone: see note to Cho. 593, where add Herondas 5. 76 τίς

1052 sq. ἀλλὰ φοβοῦμαι κ.τ.λ. καὶ is explanatory; 'But I am afraid; yes, I shrink from....'—δεῖμα πολιτῶν=τοῖς δαυνοῖς πολλῶν: cf. Eur. H. F. 700 πέρας δαίματα θηρῶν, Pind. N. 1. 50 ἄμυνον ὄβρον κνωδάλων ('the wicked brutes'), Cho. 766 δεσπτόν τε νόστον (n.), sup. 475. δεῖμα πολιτῶν is the citizens who inspire our fear, just as Πειθεὺς σέβας (Enm. 886) is the Πειθεὺς who inspires our awe.—ἀποτρέπομαι treats this dread thing almost as if it were a demonic power. With ἀποτρέπομαι cf. Pers. 220 ἀποτρέπτει, P. V. 24 ἀποκρέψει, 686 θεοπρόσπον. There is the more inducement to the lengthening in this particular word through its connection with ritual. So Eur. Phoen. 586 ἄ θεοί, γένεσθε τῶνδ' ἀπότηρσαι κακῶν.

1058 sqq. κέως...εἶσιν; To be read as a question. See crit. n.—ἄγοος: without the ceremonial γένος, which, with the τρυφή and the θναυτοί, was the due of the dead. Cf. Simonid. fr. 9. 3 βαρὺς δ' ὁ τάφος, πρὸ γένος δὲ μάλιστα, ὃ δ' εἰστος

θναυτοί.—τὰ=ταῦτα: 974 (n.). [The readings of recc. perhaps point to <†> εἶσι; τίς οὖν τὰ πίθοιτο; The insertion of ἂν would cause the reading of M. For absence of ἂν with interrog. opt. see Cho. 593 τίς λέγει; and examples there. Add Herond. 5. 76 τίς οὐκ ἐμπτότοι; Mosch. 3. 114 πῶς δ' ἐγὼ σὲ φθοιάμι;]

1058 δράτῳ <τε> πόλις κ.τ.λ. Whether τε or τ is to be inserted depends on whether the next line in M is genuine or a gloss of the kind which appears after v. 987. The words of 1059 are flat and unnecessary, while the present line is more effective without them. The metrical value of 1058—1063 does not in any case answer precisely to that of 1064—1070, nor, in processional anapaests, should the correspondence be demanded. The usual idiom contains τε, i.e. δράτῳ τε καὶ μὴ δράτῳ (cf. 414 sq.) or δράτῳ τε μὴ δράτῳ τε (Suppl. 385 δρᾶσαι τε μὴ δρᾶσαι τε καὶ τῶν ἐλαῖν, Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε). But if v. 1059 is retained we cannot choose τε. With δράτῳ

But I am afeared. The citizens affright me, and I shrink.
Thou indeed wilt find many to mourn for thee; and shall
he, poor soul! go without lament, with but a sister's solitary
dirge? Who could consent thereto?

FIRST HALF-CHORUS.

Let the state do or not do, as it will. We will go, and, in
train like this, will share in burying him. For all the race hath
part in this affliction, and what a state deems right changes with
change of time.

SECOND HALF-CHORUS.

We with this other, e'en as the state and the right take side
together. For next to the blessed Gods and the might of Zeus,
'twas he who most of all saved the Cadmean realm from over-
turning, to founder beneath an alien wave of men.

[*Exeunt all (to left).*]

οὐκ ἐμπύτοι;). 1058 δρᾶτω M, δρᾶτω τε Canter, δρᾶτω τε anon. ap. Elms. Eur. *Med.* 1224. The idiom commonly includes τε, and the words which follow in M (1059), viz. τοὺς κλαίοντας Πολυνείκη, are almost certainly an interpolation (see schol.). †. 1060 μὲν γὰρ recc. μὲν Victorious. 1061 Ritschl adds τῇ Καδμογενεῖ (τῇ Καδμείῳ Hermann), to produce metrical correspondence with 1068. But see comment. to 1058. †. 1064 ὡς ἡ τε πόλις Blomfield. †. 1069 ἀλλοδαπῶν recc. †. 1070 ταμίαιστα G. Qu. κατακλυσθῆναι *πανόιστον? αἰσχέλου ἔπιθήβας τέλους.

πόλις τοὺς κλαίοντας there must be joined either another accus. e.g. τι or an adverb e.g. κακῶς. The point of πόλις is the same as in 1021.

1061 sq. καὶ γὰρ γενεῇ κ.τ.λ.: i.e. the grief is common to us by the laws of kindred.—γενεῇ as in Hom. *Od.* 1. 387 ὁ τὰ γενεῇ πατριῶν ἐστίν. Less well we might render 'to the nation' (Pind. *I.* 6. 29, *O.* 11. 15). The Cadmeans are represented as literally Καδμογενεῖς (127 n., 290), and the Chorus claims to share with the sisters in the ἔχος. The connection is more intimate than in Eur. *Hipp.* 1462 κοινὸν τόδ' ἔχος πᾶσι πολίταις ἦλθεν. Hence γενεῇ is stressed.

1062 sq. πόλις: generic, 'a state.'—ἄλλως ἄλλοι κ.τ.λ.: 'at different times takes different views of what is right.' For the sense of ἐπαινέει ('votes,' *censet*) see 1024 (n.).—τὰ is practically a possessive, 'its decisions as to right.'

1064 sq. ὥσπερ τι πόλις κ.τ.λ. τι is not trajected, but is exegetic: 'Aye, as country and justice agree in (ἐν-) deciding.' Cf. Xen. *Oec.* 7. 16 ἃ τε αἱ θεοὶ ἐφυσῶν σε δύνασθαι καὶ ὁ νόμος συνεπαίνει. The second ἡμιχόριον takes up the words πόλις and ἐπαινέει. 'In this case the πόλις is right in its view, for τὸ δίκαιον

(right in the abstract) agrees.' The one justice, as philosophy would say, is contrasted with the many.

1066 μετὰ...μάκαρος: the usual reservation; cf. Hdt. 7. 139, Xen. *An.* 7. 7. 22, Ov. *Trist.* 5. 9. 12 (quoted by Blomf. and Paley).—καὶ Διὸς ἰσχύϊν: 'and (in particular) the might of Zeus.'

1067 sqq. ὅδε...ἤρκε...τὰ μέγιστα. Though so far separated, τὰ μέγιστα, to have any appropriate sense, must belong to ἤρκε. See crit. n.—ἀνατραπήναι: cf. Alex. ap. Ath. 226 F ἂν ἀνατραπῇ τὸ πλοῖον. The play ends, as it began, with a nautical metaphor.—ἀλλοδαπῶν. It is a mistake to alter to ἀλλοδαπῶν, (1) because φωτῶν is simply added to define the metaphor (64 n.), (2) because the attachment of the epithet to the governing rather than the governed noun is favoured by the tragedians. Cf. 591, Cho. 1068 ἀνδρὸς βασιλεία πάθη, Ag. 509 δεκάτῳ σε φέγγει τοῦδ' ἀφικόμην ἔτους, *Enn.* 292 χώρας ἐν τόποις Λιβυστικαῖς, Eur. *Cycl.* 11 γένος Τυρσηνικὸν ληστῶν. The point of Καδμείων is that of 1061, viz. that all Cadmeans are interested. It is uttered with affection: 'this time-honoured city which is so dear to all Cadmeans': cf. 114.



APPENDIX A.

CONSONANTIZING OF υ AND ɛ

υ. 115 γενίων. The disyllabic scansion of this word occurs also in Pind. *P.* 4. 225. Similarly Ἐρινίων Eur. *I. T.* 931, 970, 1456, *Tro.* 457. The fact itself is beyond question, but no modern philologist is likely to write γενῖον, Ἐρινῖον with Dindorf. In Kühner-Blass *Gr. Gr.* 1. p. 228 these examples are classed under the head of synizesis, and it is not surprising if, taking this view of the pronunciation, the writers should declare that in certain other instances, which happen to stand alone, the phenomenon is 'unglaublich.' In [Hes.] *Scut.* 3 (so 16) for Ἠλεκτρώνος they offer Ἠλέκτρωνος on the strength of a Rhodian inscrip. Ἀλέκτρωνα. Meanwhile they overlook Ἀμφιτρώνος in Hom. *Od.* 11. 266. In *Il.* 7. 166 they are satisfied to query with Ἐνυαλίῳ ἀργειφόντῃ. The query is justified, since (as will be indicated immediately) the proper scansion there is Ἐνυαλίῳ ἀνδρειφόντῃ. In Soph. *O. T.* 640 MSS have δρᾶσαι δίκαιοι δυοῖν ἀποκρίνας κακοῖν, which editors agree in discarding.

The first step to be assumed in all such instances is the consonantizing of the υ, and, if we are to attach a sign, it will rather be γενίων, Ἐρινίων, δυοῖν, Ἀμφιτρώνος than γενῖον, δυοῖν &c. The phenomenon is familiar in the Latin *tenuia*, *genua* as adapted to the requirements of verse. To this there exists a *prima facie* objection in respect of the quantity. If Latin says *tēnuia*, *gēnu*, it would seem that Greek should require a similar lengthening. That argument, however, is fallacious. Though the other examples prove nothing either way, the iambic γενίων is not doubted for Pindar. The fact seems to be that the consonant was so weakly pronounced as to leave no effect upon the previous syllable. Practically, as a second step, it became inaudible. That there is nothing incredible in the process may be gathered from the fate of ξένος, γόνφατα, μόνος, which in Attic became ξένος, γόνφατα, μόνος, although 'compensation' is to be seen in other dialects. There is nothing against assuming the steps γενίων > γενίων > γεν(μ)ών.

This hypothesis is borne out by the parallel case of ɛ. The consonantizing of that letter is very frequent. Thus Hom. *Il.* 2. 537 Ἰστρίαῖαν, *Od.* 4. 83 Αἰγυπτίους (so 9. 382, *Il.* 17. 432, Hipparch. *ap.* Ath. 393 c), *Hymn. Apoll.* 217 (39) Αἰνιήνας, Eur. *I. A.* 277 Αἰνιάνων (lyr.), *H. F.* 1304 Ὀλυμπίῃ (senar.), *Ion* 285 τιμᾷ σφε Πύθιος ἀστραταί

τε Πύθια, Bacchyl. 17. 39 Κνωσσίων, Archestr. *ap.* Ath. 311 c ἰχθυόων. In Aeschylus ἀργίας is apparently correct in *Ag.* 117 and αἰφνίδιος is the reading of M in *P. V.* 707. καρδία is frequent as a disyllable (*Suppl.* 74, 807, *S. c. T.* 275). In *S. c. T.* 976 δύνγρα appears to be the scansion, and in 225 ποταίνων does away with all metrical difficulty. In v. 365, where πόρον... Ἰσμητόν is a remarkable expression (see note), it is quite possible that Aesch. actually wrote Ἰσμήτιον. Considering the comparative rigidity of the Aeschylean senarius, we should probably pronounce Ἀμφιάρεω in v. 556. In Latin verse *stellio, conubialia, Lavinia, omnia* are well-known examples. In these instances, again, it is true that the previous syllable is naturally long, while it is made so by position in *liviorum, arête, abiete* &c. But here again analogy with Latin is no safe guide.

In Hom. *Il.* 21. 567 εἰ δέ κεν οἱ προπάροιθε πάρος κατανατίον εἴθω (so 2. 811) the εἰ does not make position. The substitution of πάρος is of course easy, if we adopt the principle of ejecting the unusual as impossible. In *Il.* 7. 166 Ἐνυάλῳ ἀργυρόντη there is the same ignoring of εἰ. In *S. c. T.* 160 the lyric φιλοπόλες is given by MSS, and it is not easy to understand why any copyist should have substituted this strange form if φιλοπόλες had been correct. Of λογίων in the 2nd foot of Eur. *Ion* 602 I should now speak with more diffidence than in the note on *Cho.* 333.

It is usual to speak only of synizesis in the case of εἰ in -εως, -έα, θεός, ἱερνέων (*Ag.* 1493), Κρέων (*Soph. Ant.* 155), Αἰνείας (*Rhes.* 85) &c.; but here again it is no less probable that the εἰ (which in some dialects so readily turned to εἰ) is consonantized, just as οἰ (which is equally close to οἰ) is treated in φοινικέσσων (*Il.* 10. 133).

When we consider the number of examples, and also the fact that such pronunciations as Τειρεσίης, Ἀμφιάρεως would often assist in normalizing metre, it seems highly probable that more account should be taken of such consonantizing when we are considering correspondence in lyrics.

The trochaic tetrameter from Cratinus *ap.* Ath. 68 c ἐν Πάρῳ σίκνον μέγιστον σπερματίαν ἀνούμενον apparently contains an abnormal dactyl in the 2nd and also in the 5th foot. In the one case the word contains υἱ, in the other ι. If these are consonantized (σίκνον, σπερματίαν) the abnormality disappears. Similarly the apparent tribrachs serving as the sixth foot in a number of comic iambic trimeters may be treated as iambs, viz. Ar. *Ran.* 1203 θυλάκιον, Antiph. *Ἀρχ.* 3 φειδίτια, Eubul. *Ἀμάλθ.* 9 δελφάκια, Diph. *Ἀπλ.* 2 σαρκίδια, Ar. *Ach.* 777 χοιρίδιον.

APPENDIX B.

ADDENDA TO NOTES.

- 7 ὕμνοισ': cf. Milton's *I am sung and proverb'd for a fool* | *In every street* (Sams. Agon.).
- 53 Ἄρη διδορκότων: *How reverend is the face of this old pile, | Looking tranquillity!* (Congreve Mourn. Br. II. 3).
- 64 κύμα...στρατοῦ: Sil. It. 4. 138 undae Boiorum. Cf. Hor. O. 2. 7. 15.
- 89 sq. λεύκασπις: Sil. It. 4. 545 niveis Varenus in armis (=splendidis).
- 91 sq. τίς δ'ρα...θεῶν: Hor. O. 1. 2. 25 quem vocet divum populus ruentis | imperi rebus?
- 100 κτύπον διδορκα: Lucr. 4. 581 aut septem loca vidi reddere voces; Byron C. H. iv. 49 we inhale | The ambrosial aspect.
- 140 αἰθήρ...ἐπιμαίνεται: Sil. It. 17. 410 contremuere aurae rapido vibrantibus hastis | turbine.
- 161 μῆλιστα...μελόμενοι δ' κ.τ.λ.: 1 Kings 8. 30 Hear thou in Heaven thy dwelling-place, and when thou hearest, forgive.
- 213 sq. παναμάχανον...ἔδοτ': Pind. N. 7. 141 δόνασαι δὲ βροτοῖσιν ἄλκην ἀμαχανίαν δυσβάτων θάμα δίδμεν.
- 232 μὴ νυν...ἄκου' ἄγαν: Plaut. M. G. 2. 6. 88 etiam illud quod scies ne sciveris (Blomf.).
- 278 sq. δράκοντας...πελαγίας: Claud. R. P. 3. 141 sic aestuat ales | ... | ne furtum pateant homini ne praeda colubris.
- 320 ἡμοδρόπων: Theoc. 11. 21 σφριγανώτερα δρυφακοί ὤμας.
- 369 θείνει...δνεύει: Shak. K. John II. 1 He gives the bastinado with his tongue.
- 376 sq. πανσθενος...πρίσφωτον ἄστρον: Ecclesiasticus 43. 9 The moon, the glory of the stars.
- 381 δοτις βοήν ἐδλιγγος κ.τ.λ.: Scott Marm. canto 5 Marmion, like charger in the stall, | That hears without the trumpet call, | Began to chafe and swear.
- 386 δάκνουσ': Spenser F. Q. 1. 7. 48 His biting sword and his devouring spear.
- 401 ἐν κύβοις: Schiller Die Schlacht 5 zum wilden eisernen Würfelspiel.
- 415 sq. οἶδ'ε τὴν Διὸς κ.τ.λ.: Ov. Met. 8. 394 hunc tamen invita paremet mea dextra Diana.
- 579 οὐ γὰρ δοκεῖν κ.τ.λ. Philom. fr. inc. 10. 7 ἀλλ' ὅστις ἔδολεν γρησίου τ' ἔχων φύσιν | εἶναι δίκαιος καὶ δοκεῖν εἶναι θέλει.
- 580 βαθύαν ἄλοκα...καρποόμενος: cf. Wordsworth's The harvest of a quiet eye.
- 702 τεθηγμένον: Hor. A. P. 402 Tyrtaeusque mares animos in Martia bella | verribus exacuat.
- 719 ὅπωςαν...φθιμένοισιν κατέχεν: Juv. 10. 173 mors sola faletur | quantula sint hominum corporacula. Cf. sarcophago contentus erit.
- 721 sq. αὐτοκτόνως αὐτοδάκτοι: Shak. Rich. III. II. 4 Blood to blood, self 'gainst self.
- 776 καμψίπους: Plaut. Menaech. 5. 2. 115 facile inflexa sit pedum pernicitas.
- 819 περιπτένη κρύος: Shak. R. and J. iv. 3 I have a faint cold fear thrills through my veins.
- 846 ἀφανῇ...χέρσον: cf. Byron's The dim shore.
- 1026 κούλογδοτορες: Dryden (Hind and Panther) The wolfish race | Appear with belly gaunt and famished face.
- 1066 μετὰ...μάκαρας: Shak. Hen. VI. Pt. III. iv. 6 But, Warwick, after God, thou set'st me free.

THE SCHOLIA OF THE MEDICEAN.

The scholia of the Medicean MS are mainly written by *m*, comparatively few by *m*¹. Of those from the hand of *m* we may distinguish:

(1) a running commentary in the exterior margin, not written in line with the text concerned, but more or less continuously, the notes to a page of the text being found upon that page, but written at the top, down the margin, and along the bottom, as space and convenience determined. For this reason the lemma is frequently included in the scholion. These notes are here registered as *a*.

(2) other notes closer to the text on either side and opposite the passage concerned. These are recorded as *δ*.

(3) interlinear notes or glosses, recorded as *gl*.

Of these *a* are the most numerous; they also have the appearance of coming from a first stock of scholia, while *δ* are perhaps additions from a second stock. All are written in small uncials.

From *m*¹ (in a much abbreviated and often almost microscopic script) we have

(1) notes close to the text (here called *m*¹*δ*),

(2) notes in the extreme margins, outside of those by *m* (= *m*¹*extr.*),

(3) interlinear glosses (= *m*¹*gl*).

The arrangement of the scholia by Wecklein is very inadequate and often misleading.

[In the following recension the lemma, when actually included in the scholion, is printed in the same type; when it is not quoted, but is that passage of text to which an editor must assign the note, it is printed in lighter type before a bracket. When the note is written to an erroneous text the lemma has an obelisk.]

- a*. 1 *χρῆ*] λάτρε τὸ ἐκείνον· καίρια δὲ τὰ ἀναγκαῖα· παρακαίρια γὰρ τὰ ἄδικα.
- rec. gl.* 2 *δεν*] ἐκείνον.
- gl.* *ἐν πρῶτῃ κ.] ἐν ἑρμείῳ.*
- a*. *δεν* φυλάσσει κ.τ.λ.] τὸν τῆς πόλεως κυβερνήτην.
- a*. 4 *οἱ μὲν γὰρ κ.τ.λ.] τῆς εὐπραγίας ἢ αἰτία ἐπὶ τοῖς θεοῖς, τῆς δὲ εὐπραγίας ἐπὶ τοῖς ἀρχόντεσσι.*
- δ*. 6 *οἱ] ἀπὸ τοῦ μένους.*
- gl.* 7 *κατακρίσεις] λειδέσεις.*
- δ*. *ἐμπεδῶ] τὸ ἐμπεδῶναι μένους.*

1 Either two notes are written as one or τὰ ἀδικα must be an error for *e.g.* τὰ ἀλλα or τὰ μακρὰ. The former is quite possible, since ἀδικα is an admissible interpretation of τὰ μὴ καίρια: cf. Theogn. 199 εἰ δ' ἀδίκως παρὰ καιρὸν ἀνὴρ... κτίζεσθαι, *ibid.* 341 ἀλλὰ Ζεὺς τέλεισόν μοι Ὀλύμπιε καίριον εὐχῆν. Wecklein reads δίκαια for ἀναγκαῖα, but this is away from the sense.

2 *i.e.* λαίρει ἐκείνον.

4 Schol. rec. adds ἀναφύεσθαι after θεοῖς, but the expression may be brachylogic. If the word was lost, it was probably after αἰτία.

- a. 8 Ζεὺς ἀλεξ.] ἀλεξητήριος Ζεὺς ἐν Θήβαις τιμᾶται· φησὶν οὖν, συμφώνως
 ἑαυτῷ τιμᾶται.
 a. 10 καὶ τὸν ἑλλείκοντ' κ.τ.λ.] καὶ τὸν νέον καὶ τὸν αἰζόντα τὴν βλάστησιν.
 a. σώματος] τοῦ Ἰδίου.
 g^l. τὸν ἑλλείκοντ'] τὸν νέον.
 b. 11 τὸν ἐξηβον] τὸν ἔξω ἡλικίας, τὸν γέροντα.
 a. 12 ἀλδαινόντα] αὐξάνοντα †ἀνδρῶν νῦν.
 a. 13 ὡς τι συμπερέτς] ὅλον καθὼς ἕκαστος δύναται βοηθεῖν.
 a. ὡραν ἔχονθ' κ.τ.λ.] ὡραν φροντίδα, <ἢ ὡραν> ἡλικίαν, ἐν' ἣ ὁ τοῦς
 οὕτως, ἕκαστον ὡμῶν ἔχοντα φροντίδα τῆς πόλεως, ἢ ἕκαστον πρὸς
 τὴν ἡλικίαν, βοηθεῖν τῇ πόλει ὡς πρέπει ἐστί.
 g^l. συμπερέτς] ἀρμόδιον.
 a. 16 τέκνοις τε...] κοινόν τὸ ἀρήγειν.
 b. 17 ἢ] αὐτῇ.
 a. ἔροντας] κυρίως ἐπὶ παῖδων τὸ ἔροντας.
 g^l. 18 πανδοκοῦσα] ἐπιδοχομένη.
 a. ἅπαντα κ.τ.λ.] πάντα πόνον τῆς παιδικῆς ἡλικίας ὑποδοχομένη.
 b. 20 ὅπως γένοισθε] πιστοὶ δηλονότι.
 a. ὅπως κ.τ.λ.] πρὸς κίνδυνον ὑπὲρ αὐτῆς πρόθυμοι.
 b. 21 λέπει] ἀπὸ τῶν ἐν [υγῇ].
 g^l. 22 πυργηρομένοις] φυλασσομένοις ὑπὸ τοῦ θεοῦ.
 b. 24 βοτήρ] σκοπός, ὁ Τειρεσίας.
 b. 25 πυρὸς δίχα] οὐκ ἐμπύροις χρώμενος.
 a. ἐν ὧσι κ.τ.λ.] ἐξ ἀκοῆς γὰρ τὰς πτήσεις δέικρην· οὐχ ὁρῶν ὁ Τειρεσίας
 ἐπιβάλλει τῇ τέχνῃ ἑτέρου ὑπαγορεύοντος, οὐκ αὐτὸς ὡς αὐτόπτης
 τῶν ὀρνέων.
 g^l. 26 χρηστηρίους] μαντευτικούς.
 g^l. 27 οὗτος] ὁ Τειρεσίας.
 a. 29 νυκτιγορεύσθαι] ἐν νυκτὶ ἀγορεύσθαι καὶ βουλευέσθαι.
 a. 31 σοῦσθε: ἐπίρρημα παρακλεύσεως.
 b. σὺν παντευχίᾳ] ὀπλισμένοι.
 g^l. 32 θωρακείᾳ] τὰς ἐπάλξεις τῶν ταχῶν.
 b. σέλμασιν] τοῖς ἐπιβήμασι· κατεχρήσατο δέ.
 b. 34 ἐπηλύδων] τῶν πολέμων.
 b. 35 εὐ τελεί θεός] καλὰ θεὸς παρέχα.
 a. 37 μὴ ματῶν] μὴ μέτρη ἀρῆσαι.
 a. 43 ἐς μελάνδετον: τὸ μελανισθὲν τῷ αἵματι· ἢ τὸ ἐκ μελαίνων βρωσῶν
 περιβεβλημένον. οὕτως δὲ θύοντες ἐπάνω τῶν δασύων ἑμαντεύοντα.
 τὸ μελάνδετον δὲ καλῶς ἀν' ἐπὶ ξίφους ῥηθείη, ἐπὶ δὲ σάκους παρὼκα
 τὸ δετον ὡς ἐπὶ τοῦ καλαινέφης τὸ νέφος.

10 The two notes (a) are written as one and with an error, viz. τὴν βλάστησιν τοῦ Διὸς, which I emend. Enger's σώματος for Διὸς has no probability. For τοῦ Ἰδίου see schol. 937 (b) and 1066.

12 The text is corrupt. ἀνδρῶν conceals either ἀδρὼν (= παλόν) or ἀδρόντα (a second interpretation of ἀλδαινόντα). For the corruption (which is naturally very frequent) cf. MSS at Ar. *Ran.* 1099, Ath. 473 D, 496 A etc. and *inf.* 580. νῦν may either express time (i.e. *chrh nvn*), or may be the regular scholiastic word in the sense "ἀλδαινόντα here means αὐξάνοντα, ἀδρόντα." Cf. 108, 241.

13 Dindorf added <ἢ>, but in that case we must omit the breathing-sign upon ὡραν and leave the form non-committal. I prefer to insert <ἢ ὡραν>. The g^l. was subsequently obliterated.

17 (a) πῖδων m. The note is, of course, inaccurate for classical Greek.

18 (g^l.) The gloss perhaps rather represents the corrupt *προδοκοῦσα* (recc.).

20 (a) πρόθυμον m, corr. rec.

22 (g^l.) An ignorant note, unless e.g. *παρατηρομένοις* stood in his text.

25 (b) οὐκ ἐμπύρ συνόμενος m: ἐμπύροις is due to m¹ and χρώμενος to schol. rec. Headlam suggests ἐμπυρνούμενος. (a) ἐπιβάλλον m, corr. rec.

43 Apparently two different notes are combined, the second beginning at τὸ μελάνδετον. m has τὸ δετον, corr. rec.

- δ. 47 λατάνειν] ἐκκενῶσαι, ἀπὸ τοῦ λατάνου.
 α. 49 μνημῆα: κερῶνας ἢ τρέχας ἢ τι τοιοῦτον.
 α. μνημῆα κ.τ.λ.] ἴσως δι' ἣν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπαν στήθεα, ἢ κερῶνας ἢ τρέχας ἢ βοστρύχους ἢ τι τοιοῦτον. τὸ δὲ ἱστοφον ἀντὶ τοῦ ἐπλήρου. πρὸς ἔρμα δι' Ἀδράστου, ἐπὶ Ἀμφιδράου αὐτοῖς ἡμαντίσαστο μόνον Ἀδραστον συνθήσασθαι.
 α. 50 πρὸς ἔρμα Ἀδράστου] τοῦτο δι' ὡς ἀπὸ τῆς ἱστορίας Ἰαβεν, ἐπὶ ἰσότη Ἀδραστος ἐπὶ πόθιν βῆσαν ἐπὶ διαφεύξεται;
 δ. Ἀδράστου] τοῦτον γὰρ ἔφασκεν ὁ μάντις συνθήσασθαι μόνον ἐκ τοῦ πολέμου.
 γλ. ἱστοφον] ἐπλήρου.
 δ. 51 οἰκτοὶ δ'...] οἷα ἦν Ὀϊκος διὰ τῆς γλῶττης αὐτῶν προῖον ἀποθλητῶν τὴν ὁρμήν.
 α. 54 καὶ τῶνδε πίστις: μετ' οὐ πολὺ δι' ταῦτα γνώση τῇ πέτρᾳ. <η> ἢ πρὶ τοῦτον ἀκοῇ οὐ βραδύως γίγονεν. ταχὺ γὰρ ἤγγαλα.
 δ. τῶνδε πίστις...] ἢ γνώσις οἷα εἰς μακρὴν πλησιάζεται.
 α. 55 κληρονομήσους δ' Ὀλ(ει)πον]: κληρονομοὺς γὰρ ποιησάμενοι πρὸς μίαν πόλιν ἐβίβαντο οἱ ἐπὶ λοχαγῆται.
 γλ. 58 τάγουσαι] τάξον.
 δ. 60 ἀργηστῆς] λευκός.
 α. 63 ὥστε ναὶ] ἀπὸ μεταφορᾶς τῶν πλοίων.
 δ. κενότι] ἀσφαλῆς, βέβαιος.
 δ. 63 καταγίγαι] καταπνέσθαι σφοδρῶς.
 α. 64 κύμα] πρὸς τὸ πνέμα ἐπὶ γαγν τὸ κύμα· παρακεικυντημένους δι' αἶσαν κύμα χερσαίων.
 δ. 65 καιρὸν δοῖσι κ.τ.λ.] τουτίσφι μὴ ἐκπίσης τοῦ δέοντος καιροῦ.
 γλ. 66 ἡμεροσκόπων] φύλακα ἀπλῶς.
 γλ. 66 sq. πιστὸν κ.τ.λ.] ἀσφαλῶς φυλάξω.
 δ. 70 Ἀρά τ'] ἐπὶ τὰ νῦν δι' αὐτῆς τελευτῶται.
 γλ. 72 ἐκθαμνίστη] ἐκρίβδηται.
 δ. 72 sq. Ἑλλᾶδος φθόγγων κ.τ.λ.] ἀντὶ <τοῦ> οὐ βάρβαρον εἶσαν ἀλλ' Ἑλληνίδα καὶ αὐτὴν.
 δ. 73 φθόγγων χέουσιν...] γρ. καὶ εἰβον μέοντα καὶ δέμοντες.
 δ. 75 [συνοίσι κ.τ.λ.] μὴ ὑπεβλήδην [σὺν] δουλάδας.
 δ. 76 ξυνά δ'...] κοινοφελῇ καὶ ἑμὴν καὶ ἡμῶν νομίῳ λίγαν.
 α. 76 ἑρρίμαι φοβερά: ὁρητῶ, βοᾷ. ἐπαιτήτων δι' ἣ τῶν παρθένων ἠλικία πρὸς φόβον, μάλιστα δι' πρὸς πολιορκίαν.
 α. 79 μετέτοι στρατοῖς: οἷον ἀφίεται ὁ δόχλος ἀπὸ τοῦ στρατοπέδου. οἷον ἤδη τὴν ὁρμὴν ποιοῦνται ἐπὶ τὴν πόλιν ἡμῶν οἱ πολέμοι. ταῦτα δι' φανταζόμεναι λέγουσιν ὡς ἀληθῆ. τὸ δὲ χ πρὸς τὴν διαφορὰν τοῦ στρατοῦ καὶ τοῦ στρατοπέδου. στρατοπέδον γὰρ καλεῖται τὸ ἐνδιαίτημα τοῦ στρατοῦ.
 m¹δ. 80 [ρε] ὁρμή, χέεται.
 α. 80 sq. πρόδρομος [κρίτης]: πολλὰς ἐμπροσθεν λαδὲ [κρίτης]: φαντάζονται δι' ταῦτα πάντα. αἰθερία δι' κόνις ἢ ἡλέγη ἢ αἰρομένη ὡς τὸν αἰθέρα.
 δ. 81 αἰθερία] ἢ μέγχι τοῦ αἰθέρος ἤκουσα.
 α. 81 sq. πείθει φανείν'...] καλεῖται ἀφ' ὧν οἷον ἐναργῆς ἐστὶν ὥστερ ἀγγελλος καὶ ἀληθῆς.
 δ. 83 ἀναυδὸς κ.τ.λ.] ἀφ' ὧν μὲν οἷον, σαφῶς δι' ἀγγέλλουσα.

49—50. The first three notes are written as one, but should evidently be divided.

54 I have added <η>: otherwise we must write as two distinct scholia.

55 ἱκαντος Weckl. for πρὸς. There may be a brachylogy 'with an eye to...'

60 An error: see comment.

73 i.e. (apparently) punctuating (with comma) at Ἑλλᾶδος and reading πᾶσιν μέοντα...

75 ἐπυλᾶν Weil. The sense is rather ἐπαισθάνων.

79 A χ is written before the line in M.

80 sq. ἢ αὐτῇ κ. ἢ αὐτῇ Wecklein.

81 sq. In the MS this follows as one sentence after ὡς τὸν αἰθέρα (80 sq.).

<η> πείθει would be required.

- a. 83 †ελεδεμας κ.τ.λ.] καὶ τὰ τῆς γῆς δι' μου πιδία κατακτινισμένα τοῖς ποσὶ τῶν ἵππων καὶ †τῶν ὀπλων ποιεῖ μου προσπιλάειν τὸν ἤχεον τοῖς ἀσίν.
 m'extr. †ελεδεμας] ἐλεδεμας ἢ τὸ δέμας ἡμῶν τῷ φόβῳ λαμβάνουσα καὶ ταράττουσα. ἢ ἐλεδεμας ἢ θλουσα ἀπὸ τῶν δεινῶν.
 m'd. †τί χρίμπεται βοᾷ] τινὲς ἀπὶ χρίμπεται βοᾷ.
 a. 84 βράμει δ'] ἡχεί δι, φησί, τρόπον ποταμῶν τὰ πιδία τῆς γῆς μου.
 gl. 85 ὁροτύπου] τοῦ καὶ ὀρη βηγνύντος. *εἰσάγει*
 gl. 87 ἀλεύσατε] ἀποστήσατε.
 m'extr. ἀλεύσατε] φυγεῖν ποιήσατε.
 b. 88 βοᾷ] μετὰ βοῆς.
 m'd. ὑπέρ] ὑπεράνω.
 a. 93 πότερα δητ' ἐγώ; πότερον πρόσφυγες τῶν πατρῶν ξοάνων γενόμεθα ἢ ἄλλο τι πράξομεν;
 a. 94 εὐεῖροι: ἐπ' ἀγαθῶν ἰδρυμένοι. ἢ ἐπὶ τῶν ἰδίων, φησί, καθεδρῶν καθιζόμενοι.
 a. 95 ἀκμάζει: καιρὸς ἦκει. οἷον ἀκμῆς καὶ οὐλαβίας χρῆζα τὰ πράγματα. πρὸς ἀλλήλας δι' ταῦτα φασί.
 b. 96 τί μέλλομεν κ.τ.λ.] τί ἐστώτες στενάζομεν καὶ οὐχ ἱκετεύομεν;
 a. 97 ἀκούει' ἢ οὐκ ἀκούει': ἐπεὶ ἀγνώτες εἰσι, τοῦτο φασιν· δρᾷ φανταζόμεθα ἢ ἀληθῶς ἀκούομεν;
 a. 98 (1) πέπλων καὶ στε(φί)ων: πότε στέφῃ ῥίψομεν ἢ πέπλους ἐπὶ γῆς ἢ νῦν, τραπέισαι ἐπὶ λιτανείαν τὴν περὶ ἡμῶν αὐτῶν καὶ τῆς πόλεως;
 a. (2) πέπλων] παρετίθεισαν γὰρ καὶ πέπλους.
 a. (3) πέπλων] ἐνέδουν γὰρ καὶ πέπλους τὰ ἀγάλματα. "Ὅμηρος· "πέπλον ὅστις τοι χαρίστατος."
 b. 99 †ἀμφίλιταν] τὴν περὶ ἡμῶν λιτανείαν. ἢ πολυπαράκλητον.
 a. 100 (1) κτύπον δέδορκα: μετήγαγε τὰς αἰσθήσεις πρὸς τὸ ἐναργέστερον, ὥς τὸ "ἤκουσας ὁ κόραξ οἷος ἦλθ' ἐξ Ὀρεοῦ;"
 a. (2) δέδορκα] ἐναργέστερον.
 a. (3) ὁ μέντοι ὀκτάσημος ρυθμὸς οὗτος πολὺς ἐστίν ἐν θρηνηδία καὶ ἐπιτήδειος πρὸς θρήνους καὶ στεναγμούς· ἐστὶ δι' δογματικά. ὁμοιον τὸ "πόλεμος αἶρεται πρὸς ἐμὲ καὶ θεοὺς" παρὰ Ἀριστοφάνει ἐν Ὀρνισιν· ἀλλὰ καὶ παρ' Εὐριπίδῃ "ἐγὼ δ' οὔτε σοι πυρὸς ἀνήψα φῶς νόμιμον ἐν γάμοις."
 a. 102 (1) παλαίχθων Ἄρης: ἐκ πολλοῦ κληρονομήματος τήνδε τὴν γῆν· τιμάται γὰρ παρὰ Θηβαίους ὁ Ἄρης, καὶ Ἄρπον τήνδε καὶ Ἀρητιάς κρήνη παρὰ αὐτοῖς· Ἀττικῶς δι' τῇ κλητικῇ δ' Ἄρης.
 (2) οἱ δι' γρ. δ' Ἄρη. ἱερὰ δι' ἡ Θήβη τοῦ Ἄρεως ἀνοθεν. ἔστιν οὖν παλαίχθων ὁ πάλαι τὴν γῆν κατέχων.

83 (a) The schol. may have supplied γὰς from the adj. ἐμάς, or he may have read e.g. ἐ ἐ γὰς δ' ἐμάς. For καὶ τῶν ὀπλων Weil suggests καὶ ταῖς ὀπλαῖς, but there may here be a different interpretation of ὀπλόκτυπα, viz. ἢ ἐκ τῶν ὀπλων, and this should perhaps be read.

84 ἔχα m, ἡχεί m¹.

93 γενόμεθα m, γενησόμεθα Weckl., but γενόμεθα is nearer and the union of delib. subj. and fut. ind. is frequent enough.

94 ἐπ' ἀγαθῷ Victorious.

96 ἐστώτες disregards the gender. Such laxity is not rare in scholl.: cf. schol. Cho. 1022 and inf. 665, 679, 741.

98 (1) The schol. read πόρ' ἢ νῦν. See comment. (2) παρετίθεισαν, i.e. 'they used to...' (in antiquity). (3) viz. Il. 6. 271. The MS has all these three notes as one.

100 a (1) ὀρεοῦ m; see Ar. Pac. 1125. a (2) In the MS this is inserted in the text of the last note, viz. ὥς τὸ ἐναργέστερον "ἤκουσας κ.τ.λ." a (3) Though written in continuation of a (1), this note plainly belongs to v. 98. δογματικά m¹. The reference in Aristoph. is to Av. 1189 and in Eurip. to Phoen. 344.

102 It should be manifest that separate notes have been written as one. οὖν in scholia is often not inferential, but summary (in exposition). Cf. 109 (2). For Ἀττικῶς cf. inf. 858.

- δ. 104 *ἐτιδ' ἐτιδε*] ἔθηκεν τὸ δις ἀναφωνῆσαι· θαλλίαν γὰρ ἐμφαίνουσι διὰ τοῦτου.
- δ. 106 *ἂν ποτ'...*] ἦν ποτὶ Ἰθου εὖ πεφλημένην.
- δ. 107 *παρόντων*] σαφὲς ἐνταῦθα ὅτι ἐκ παρόντων ἐστὶν ὁ χορὸς. *ἔστι...*] ἐπὶ ἔστι, φησὶν, ἡμᾶς ἐκτενέστερας τρέπον δοῦσαν· ἐκτενέστερον γὰρ ὑπὲρ τοῦ μὴ εἰς δουλείαν εἰσθῆναι.
- γλ. 108 *λόχων*] γὺν τὸ πλῆθος.
- δ. 109 (1) *δογμαλόφων*] τῶν ἐπινοούντων τοὺς λόφους· ἐν γὰρ τῇ κινήσει συμβαίνει πλεονάζειν τοὺς λόφους. ἢ τῶν κορυθαίμων· Ὁμηρος· "κορυθαίματος Ἔκτωρ." τὸ γὰρ κινούμενον κράνος δόχημον τῇδε κἀκείνῳ γίνεται. ἢ δὲ κινήσει κατηγορεῖ τοῦ ἐμπρόκτου.
- (2) *δογμαλόφων* οὖν τῶν ἐπινοούντων τοὺς λόφους.
- α. 110 (1) *καχλάδα*] ταῖς πνοαῖς.
- (2) *καχλάζει* κ.τ.λ.] τῶν ἀνδρῶν καχλάδα δσωρ κῆμα. καχλάδα δὲ εἰς βορρὸν ἢ νότον πνοῇ ἀλλὰ τῇ τοῦ Ἄρεως.
- γλ. 111 *παντελέει*] πάντων ἔχων τέλος.
- δ. 112 *πάντως ἄρξων*] πάντως ἵκαλ ἡμῖν βοήθησον, ὅστις μὴ ἐπὶ τῶν παλαιῶν ἄλυσιν γινέσθαι.
- α. 114 *φόβος δ' Ἀργείων*] λόγια ἢ ἐπὶ. ὁ ἐπὶ τῶν Ἀργείων ὕπλιν φόβος ταρασσάτω.
- α. 115 *διαδίεται γένειον*] οἷον προφανοῦσιν οἱ ἐν ταῖς γένουσι τῶν ἱππῶν χαλινῶι.
- α. 116 *κυύρονται φόνων*] θρηνηθῶν ἡμῶν τὴν ἀνάφασιν.
- μ'γλ. 117 *πρίκωνται*] ἐπὶ ἔρχονται.
- α. 118 *δορυσσοῖς*] ταῖς διὰ τῶν δοράτων σωζόμεναι πανοπλῖαι.
- δ. 119 *δορ. σαγῶν*] παλαιαῖς πανοπλῖαι.
- μ'γλ. 120 *ἰβδόμας*] ἐπὶ δέ.
- γλ. 121 *πάλω* κ.τ.λ.] λαχμῶ λαχόντες τὰς πύλας.
- α. 122 *σὺ τ', ὁ Διογενί(ς)*] σὺ τε, ὁ κρᾶτος ἐν πύλαις Ἀθηναῖ. ἐπὶ δὲ ἀγωνίας οὐχ ἔνα θεὸν ἐπικαλοῦνται, ἀλλὰ παρόντες.
- καὶ ταῦτα δὲ δογματικὰ ἐστὶν καὶ ἴσα, ἐν τοῖς αὐτοῖς ἐκτέλεσται βαλὴν. κυρίως δὲ ἄσπον βαλὴν· βύθιοι γὰρ εἰσι· βαλνόνται δὲ οἱ βύθιοι, διαίρεται δὲ τὰ μέτρα, οὐχὶ βαλνόνται.
- α. 123 *δ' ἑ'*] ἱπποῖς· καὶ σὺ, ὁ Πόσειδον, δὲ ἀνδρῶν ἐπὶ θήρεσιν ἔχθον.
- δ. 124 *Ποσειδῶν*] τιμᾶται παρὰ Θηβαίους ὁ Ποσειδῶν.
- μ'extr. *ἰχθυόων μ.*] τῇ τοῖς ἰχθύεσσι τυρωσκότητι τριαιῶν.
- α. 125 *ἐπὶ οὐσιν* φ.] πάλιν δις ἄσπον τὸ ἐπὶ οὐσιν· τετραραγμένης δὲ ψυχῆς ταῦτα ἔστι καὶ ἐφάσκει ἵππων λεγόμενα.
- α. 126 *κἀδουαί τ'*] ἑταίρος· κἀδουαί ἑταίρος γινώσκει. Ἀργείων γὰρ τὴν Ἀφροδίτης καὶ Ἄρεως εἶχον Κρόνος. φρόντισον ἡμῶν καὶ τῆς πύλων ἐταίρῳ.

105 The note seems peculiarly needless unless the schol. read *τά* and thought necessary to explain it as relative.

107 These scholl. are written as one. The remark concerning the Chorus shows that the point was in dispute.

108 (γλ.) For γὺν cf. schol. to 12.

110 In the MS the words run καχλάδα: ταῖς πνοαῖς τῶν ἀνδρῶν καχλάδα δσωρ κῆμα; but we should divide as above. (1) explains the construction of πνοαῖς, (2) gives another view of the sequence.

112 Since καὶ has no discoverable point, it is probable that we should read πάντως <ἀσπον> καὶ..., καὶ being a regular scholastic way of saying 'id est...'

(cf. 106, 107, 108).

114 See also 122.

115 MS is confused, viz. διαδίεται γένειον: θρηνηθῶν...

116 occurrence) βαλὴν. The latter portion of

- gl. 129 θεολότοις] μεγάλαις, ἀε καὶ θεὸς ἀκούστων.
- a. 131 Δίκαιος γένου· πολέμιος· οἷον ὥσπερ λύκος αὐτοῖς ἐφόρμησεν ἀνθ' ὧν ἡμεῖς νῦν θρηνοῦμεν. οὕτω τινὲς τὸ Δίκαιος. ἢ ἐπιβλαβὲς τοῖς πολέμοις ἐπὶ τῆς αὐτῆς τῶν στόνων γένου, οἷον ἐπὶ τοῦ πολέμου.
- m¹extr. 133 τὸ πικρὸν] εὖ πικρῶν ἀπὸ τοῦ πύκα τὸ ἐπιστημόνως.
- b. 134 δ' εἰ] ἐπίρρημα θαυμαστικόν.
- a. 137 (1) ἔλακον ἀξόνων· ἀκούω, φησὶ, στίναγμόν τῶν χροῶν. λέγουσι καὶ μετὰ τοῦ εἰ οἱ ποιηταὶ τὸ χροῖα.
- a. (2) ἔλακον ἀξόνων] παρὰ τὸ "μέγα δ' ἔβραχε φήγινος ἄξων." χροῖα δὲ τὰ ἀκραξόνια, περὶ αἱ χοινικίδες οἱ παραξόνται λεγόμενοι.
- b. 144 ἀκροβόλων] ἀκροβόλῃσθαι ἐστὶ τὸ ἐν πολέμῳ συμβολῆς προκατάρχεσθαι.
- m¹extr. λιθῶν] σφόδρα λίθων.
- a. 145 αὐτὸς φῶ] "Ἀπολλων· αὐτὸς φῶς Ἀπολλων καὶ Ἀθηνᾶ καὶ Διὸς πολέμοκραντον...."
- a. 148 πολέμοκραντον] ἐπεὶ οὐ μισρὸς ἐν πολέμῳ φόνος, ἀγνὸν τέλος εἶπε. ἐπεὶ οἱ πολέμοις ἀποκτείναντες καθαροὶ εἰσι μᾶλλον ἢ οἱ φίλους ἀνελόντες.
- m¹extr. Διὸς τέλος] ὥς εἰ ἔλεγεν ἢ ἀπόβασις τοῦ πολέμου Διὸς.
- m¹gl. τέλος] φόνος.
- m¹extr. 149 "Ὀγκα" παρὰ Φοίνικιν ἢ Ἀθηνᾶ· καὶ ὁ Κάδμος γὰρ Φοίνιξ.
- a. "Ὀγκα" Ὀγκα ἢ Ἀθηνᾶ παρὰ Θηβαίους. ἐπιτίχεται δὲ τὴν ἐπιχώριον Ἀθηνᾶν, ὥς ὁ Θετταλὸς "Ζεῦ ἀνα Δωδωναίε," καὶ ὁ Δίκαιος "Κλυθὶ ἀναξ, ὅς που Δυκίης," καὶ ὁ Ἰδιος "Ζεῦ Ἰδηθεν μεδίον." Ὀγκαίη Ἀθηνᾶ τιμάται παρὰ Θηβαίους, Ὀγκα δὲ παρὰ τοῖς Φοίνικιν. καὶ Ὀγκαίη πόλις. μύμνηται καὶ Ἀντίμαχος καὶ Ῥιανός. Φοίνιξ δὲ ἀνῶθεν ὁ Κάδμος.
- m¹gl. πρὸ πόλεως] ἢ ἐστηκυῖα.
- gl. 151 παναρκεῖς] κατὰ πάντα βοηθοί· τοῦτο γὰρ ἴδιον θεῶν.
- a. 155 ἰτεροφώνη· τῷ μὴ βοιωτιάζοντι. ἐπειδὴ δὲ Ἕλληνες καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφώνη. ἄλλως· τῷ ἔχοντι ἄνδρας ἐκ πολλῶν ἰθύνων· Ὀμηρος· "ἄλλη δ' ἄλλων γλώσσα."
- a. 156 κλύετε πανδ(ικτω)· κλύετε ἡμῶν δικαίως εἰς οὐρανὸν ἀνεχουσῶν τὰς χεῖρας. τοῦτο δὲ τὴν ἐκ ψυχῆς ἰκεσίαν θεῶν. Ὀμηρος· "χεῖρας ἀνασχόντες."
- b. 159 ἀμφιβάντες] παρὰ τὸ "δὲ Χρόσην ἀμφιβέβηκας."
- a. 161 μῆλσθε δ' ἱερῶν θε(μίων)· μελέτην ἔχετε τῶν ἱερῶν δημοσίων.
- gl. 163 φλοθύνων κ.τ.λ.] τῶν ἐκ τῶν πανηγύρεων τελετῶν μνημονεύοντα.
- a. 165 ἡμᾶς ἐρωτᾷ ἑρῖμμα (τ')· αἰδῶσιν οἱ ποιηταὶ δόγματα τινα εἰς ἀφίαν τῶν ἀκούοντων ἐσφῆραν. οὕτως καὶ ὁ Διοχάρις ἐνταῦθα αἰσῶν τὸν Ἐπικλῆα ἀπαγορεύοντα μετὰ ἀπαλῆς μὴ ἀπάγειν τὸν ἔχλον εἰς δεξιάν, ὥστε διὰ φόβον αὐτοῦ φύγειν. ἀλόγους δὲ ἔριους παρὶβαλον τὰς παρθένους, ὅτι ἐν φαντασίᾳ γιγνώσκει πρῶτον μὲν γυναῖκα καὶ δεξιᾷ, δεξιότρον δὲ οὐκ ἀληθεῖ. εἰσὶ γὰρ φαντασίαι ἀληθεῖ.

129 Scholiastic grammar requires no ἀν with potential opt. Cf. *Clio*. schol. 50, 503, and *inf.* 169, 221.

131 m has οὐ (*i.e.* the compendium) for οὕτω. The meaning is 'so some explain Δίκαιος.' The subsequent ἐπὶ will not surprise anyone accustomed to scholl. with their indiscriminate *λείπει* ἢ *διὰ*, *κατά*, *σύν*, etc. Cf. 1001, 114.

137 m writes the two notes as one. The reference to Homer is *Il.* 5. 838. ἀκραξόνια m.

148 οὖν m, οὐδ Dind. (but οὖν οὐδ may be correct; cf. schol. to 102). Probably here again two notes have been written continuously.

149 (a). The Homeric references are to *Il.* 16. 233, 514, and 24. 308.

155 viz. *Il.* 2. 804.

156 viz. *Il.* 7. 347.

159 *Il.* 1. 37.

161 Qu. <τῶν> δημοσίων?

165 ἀγαθῇ m, ἀληθεῖ Robortello.

- δ. 166 ἢ ταῦτ'...] καθ' ὑπόκρισιν ἀναγνωστίον· ἢ ὡς ἐν ἐρωτήσῃ μετ' ἐπιτιμήσῃ.
- gl. 167 πυργηρουμένη] ἔσω ταχῶν ἐντι.
- δ. 169 λακά[αν: ἤκειν. ληκα, λακάτω κατὰ τροπὴν καὶ παραγωγὴν.
- α. συμφρόνων μιστή(ατα): ταῦτα, τὸ προσπίπτειν τοῖς ξοάνοις καὶ βοᾶν. ταῦτα οὖν εἰ πράττειτε μισήσαντες οἱ εἰ φρονεῖντες ἄνδρες.
- α. 170 γνώμη.
- gl. εὐεστοί] εὐδαιμονία, εὐετηρία.
- δ. 172 οὐχ ὁμιλητὸν] οὐ καθεκτῆ.
- δ. 173 δέισα(σα) ἐν θεοῖς.
- gl. 175 κάκῃ] θαλλῶν.
- δ. διερωθῆσθαι] διὰ τοῦ θεοῖς ἐμβαλεῖσθαι.
- α. 179 ἀνὴρ γυνή τι: νῖος ἢ γέρον. ἀκαίρως δ' ἢ ἄλλως τὸ μεταλχμιον. καὶ ὅλοισι τὸν ἀληθῆς ὀργιζόμενον.—ἄλλως. κακινδύνευται τῷ Αἰσχίλῳ ἐνταῦθα τὸ μεταλχμιον. γένους γὰρ ὅντος τοῦ ἀνδρός καὶ τῆς γυναικὸς, μέσον ἄλλο εἶπεν. εἰ μὴ ἄρα τις λέγοι ὅτι ὀργιζόμενος οὕτως εἴρηκεν. ὡς καὶ παρὰ Δράκοντι τῷ νομοθέτῃ. ἐκείνος γὰρ ὑπὲρ τοῦ μηδὲν ἀμαρτάνειν φησὶ, κἂν ὑστρακὸν ἢ τὸ ἀποκτάειν, κἂν ξύλον, κἂν σίδηρος, κἂν χαλκός, συνεκβάλλεσθαι.
- δ. 181 λευστήρα κ.τ.λ.] τὸν ἐκ θήκῃ λευστήρα μέρον.
- δ. 183 μὴ βλάβῃν τίθει] τοὺς πολλὰς δηλονότι θεωρεῖσθαι.
- δ. 185 εἰσεσ'...] ἀπολογεῖσθαι διότι θεωρεῖσθαι.
- m¹δ. 187 sq. σύριγγι] σύριγγες τὰ ξύλα τὰ μέσον τοῦ περιφεροῦς ξύλου τοῦ τροχοῦ διαπεραισώματα· τὸ μὲν γὰρ αὐτῶν ἐστὶ μέγα, τὸ δὲ ἑταρον μικρότερον, ἄλλο δ' αὖ τοῦ δευτέρου μικρότερον, λόγον τῶν αὐτῶν τῶν συρίγγων ἐπιχέοντα.
- α. Δίτροχοι: περὶ αἷς δίσσονται οἱ τροχοί.
- gl. 189 ἰάσιντων] τῶν μὴ ὀντων με ἡμεῖς.
- α. 193 μηχανὴν σωτηρίας]: οὐκοῦν οὐδὲ τίς μηχανὴν σωτηρίας περιεῖσαι τὴν πόλιν εὐρήσεται.
- m¹extr. 195 πρίδρομοι] προτρέχουσα τῶν ἁλλων.
- δ. ἀρχαία] βασιλικὰ, παρὰ τὴν ἀρχήν.
- m¹extr. 197 ἱριφάδα] τὴν λίθον.
- δ. ἱριφάδα] ἱριφάδα τὸ τῶν πολέμων ἦθος.
- δ. 201 ὡ' ὑπερέχουσιν ἀλλαν] ἵνα τὴν ἐαυτῶν ἀλκήν ὑπὲρ ἡμῶν ἔχουσιν οἱ θεοί.
- α. 202 πρόγον στήγειν εὐχ(εσθαι): τοῦτο εὐχασθαι, διαμένειν ἡμῶν τὰ τέχνη ἰσχυρῶς, ὥστε τὸ εἶναι στήγειν καὶ ἀπείργειν τοὺς πολέμους.
- m¹extr. 203 ἀλλ' οὐν θεοὺς κ.τ.λ.] αἱ τὴν Τροίαν γὰρ τοιοῦτόν τι ἐφαίνοντο.
- m¹gl. 204 λόγος] ἐστὶ.
- α. 205 μήποτε' ἐμὸν κατ' αἰῶ(να): μηδέποτε φησὶν, ἐπὶ τοῦ ἐμοῦ βίον καταλείπειν τὴν πόλιν οἱ θεοί· εὐρὺν δὲ ὁ Αἰσχίλος παρὰ τῷ 'Ομήρῳ τὸ "θεῶν δέσσονται ἀγῶνα"—παρὰ γοῦν τὸ αἰετὸν ἀγῶνα ἀγῶνα εἴρηκεν—τὴν οὖν τῶν θεῶν αἰετὸν ἀγῶνα πανήγυριν τραγικώτερον εἶπεν.

166 καθ' ὑπόκρισιν = 'sarcastically.' Cf. schol. to 367.

169 (α) ταῦτα τοῖς προσπίπτειν m, which I emend as above. For absence of ἐν with μισήσαντες cf. 129 (schol.), 221; and for οὖν 109 (schol.).

172, 173. In the MS these scholia run ἐν θεοῖς οὐ καθεκτῆ. Corr. *cd.

179 Several notes have been joined into one. For ἀκαίρως Weil reads ἀέριως, but the sense is met by 'it is (in reality) out of place.' ὑπὲρ τοῦ μηδὲν ἀμαρτάνειν = 'to cover all the ground'; but there is no real similarity in the case, unless something has been omitted, e.g. <κἂν τι τούτων μέσον>. At the beginning of the note νῖος ἢ γέρον is an attempt to explain τι τῶν μεταλχμιον.

187 τῶν αὐτῶν τῶν συρίγγων = 'the several pipes of the syrinx.'

193 περιεῖσαι m, corr. m¹.

197 (m¹) Weckl. thinks εὐρησθαι is the word: cf. 144. (δ) πλῆθος for ἦθος schol. rec. Qu. νῖφος? It should be noted that both scholl. had the accus. ἱριφάδα before them, or else we must suppose φη (φησὶ) to have fallen out of each.

202 ἀπλῶς m, ἀσφαλῶς schol. rec. Qu. ἀπώτῳ?

205 I adopt Headlam's treatment of παρὰ γοῦν...εἴρηκεν as a parenthesis. For παρὰ τῷ 'Ομήρῳ m has παρὰ τὸ 'O. The reference is to // 8. 298.

- δ. 208 ἀπτόμενον] γρ. τυφόμενον.
 ἀπτόμενον] ὅλον καιόμενον πολέμιον πυρὶ.
 α. 210 παιδαρχία γάρ ἐστι τῆς εὐπρα(ξίας): πάντ' λαμπρῶς ὁ Διοσκούριος τὴν
 παιδαρχίαν μητέρα τῆς εὐπραξίας ἀνόμασεν, ἐμφαίνων ὅτι καλὸν
 ἐστὶ τὸ παιδαρχεῖν. παιδόμεναι γὰρ καὶ αἱ πόλεις τοῖς κρατοῦσιν
 ἱστᾶσιν. τινὲς δὲ ἀντὶ τοῦ εὐ πράσσειν. σωματοποιεῖ δὲ τὰ
 πράγματα.
 δ. 211 παιδαρχία κ.τ.λ.] γνώμη.
 σωτήριος] λείπει Διὸς, γυνὴ Διὸς σωτήριος.
 m¹extr. σωτήριος] σωστικῆς.
 δ. 215 γυνὴ σωτήριος] οἰκείως ἔχουσα πρὸς τὸ σῴζεσθαι.
 α. 215 κρινάμεναν νεφέ(λαν): τὸν μὴ δυνάμενον ἑαυτῷ μηχανήσασθαι καὶ
 βοηθῆσαι ὁ θεὸς ὀρθοῖ.
 δ. 216 σφάγια καὶ χ.] τὰ εἰς χρῆσιν καὶ θυσίαν θύματα.
 δ. 218 σὸν δ' αὖ] τῇ γυναικί.
 δ. 219 διὰ θεῶν] λείπει δὲ ἐπικουρίαν.
 m¹extr. 221 νέμεσις] ἡ ἀπὸ σοῦ μέμψις.
 δ. 221 τίς τάδε κ.τ.λ.] οὐδεὶς ταῦτα ὁρῶν ἡμᾶς ποιούσας μισήσεται.
 δ. 222 τιμᾶν κ.τ.λ.] τὸ τιμᾶν τοὺς σῶζοντας θεούς.
 m¹extr. 225 ποταίνον] πρόσφατον.
 δ. 226 sq. ἀκρόπολιν κ.τ.λ.] τὴν ἀκρόπολιν τίμιον ἔδος.
 δ. 228 sq. μὴ...ἀρπαλίσσει] μὴ ἀρπάζῃ τὸ θρηνεῖν.
 δ. 230 τοῦτω γὰρ...] ταῦτα νόμιμα Ἀρεῶς.
 δ. 232 μὴ νῦν ἀκούουσ'...] κἂν ἀκούσῃς, προσποιεῖ μὴ ἀκοῦν.
 δ. 233 στένει κ.τ.λ.] ὡς κυκλοῦντων τὴν πόλιν τῶν πολέμιων σείεται,
 φησὶν, ἡ ἡμετέρα γῆ.
 α. 237 ὃ ξυντέλεια: τὸ κοινὸν ἄθροισμα τῶν θεῶν, μεταφορικῶς. κυρίως γὰρ
 ἡ τῶν στρατιωτῶν ἄθροισις. τέλος γὰρ τὸ τάγμα. Ὀμηρος
 "ἔλθιν ἐς φυλάκων ἱερὸν τέλος."
 α. 239 θεοὶ πολῖται: τοὺς ἰδίους καὶ πατέρας ἐπικαλοῦνται θεοὺς, μὴ εἰς
 δουλείαν ἐμπιστεῖν.
 δ. 240 αὐτὴ σὺ δούλοις] θρηνοῦσα δῆλον ὅτι καὶ κράζουσα σὺ ἡμᾶς δούλους
 ποιεῖς.
 δ. 241 βίλος] βίλος νῦν τὸν πολέμον. βίλος δὲ πᾶν τὸ βαλλόμενον.
 δ. 244 παλιντομεῖς] δυσφημῆς καὶ τοὶ τῶν ἀγαλμάτων ἔχομεν.
 δ. 245 ἀψυχία κ.τ.λ.] ὑπὸ φόβου συναρπάζονται.
 δ. 246 τέλος] γρ. λόγον.
 α. 247 (1) λέγοις ἄν ὡς τάχ(ιστα): λέγει, φησὶ, ταχέως, καὶ ἂν δυνατόν ᾖ,
 γινώσκωμαι σιγᾶν, ἢ ἔπαυσάν.
 (2) γινώσκωμαι, φησὶν, εἰ δυνατόν μοι ποιεῖν ἐστίν ὁ καλός.
 δ. 249 σὺν ἄλλοις κ.τ.λ.] οὐχ ἀπλῶς ἐσίγησεν, ἀλλὰ μετὰ φόβου.
 α. σιγᾶν, σὺν ἄλλοις: ἐπὶ τοῦ παρόντος, φησὶ, σιγᾶν· σὺν ἄλλοις γὰρ
 τὸ εἰμαρμένον ποιεῖται.

208 The two notes are written as one in the MS.

210 <ὕπακούουσαι> may have fallen out from καὶ <ἐπακούουσαι> αἱ πόλεις. Otherwise καὶ may possibly mean 'as a case in point.' I do not perceive the point of τινὲς...εὐ πράσσειν, placed here, as no other interpretation of εὐπραξίας would suggest itself. Perhaps σωτήριος was so explained and the note thus belongs to the next line. See the second schol. (δ) to 211.

215 The lemma sic.

218 i.e. τῇ γυναικὶ λέγει (φησὶ).

219 δι' ἐπικουρίαν m. Corr. *ed. This scholastic δὲ is well-known.

221 (δ) The note is misplaced in the MS, being written after that to v. 222. For omission of ἄν cf. 129, 169. [Otherwise the note to 222 should not have been written to τιμᾶν, but as explanatory of τάδε (221). In this case the order would be correct.]

226 i.e. there is apposition.

228 τῷ Verrall, but schol. is supplying an object.

237 viz. II. 10. 56.

247 (1) and (2) The two notes are written as one.

- b. 250 τοῦτ' ἀντ' ἐκείνων] τοῦτο μᾶλλον ἢ τὰ προσηρμένα ἱπαιῶα.
 a. τοῦτ' ἀντ' ἐκείνων: ἀντ' ὧν ἄλλων δυσφήμων ἐρηκας τοῦτο μᾶλλον παρὰ σοῦ εἰροῦμαι.
- a. 254 ἀλαλγυμὸν ἱερὸν: διδάσκων τὸν ἀλαλγυμὸν τοῦ παιῶτος. ὅσπερ γὰρ μόνῃ τῇ Ἀθηνῇ, δαίμονι οὕτῃ πολυμυθῇ, ἀλαλίζουσι, τοῖς δὲ ἄλλοις θεοῖς παιωνίζουσιν. ὁ γοῦν ποιητὴς φησὶν ἐπὶ τῶν Τρωϊδῶν "αἱ δ' ἀλαλγυγὴ πάσαι Ἀθήνῃ χείρας ἀνίσχον," καὶ ἐπὶ τῶν Ἑλληνίδων "αἱ δ' ἀλάλξαν θυγατέρες τι νοῖοι τι." ἢ δὲ διάνοια ἀπλῇ. φησὶν οὕτως: "κἀμοῦ" φησὶν "ἐχόμενου ἀκούσασα." πῶς δὲ ἐπιφύρα. νικήσας φησὶ πρόπαια ἀναθήσαν ἑαυτοῖς τοῖς θεοῖς καὶ θυσίαις ποιήσαν. "οἱ γὰρ καταίας οὐδὲ γυναικείας εὐχὰς ἐπιτελέου. ἀλλὰ παρὰ ταῖς θυσίαις δεῖ σι ἀλαλῆσαι ὡς ἔθος Ἑλληνίδων."
- b. 255 θυσιῶδες] ἐνθουσιαστικῆς.
 a. θυσιῶδες: τῆς παρὰ ταῖς θυσίαις γινόμενης, ἀφ' ἧς ἐνέτε καὶ ἡ βέλκη. σημαίνει γὰρ καὶ τοῦτο καὶ τὴν καθαρὴν ἐσθήτα, ὡς παρ' Ἑριπιδῶ. ἢ ἡ νουόμεται τοῖς Ἑλλήσιν ἐν μάχαις. ἢ ὡς νομιζόμενον Ἕλλησι παρὰ τὰς θυσίας ἀλαλῆσαι.
- a. 255 θάρσος φόβος: τὸ γὰρ εἶχεσθαι τοῖς θεοῖς θάρσος ἔμποια τοῖς φόβοις, πολέμιον δὲ φόβον <λέα>. τὴν ἀλαλγυγὴν ἐξηγήσατο ἐν τῇ "λέουσα πολέμιον φόβον."
- b. λέουσα ἑταίριον φόβον] διὰ τῶν τοιοῦτων εἰχὼν λέουσα τὸν πολέμιον φόβον.
- a. 250 οὐδ' ἀπ' Ἰσμηνοῦ λέγω: ἀντὶ τοῦ σὺν τῷ Ἰσμηνῷ κατὰ σχῆμα δὲ ἡ φωνή· οἷον λέγω ἐπὶ σὺν τῷ Ἰσμηνῷ. ἄλλως· καινὸς εἶπεν, οὐκ ἀριθμὸν τὸν Ἰσμηνόν, ὡς διήλυν ὅντος ἐπὶ τιμαῖσι καὶ ἐγγράφεται τοῖς τιμαμένοις.
- a. 260 εἰ ζυγυγόντων κ.τ.λ.] ὅσω σὺν αὐτοῖς πᾶσι, τῶν πραγμάτων εὐτυχῶς ἀποβάντων.
- b. 262 sq. αἰμάσσονται] λείπει ἡμᾶς, ἡμᾶς ἐπιτελοῦμαι.
- a. 263 θῆσαν πρόπαια: παρατηρητέον ὅτι οὐδέποτε ἦν ἡ τῶν προπαιῶν ὀνομασία κατὰ τὸν Ἑτακλίαν· ὥστε ἀνὰ βῆσιν τὰ κατὰ τὸν χρόνον ὁ Ἀλσχιλος.
- γ. ἐσθήμασιν: <γρ.> ἐσθήματα.
- στίνῃ πρὸ τοῦ ἀναθήσω πρὸ τῶν τοῦ τὰ λείψατα.
- b. 267 ἀγρίαις ποιφύγμασιν] οἷον ἐκφοβήμασι τοῖς θυμαμένοις ἐκπλήξαι τοὺς ἀκούοντας.
- b. 260 εἶπ' ἢ ἐπὶ πρὸς τὸ ἐχθροῖς.
- a. ἐγὼ δ' εἶπ' ἀνδρας: ἐγὼ δὲ σὺν ἑαυτῷ ἄλλους 5', ὥστε ἴσμεν αὐτοὺς

250 (a) δυσφήμων rec.

254 There has apparently been some confusion of order in compiling the scholion. The text itself is scarcely sound. For ὅσπερ Victorius writes καὶ, but the word may perhaps mean 'as it were,' 'almost' (ὡς εἰπεῖν). For αὐτοῖς Weckl. suggests αὐτῶς. I have thought of δαίμονας or δαίμονας for αὐτοῖς τοῖς, but have not much confidence in the particular word.

ποιήσαν is due to Vict. (πεισάν m). In πῶς δὲ the reference is to the manner of his prayer, as set forth in what follows. The passages of Homer are *Il.* 6. 301, *Od.* 3. 450.

255 (a) ἐν μάχαις explains βεβῆ as the war-cry.

256 (a) The text of the schol. runs...τοῖς φόβοις. πολέμιον δὲ φόβον τὴν ἀλαλγυγὴν ἐξηγήσατο κ.τ.λ. If this is correct it is clear that the writer of the first part did not read λέουσα πολέμιον φόβον, but e.g. θάρσος φόβος λέουσα, πολέμιον φόβον. In that case the latter part of the schol. comes from another hand. But I prefer to amend as above.

259 The second explanation, though absurd = 'the honour of Ismenus is so much diminished that it need no longer be named.' The writer seems to have read Ἰσμηνόν

with the preceding note.

ἐσθήμασιν ἐσθήματα ἀναθήσω κ.τ.λ.
 m.]

ποιήσαν was apparently misread
 καὶ.

- ἰβφορος, ἀντιστάτας τοῖς πολεμίοις ποιήσομαι ταῖς ἐπὶ πόλιν
σπεύσω ἐγὼ τάξει λοχαγὸς πρὶν ἢ τὰ πράγματα κατεκίβη, ὥστε
δι' ἀγγέλων συχνῶν ἐξάγειν τὸ στράτευμα.
- β. 272 σπερχοῦν τε καὶ... τοὺς συνεχίς <καὶ> κατεκίβοντες τὴν ἀφ'
ἡμῶν ἔξοδον.
- π¹gl. 273 φλέγειν] ἀνὰπνισθαι.
- β. 274 μέλει κ.τ.λ.] ὁ νοῦς· μέλει μοι, φησὶν, ὥν εἶπεν ὁ Ἑπικλῆς, ἀλλ' ὁ
ἐν ἡμοῖ φόβος οὐκ ἡρεμῖν με ποιεῖ καὶ ἡσυχάζειν.
- α. 275 γείτονες δι' καρδίας:: αἱ ἐν τῇ καρδίᾳ μέμιναι ἀνάπτουσι τὸν ἐν ἡμοῖ
φόβον. ἡ καρδία μου, φησὶ, δίδουκε τὸν πολιορκοῦντα στρατὸν ὡς
δράκοντα ὑπὲρ τῶν νεοσσῶν πελαγῆς.
- α. 279 (1) ἡ λείων: τοῦτοστι, νεομμένων ἐπὶ τῆς καλιᾶς. ταύτην γὰρ
λέχως εἶπεν. οἷον τῶν ἐν ὠρισμένῃ τόπῳ μενόντων καὶ μῆτε
δυναμένων ἱστασθαι.
δυσεννήτορας δι' δυσεννήτους. πάντροφον δι' τὴν πελειᾶδα φησὶν.
ὅτι πάντα τὰ ὄρνια ἀπαξ τοῦ ἔτους τίκτει, ἢ δι' περιστέρᾳ δα' διὰ
ἀνάκαιαν τῇ Ἀφροδίτῃ. περιστέρᾳ δι' εἰρηται ἢ περισσὴ ἰρῶσα,
πλειονάντος τοῦ τ' κατὰ τὸ μέσον.
(2) πάντρομος] διὰ τὸν φόβον τοῦ δράκοντος.
- π¹gl. 282 τοὶ μὲν] οἱ πολῖται.
- gl. 283 ἀμφιβάλλουσιν] τῆς τύχης δηλονότι.
- α. ἀμφιβάλλουσιν: πάντοθεν βαλλομένοις· ἢ ἀμφοτέρωθεν.
- α. 286 λαπτουσιν: μετὰ βλάβης βάλλουσιν ἐπιτίμποντες τοῖς πολέταις μου
τὴν ἐκρίσευσαν χερμάδα.
- β. 290 Καθμογενῇ] ἀπὸ Κάδμου γὰρ οἱ Θηβαῖοι.
- α. 291 ποῖον δ' ἀμαίψασθε γαλας πίδον:: ἀντὶ τοῦ ποῖον οἰκίσσεται δάπιδον
ἐντεῦθεν μεταστάντες; εἰρηται δι' καὶ ἐν Ἡοανηφόροις Σοφοκλέους
ὡς οἱ θεοὶ ἀπὸ τῆς Ἰλίου φέρουσιν ἐπὶ τῶν ὤμων τὰ ἱαντῶν ἔοανα,
εἰδότες ὅτι ἀλλοικεῖται. ἰδὼν ταύτην, φησὶ, τὴν γῆν προδῶτε τοῖς
πολεμίοις, ποῖαν βελτίονα αὐτῆς εὐρήσετε;
- β. 292 ἄριον πίδον προεῖρηται.
- α. 293 τὰν βαθύχθο(ν'): οἷον τὴν εὐγειον ταύτην καταλείψαντες εἰς τίνα
χωρήσετε;
- α. 296 Ποσειδῶν ὁ γαιήοχ(ος): ἢ ὅτι τῆς ὑγρᾶς οὐσίας δεσπότης Ποσειδῶν,
ἢ ὅτι ἐκ τῆς θαλάσσης οἱ ὄμβροι, ἀφ' ὧν οἱ χεῖμαρροι.
- π¹β. 298 Τηθεὺς τε παῖδες] ποταμοί, ὡς ἀπὸ τοῦ Ὀκεανοῦ καὶ Τηθεὺς ἀδελφεὶς
αὐτοῦ.
- α. 299 πρὸς τὰς, ὁ πολιορχ(α): ἀντὶ τοῦ διὰ ταῦτα. πρὸς ταῦτα γὰρ, ὁ
πολιταὶ θεοί, τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοὶ ἔστην ἐμπορεύσασα,
ὥστε αὐτοὺς τὰ ὅπλα ρίψαι. τοῦτον δι' ὑπομένοντος πρὸς ἡμῶν πάντο
ἐν ὁμολογῇ παρὰ τῶν πολιτῶν.
- π¹β. 305 πόλει μύτορες] φύλακες τῆς πόλεως.
- α. 306 εὐέδροι τι: εὐέδροι στάθῃται συναπτόν τῷ ποῖον ἀμαίψασθε γαλας
πίδον.
- α. 307 ἐξυθροῖς λιτ(αῖς): διὰ τὰς ἐξυθρηγῆτους λιτὰς ἡμῶν.
- π¹gl. 308 πόλιν] τὴν δ'.
- π¹ext. ὠγγύαν] ἀπ' Ὀγγύου βασιλεύοντος ἐκεί.
- gl. 309 δορὶς ἀγρῶν] διὰ δόρατος ἀγρευθεῖσαν.
- gl. 310 ψαφαρῇ] ἀσθενεῖ, διαφρῇ.
- β. 314 εἰ] δέκοψεν τὸν λόγον τῷ θρήνῃ.

272 I have added <καὶ>.

279 οἷον τὸν ἐν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes δυσεννήτορας δι' δυσεννήτους, διὰ τὸν φόβον τοῦ δράκοντος· πάντροφον δι' κ.τ.λ. I have made the rearrangement above.

285 (gl.) Written in the MS to τὴν γένουμαι; (284).

291 ἀμαίψασθε m, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading ἀριον πίδον: προαιρετόν (i.e. προαιρετῆ). Even ἀριον: πλὴν προαιρετόν would be tolerable in a scholion.

306 τὸ m, τῷ Wecklein.

- a. 315 ἰππηδὸν πλοκάμων: ἰππηδὸν ἀγασθαι, ἴππῳ ἰππῶν στέρωσθαι τῶν πλοκάμων.
m¹gl. ἰππηδὸν] μετὰ ἀνάγκης: καὶ γὰρ οἱ ἰπποὶ ἀνάγκη τιλ ἴππονται.
m¹b. 318 λαίδου] λάλας.
b. ὀλλυμέναις] πορθομέναις.
m¹b. μιζοδρόου] ἐκ πάσης συμμιγοῦς ἡλικίας.
- a. 320 (1) κλαυτὸν δ' ἀρτιτρόπ(οις): εἰ μὲν διὰ τοῦ τ ἀρτιτρόποις, ταῖς νεωστὶ τραπέσαις τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις· εἰ δὲ διὰ τοῦ δ ἀρτιτρόποις, ταῖς ἀρτι ὀρεπομέναις.
a. (2) ταῖς δὲ παρὰ τὴν ἀκμὴν, φησὶ, διακορευομέναις ἔσται κλαυθμός· ἡ ταῖς δὲ διαμαρβόσαις τὴν τῆς αἰχμαλωσίας ὁδὸν ἔσται δάκρυα.
a. (3) ἀμροδρόπων: ὑπὸ τῶν ἀμρῶν αὐτῶν ὀρεπομένων τὴν ἡβην πρὸ τῶν νομῶν γάμων.
- b. 321 διαμείψαι κ.τ.λ.] διαβέβασθαι τὴν στέρωσιν τῶν οἰκημάτων.
a. 323 (1) τί τὸν φθίμενον: τί γὰρ διὰ πολλὰ λήγειν; ὁ προτεθῆναις ἐτύχως πρᾶσσαι πλέον τοῦ ζῶντος.
a. (2) οἱ τελευτήσαντες, φησὶ, καὶ μὴ τοιαύτης τιμαρῆντες συμφορᾶς ἀμεινον ἦσαν πρᾶττουσιν.
m¹gl. προ-] περισσέα.
m¹b. 323 πυρφορεῖ] καίεται.
- b. 329 κατὰ χροῖται] χαλεπότερος γὰρ ὁ κατὰς ἐν ταῖς πορθήσεσιν.
a. 330 λαοδάμας: κυρίως τὸ ἐπίθετον Ἄρουσ ἀρῆται.
b. 332 κορορυγαί] ταρacha. κεκομμένηται δι' ἡ λείε.
gl. 333 ὀρέκται] φυλακί.
- a. ὀρέκται τὸ θνητοῦτον δίκτυον, δ καὶ σαργάνη καλεῖται.
b. 334 πρὸς ἀνδρὸς δ'...] παρὰ τὸ Ὀμηρικόν "ἀνὴρ δ' ἀνδρ' ἐκτελέλει." *m¹gl.*
a. 335 βλαχαλ δ' αἱμα(δέσσαι): ἐπὶ τῶν ἀσθμα φεγγομένων νέων τὴν βληχὴν ἔθκει. ἴδωπερ, φησὶ, τὰ νεογνὰ οὐδέπω τὴν φωνὴν ἑαυθρὸν ἔχοντα ἀπαγόμενα πρὸς τῶν τολεμίων αἰμάσσεται, ὥστε αὐτὰ ἀναρῶν φωνὴν καὶ ὥπερ προβατὶδὴ προῖσθαι· τὸ δ' ἐξῆς βλαχαλ βρέφονται.
- a. 333 (1) ὀμαίμονες: συγγενεῖς. "Ἕλληνες γὰρ πάντες.
a. (2) ὀμαίμονες] οἷον μετὰ αἵματος γινόμενα. ἡ τῶν ὀμαίμων καὶ συγγενῶν καὶ ἐξ ἐνὸς γίνουσι.
- m¹ext.* 339 ξυμβολαί] συναντῶ.
gl. 341 ξυνομοσ] κοινοῦν.
- gl. 341 sq. ἔχειω...τ'λελυμέναι] λαβὼν βουλόμενοι.
a. 342 οὐτε μέλον οὐτ' ἴσον λ': διὰ τοῦτου τοῦ πλεονέκτας ἐμφαίνει. ὁ γὰρ μήτε ἴσασθαι αἰρούμενος μήτε τὸ ἴσον φαίνεται πλεονέκτος ὀρεγόμενος.
- a. 343 τί ἐκ τῶνδ' ἀκτά(σαι): τί διὰ ἴπποισι ἐκ τούτων ἡ πένθη καὶ συμφορᾶς;
b. 343 ἀλγίνοι] τὸν τυγχάνοντα.
m¹gl. αἰσθ.

315 I follow Paley in dividing the scholion into two parts. ὑπὸ ἰππῶν should probably be either <ἀσπερ> ὑπὸ ἰππῶν or else τρέπον ἰππων. See *m¹gl.*

320 a (2), i.e. κλαυτὸν may belong to the former notion, or may look to διαμείψαι. In a (3) the addition of ἐνὸς is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write φασί. The subject is ὁ χορός. In *m¹gl.* I read περισσέα for περισσά.

332 c.f. Ar. Lys. 491.

334 viz. II. 4. 472.

335 I should suggest ὥστε φησὶ ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <ἡ> οἷον, but this leaves a repetition of the first part of the note by the third.

345 (*m¹gl.*) The abbreviation, written over κυρήσας, is taken by Vitelli as αἰσθη- τῶς. It might be the barbarous passive αἰσθηθείς (or αἰσθηθείς), explaining κυρήσας ('meeting the eye').

- α. 246 *τιὰρὲν ὅ' ἔργα θαλα(πολέμων):* *τιὰρὲν* διὰ τῶν *παρόλων* ἀποσπόμενων ἐκ τῶν *θαλάμων*.
- γλ. 247 *ἀκατέφορτοι*] ἀκαταμυγνέη.
- γλ. 248 *γὰρ δόξα*] ὁ καρπός.
- μ'δ. 249 *αὐτοδανοῖς*] ἀνευφρίσταις· τὸ γὰρ γένος δάνος οἱ Δωριεῖς.
- γλ. 249 *ἐν βοθίοις*] ὡς ἐπὶ ναυαγίων.
- α. (1) *ἐν βοθίοις φο(ρεῖται):* ἐπειδὴ τὰ κέρατα ἐστ' ἐπὶ ὤφθαλμον παρήχεται ταῖς πόλεσι, διὰ γὰρ αὐτῶν τὰ ἐπιτήδεια ἔργεται· τροπικῶς δὲ ῥήθια εἶπεν τὰ συνεχῆ κινήματα τῶν πολεμίων· προσέθηκεν ἐπιτήδεις τὸ οὐτιδανοῖς, ὅλον ἀχροῖας.
- α. (2) *βοθίοις:* ταῖς ὕβριστικαῖς κινήσει τῶν πολεμίων· τοῖσδε γὰρ ῥήθια φησὶν†, ἐπιτῆδι πολεμοῦσιν. τὰ γὰρ κέρατα ἐπιφελῇ εἰσιν· δ' αὐτῶν γὰρ ὁ πλοῦς τὰ πρὸς τὸ [τὴν κομίζων ταῖς πόλεσι].
- δ. 351 *αγ.* *δηρῶδες δὲ κ.τ.λ.]* μεταστᾶσαι εἰς δουλίαν εἰσενεσι τὴν τῶν πολεμίων εὐνήν.
- μ'δ. *εὐνῆν*] ἔχουσιν.
- δ. 352 *αγ.* *ὡς...ἐνερτέρου*] ὡς τοῦ πολέμου κρατήσαντος.
- μ'δ. 354 *ὀκνῶ]* φόβος.
- γλ. *νύκτερον τέλος]* ἀντὶ τοῦ νύκτα, περιφραστικῶς.
- μ'δ. 355 *ἐπίρροτον]* αἰζητικόν.
- μ'δ. 357 *πειθῶ]* ἀγγελίας.
- α. 358 *χρύας ποδ(ῶν):* μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἄλλως· τὸ συνεχὲς κίνημα τῶν ποδῶν παραβέβηκε χρύας εἶπεν· τοῦ μέντοι ἄξονος τὸ ἄκρον τὸ ἐντιθέμενον τῇ χονικίδι χρὴ καλεῖται.
- α. 359 *καὶ μὴν ἀναξ:]* καὶ μὴν αὐτός ὁ Ἑτακλῆς ἐπιτίγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα.
- α. 360 *εἰς ἀρτίκλλον]* ὡς ταῦτα ἀρτίως ἀκουσόμενος, <η> ὥστε κολλῆσαι τῇ διανοίᾳ τοῖς ὡσὶν ἀκούσαντα.
- δ. *ἀρτίκλλον]* ἐν συναφῇ ἀρμόδιον· ἢ τὸν ἀρτίως κολλώμενον.
- μ'δ. *ἀρτ.* *ἀγγέλου]* ὡς τὰ κατὰ μέρος ὁμοῦ ἀγγέλλοντες γιν.
- α. 361 *σπουδῇ δὲ καὶ τοῦδ':* ἢ τοῦτου δι' σπουδῇ οὕτω τέλος ἔχα ἄλλ' ἐπιτίγεται· τὸ γὰρ ἀπηρητισμένον καὶ τέλος ἔχα, μὲν δ' οὐκ ἄλλο πρᾶκτόν.
- δ. 362 *λέγειμ' ἄν...]* εἰδὼς εὖ λέγειμ' σοι ἄν.
- α. 364 *Τυτὸς μὲν ἦδ(η):* αἰδωθεὶς τὰ Ὀμηρικὰ ἡρώεα πρῶτον αὐτὸν καταλέγει ὁ Διοχάριος.
- μ'δ. α'.
- δ. *Προτίειν]* Προτίεις ἐξενόησας.
- δ. 367 *λελιμμένω]* ἐπιθυμῶν, παρὰ τὸ λίπτα.
- δ. 368 *μυσημβρυαῖς]* τότε γὰρ μέγιστα μέμηται.
- μ'δ. 368 *θεῖναι]* τέτυτα.
- μ'γλ. *Οἰελεύθην]* τὸν Ἀμφιάρεον.
- γλ. 370 *σαίνειω]* ἐκκλίναν.
- δ. 371 *τρεῖς...λόφους]* νωτερικὸν τοῦτο, τοῦ κράτους ἢ τριλοφία.
- α. 372 *κράνους χαίτωμα:* ὅλον τῆς περικεφαλίας τὸ χαίτωμα.
- γλ. 374 *ὑπέρροτον]* ὑπερήφανον.
- δ. 376 *ἐν μέσῳ σάκει]* ἐν τῷ μέσῳ τοῦ σάκου.
- δ. 377 *πρίσβιστον ἄστρον]* καὶ Πίνδαρος ἄστρον τὸν ἡλίον φησι.
- μ'γλ. 378 *ἀλύων]* χαίρων.
- μ'γλ. *σάγαις]* πανοπλίαις....

349 α (1) By marking *τροπικῶς...πολεμίων* as parenthesis the difficulty of this schol. is removed.

α (2) *Qu. φησι <ποιεῖν>?*

352 *Qu. τῷ πολέμῳ?* (τοῦ πολέμου Heimsoeth).

359, 360 (α) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοίᾳ ἢ τοῖς...).

360 (β) *τὸν... sc. λόγον.*

362 Apparently meaning that εὖ is to be joined to λέγειμ.

364 (μ'δ) *i.e. πρῶτος.* See schol. to 410.

- a. 390 ἔκτος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπνέει ὡς καὶ ἔκτος παλ-
μοσὶν σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολλοῦ ἀργεῖται πρὸς τοῦ
ἐπιβάτου.
- a. 393 τίν' ἀντιτάξας: τίν' οὖν ἀντιτάξας τῷ Τυδεΐ; τίς ἐξίς ἐστιν προ-
ϊστασθαι τῆς ἐγγύτης ταύτης;
- b. 393 φερέγγυος] ἐξέσπιντος ἐγγυητής.
- a. 395 οὐδ' Ὀλοποιά γίνεται: ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ
ἐπίσημα δεῖλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύνανται ἔχειν, ἀ μὴ ἔρα ὁ
φῶν αὐτὰ γένοιτο γενναῖος.
- m^{gl}. οὐδ' ἐλα.] ἔγουν οὐ τιτρώσκει....
- a. 397 καὶ νέκτα ταύτην φησὶ λέ(γει): ὁ νοῦς, ταύτην δὲ φησὶ λόγος εἶναι νέκτα
ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φορεθῆναι ἐπὶ χωρήσει ἐπὶ
νέκτα. ἐπιφέρει δὲ ἀσπίδα ἐξηγουμένου "ἀ γὰρ θανόντι νῆξ ἐπ'
ὄμμασιν πέσει."
- m^b. τάχ' ἀν κ.τ.λ.] "τάχ' ἀν αὐτῇ ἢ νῆξ" αὐτῶν ὀφθαλμοὶ· κινῶν δὲ αὐτὴν
"ἢ ἀνοῖα."
- a. 399 ἡ ἀνοῖα: παροξυνόντως Ἀττικῶς ἀντὶ τοῦ ἀνοῖα· διὰ δὲ τὸ μέτρον
ἔχεται· ὁ δὲ νοῦς· τὰ ἐξ ἀνοῖας τινῶν γινόμενα τάχα τῶν κακῶν
αὐτοῖς ἵσται σφάλματα.
- a. 399 καὶ τοῖς καθ' αὐτοῦ] ἐπὶ φέροι ἐπὶ τῆς ἀσπίδος νέκτα καὶ τὴν παντοί-
αυον.
- a. 399 μάλ' ἐγγυητὴν τε καὶ τὸν Διοχάρ(την): καλῶς ἀντίταξεν τὸν μὴ τοῖς
ἔθεσιν αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφύωνας λόγους: ἀντὶ τοῦ ὑπερφύωνος· εἰς οὗτοι ὑπερφύωνας
λόγους ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισοὶ τοῖς ὑπερφύωνας.
- m^b. 399 αἰσχρῶν] ἔργων.
- a. αἰσχρῶν γὰρ ἀργός: ἀργός ἐστι τῶν κακῶν λόγων, ἢ τῶν ἔργων·
φαίνεται δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρόπῳ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ
βαλός.
- m^{gl}. κακῶς] βαλός.
- m^{gl}. 400 μί(ση) τὸ γένος.
- a. ἔγγυς: γνήσιος πολίτης ἐκ τῶν σπαρτῶν, οὐ τῶν μετὰ Κρόνου
ἐπηλίδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρεος κύβοις κρινεῖ αὐτοῦς ὁ
πάλαιος.
- a. 402 Δίκη δ' ὀραίμην: τὸ τῆς συγγνώμης δίκαιον στίλβει αὐτὸν εἰς τὴν
μαχίαν.
- b. 400 ὡς δίκαιος...] ἐπὶ δίκαιος προμύχεται τῆς πόλεως.
- b. 407 (1) μέρου ὑπὲρ φύων] οὕς ποιοῦνται ὑπὲρ τῶν φύων πολιτῶν αἱ
Θηβαῖαι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῇ.
- gl. 400 ταύτη] τῇ Μελαντίπῃ.
- m^b. 410 β̄.

380 Qu. ἀκουσάων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλις and ἐγγυητής.

385 εἰς ἢ ὁ (i.e. αὐτοῦ) m., γένειτε Wecklein. Dind. simply omits δ, Paley reads ἀντὶ β̄.

387 (a) ὄμμασιν for ὀφθαλμοῖς proves the caution with which scholiastic evidence must be received.

(m^b) κινῶν *ed. The word is not legible. Either this or ἰδὼν suits the sense. Weckl. gives καλῶς.

398 (a) λόγους ἢ τῶν ἔργων m., corr. *ed. (β̄ Weckl.).

401 i.e. he plainly reads Ἄρεος and explains ἔργον as ὁ πάλαιος.

407 It should be obvious that these two scholi. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholiastic notion of εἰς.

marginal count of the seven. Cf.

- a. 411 γίγας δδ' ἄλλος: πάνν ῥητορικὸς ὁ Αἰσχύλος· ῥητορικὸν δὲ λέγει, ὅταν τοῖς ῥήτορσι λόγος ἦτοι ἱπαινετικὸς ἢ ψεκτικὸς περὶ τινος δύο τοῦ μὲν α εἴπη ἱπαινον ἢ ψόγον, † παραλείπεται τοῦ ἱπαινοῦ πατηγγορικόν δὲ καὶ δριμύ περὶ τοῦ Τυδείως λέγων, οὐκ εἰπὼν ὅτι γίγας ἴστιν (ἢ) γίγασιν ὅμοιος, Καπανία δὲ ἐγκωμιάζων καὶ τὸ μέγεθος αὐτοῦ, φησὶ "γίγας δδ' ἄλλος." φαίνεται οὖν ὅτι ἐνέλιπεν ἐν τοῖς περὶ Τυδείως εἰπεῖν ὅτι γίγας ἴστιν ἢ γίγασιν ὅμοιος.
- g^l. τοῦ πάρος] τοῦ Τυδείως.
- h. 412 μείζων] "Τυδεύς τοι μικρὸς μὲν ἦν δέρας, ἀλλὰ μαχητὴς."
- a. 413 οὐδὲ τὴν Διδέ: οὐδὲ τὸν τοῦ Διδὸς σκηπτὸν εἰς γῆν κατενεχθέντα— ἢ αὐτοῦ τοῦ Διδὸς φιλονεικήσαντος—ἰμποδὼν γενέσθαι αὐτὸ λέγει.
- a. 419 ἔχει δὲ σῆμα: ἢ δι' ἀσπίς αὐτοῦ σημεῖον ἔχει ἄνδρα γυμνὸν λαμπάδα βαστάζοντα διὰ χειρῶν.
- a. 424 λαμπάς διὰ χειρῶν...] ἐν ταῖς χερσὶν αὐτοῦ ἀνθ' ὅπλου οὕσα ἢ λαμπάς. καὶ τῷδε κέρδι κέρδ(ος): πρὸς τῷ μέναι τὸ νικῆσαι· τοῦτο γάρ ἴστι κέρδι κέρδος.
- a. 434 ἀνὴρ δ' ἐπ' αὐτῷ: ἀντὶ τοῦ ἀντιτίτακται· καὶ εἰ ἄγαν ἴστί μανιώδης τὸν λόγον ὁ Καπανεύς, ἀλλ' ὅμως ἀκίνητος τῷ παραστήματι ἢ δυνάμει τοῦ Πολυφόντου ἀνθίστηεν μηδὲν δεδοικυῖα.
- g^l. στόμαργοι] ταχὺς εἰς τὸ λαλεῖν.
- a. 436 φερέγγυον φρούρη(μα): ἱκανὸς φρουρεῖν τὴν πατρίδα.
- g^l. φερ. φρούρ.] αξιόμαχον πρὸς φυλακὴν.
- a. 437 Ἀρτέμιδος εὐνοίαισι: ὡς τοῦ Πολυφόντου ἱερέως ὄντος τῆς Ἀρτέμιδος. ἀφίρωται δὲ τῇ Ἀρτέμιδι ἢ τῶν Θηβαίων· διὰ τοῦτο οὖν οὕτως λέγει. εὐνοίαις οὖν τῆς Ἀρτέμιδος καὶ τῶν ἄλλων πολιούχων θεῶν.
- h. 440 κεραινοῦ κ.τ.λ.] τὸ ἐκ τοῦ κεραινοῦ βέλος.
- m^l ext^r. 441 πωλικῶν ἰδωλίων] παρθενικῶν καθιδρώων.
- m^l g^l. 443 ἐλαπτάξαι] ἐκβαλεῖν.
- a. 444 καὶ μὴν τὸν ἐντεῦθεν λα(χόν)τα: τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτῃ γάρ τῷ Ἐτεόκλῳ < ἐξῆλθεν > ὁ κληρὸς ἀπὸ τοῦ κράνους, ἐν ᾧ περιστρέψαντες ἐκλήρουν.
- m^l b. 445 ἦ.
- h. 447 Νήστῃσι] οὕτω καλουμέναις.
- g^l. 448 ἀμυκτῆρσιν] τοῖς χαλινούς.
- a. ἐν ἀμυκτῆρσιν: < ἀμυκτῆρες > οἱ κορυφιστῆρες, τὴ προσηγορίᾳ κυρίως. νὺν δὲ λέγει τοῖς χαλινούς, ἐν ᾧ τοὺς ἵππους θυμὸς πλήρης περὶ τοὺς χαλινούς ἀνακάμπται καὶ περιάγει, ᾗθι βουλευμένους εἶναι πρὸς ταῖς πέλαις.
- h. 450 βάρβαρον τρόπον] ἀπηγὴ ἤχων. † ἢ ἐπὶ ἢ σῆριγξ βοᾷ.
- m^l ext^r. 452 σεσημάτισται] ο.ο.ο. ἔχει σημεῖα.

411 παρά τινος δύο m, corr. Dind. Later m has πᾶς ἴστιν γίγασιν ὅμοιος, corr. Heimsoeth. The portion still corrupt evidently contained παραλείπει δὲ and ἱπαινον (without ἢ ψόγον) can hardly be correct. Either παραλείπει δὲ τι τῷ ἐτέρῳ (or ἐπομένῳ) or παραλείπει δὲ τι αὐτοῦ ἕως ἐπὶ τοῦ β would give the sense.

412 // 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὕτως = 'in the way above.' The second οὖν is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read οὖν ῥ' ἄλλων θεῶν (of rec.).

444 ἐξῆλθεν add schol. rec. *ἐξῆλαθ' would be nearer to ἐπὶ ἤδη.

448 (a) I have added < ἀμυκτῆρες >, which was easily lost (although see 665, 679, 741). Later m has πλήρη, corr. schol. rec.

450 The text is corrupt. Schol. rec. has ὡσεὶ for ἐπὶ, and this might suggest εἰωθε, but the error may be deeper. Perhaps the schol. considered the σῆριγξ a rude or barbarous instrument, and the true reading may be ἀπηγὴ ἤχων, ἢ εἰωθεν ἢ σῆριγξ βοᾷ. I had once thought of ἢ Περσικῇ σῆριγξ βοᾷ.

452 Probably an adj. has been obliterated answering to οὐ μικρὸν τρόπον (ε.γ. μεγάλωπερῇ).

- a. 454 σταύχα πρὸς ἰχθῦν πάργον: οὐκ εἶπεν πρὸς τοῖον πάργον· μεγάλως
οὖν φησι πρὸς πάντα πάργον.
- a. 465 <καὶ δὲ ἄνδρες> καὶ πόλις· ἐπ' ἀσπί(οι): τὸν φέροντα τὴν ἀσπίδα
καὶ τὸν ἑγγεγραμμένον τῇ ἀσπίδι, καὶ τὸ ἐπ' ἀσπίδος πόλισμα
γράφειν.
- a. 467 κόμπαι· ἐπ' ἄλλω: λέγει ἄλλον κομπάει, μὴ δὲ ἀποκρέβῃ με <τι> τῶν
διαλοναῶν.
- m¹g¹. 471 ρω] αὐτοῦ.
- δ. 472 ριμέτωρ] ὁ πᾶν διανέμων.
- m¹δ. 473 ἔ.
- a. γείτονας πύλας ἔχων: ἂν εἶπεν. γείτονας οὖν πύλας <ἔχων>, ἑγγὺς
ταύταις ἴστανται ἅμα βοή.
'Ογκας 'Αθῶνας] τὰς τῆς 'Αθῆναις τῆς 'Ογκάλας, δὴ' ἥς καὶ αἱ πύλαι
'Ογκάλας. ἡ δὲ ἱστορία αὐτῇ. 'Αγῆτωρ ὁ Τόριος ταύτας ἔχων
τρεῖς, Εὐρώπην, Κάδμον καὶ Κῶικα. τῆς δ' Εὐρώπης ἐπὶ Διὶς
ἀρπασθεῖσθαι ὁ Φοῖβος ἀπέσταλεν ἐπὶ χήτης ταύτης τοὺς παῖδας,
καὶ αἱ μὴ εὐροῖαν, προστάζει μὴ ἐπαυθήκαν. ὁ οὖν Κάδμος θύων εἰς
'Ελλάδα καὶ μὴ εὐρῶν εἰς Δελφοὺς ἦλθεν ἐρωτήσων ποῦ κατασταίῃ.
ὁ δὲ θεὸς εἶπεν αὐτῷ μετὰ τὸ ἀπὸ τοῦ ἱεροῦ ἐξαλθεῖν τῷ ἐρῶντι
ἐκκολοθεῖν. εὐρώβη βοῆς· ἠκολούθη. ἦλθεν εἰς Θήβας. ὤισθεν ἡ
βοῆ, καὶ ὁ μὲν Κάδμος ἐκεῖ ἤκησεν, ἔθνη δὲ τὴν βούν 'Αθηνῇ, καὶ
τῇ Αἰγυπτίᾳ φωνῇ ταύτην ἐτίμησεν ἐκεῖ 'Ογκαν. ὤον οὕτως καὶ
αἱ πύλαι ἀνομασθήσαν. ἀπὸ δὲ Κῶικος Κίλικία.
- δ. 475 'Ἰππομόδοντος σχῆμα] περιφραστικῶς ὁ 'Ἰππομόδων, μέγας ἂν καὶ
ἐκλλιστον ἔχων σχῆμα.
- a. 476 ὦλε δὲ πολλὰν: ὦλες ἐστὶ κυρίως, ὅταν νίκη περὶ τὸν ἥλιον ἐκκαυ-
θέντα λευκὰ φαίνεται καὶ ἐν κύκλῳ τοῦ ἡλίου γίνηται. γὼν δὲ
λέγει τὸν βοῶν καὶ τὴν κίνησιν τὴν συνεχῇ τῆς ἀσπίδος· ἔφριξα
οὖν, φησὶ, κινήσαντος καὶ οὐ φειδῶ λέγει. ὁ δὲ ποιήσας τὴν
ἀσπίδα καὶ τὰ σημεῖα αὐτῆς οὐκ ἦν, ὥς ἵσταν, ἐστράφη.
- m¹δ. 478 ὁ σηματονογῶν] ὁ τὰ σημεῖα ἐγγράφας τῇ ἀσπίδι.
- a. 480 sq. Τυφῶν [ἔντα: ὅπασι δὲ ἐπὶ τῆς ἀσπίδος τὸν Τυφῶνα ἀφίοντα διὰ
τοῦ στόματος τοῦ πῦρ πνέοντος καπνὸν μέλανα τὸν ἀδελφὸν τοῦ
κυρῶς. αἰόλην δὲ τὴν εὐκίνητον καὶ ταχεῖαν. κᾶσιν δὲ εἶπεν, ἐπὶ
σύνεσσι τῷ περὶ ὁ καπνός.
- δ. 481 μέλαινας] τὸν παραδέξων ἐν χαλκῷ λαμπρῷ δέξαι μέλαν.
- m¹extr. 482 κύτος] ἡ ἀσπίς.
περιδρομον] κυκλωθέν.
- m¹g¹. 482 sq. ὄφρων...προσηδέφισται] ἔχει ὡς γραφημένους ὄφρας περιπελεγμένους.
περιδρομον κύτος κύκλου] τὸ στρογγύλον τοῦ κύκλου.
- a. 482 sq. (1) περιδρομον κύτος: τὸ χῶρημα τῆς ἀσπίδος. ἡ δὲ περιφῶρα
τῆς ἀσπίδος κύκλῳ ὀφίων εἰς ἑαυτοὺς ἀντικρυς ὁρόντων καὶ ὡπε-
πλεγμένων τὰ τέλη ἔχει ἑγγεγραμμένα.

454 μεγάλως refers to οὐ μικρὸν τρόπον. Any fort which he attacked would fall.

465 It is evident that the scribe meant his lemma to include the words supplied, but after writing the first καὶ he proceeded from the second.

467 Either <τι> must be supplied or we must make two sentences, viz. λέγει ἄλλον κομπάει· μὴ δὲ <ν> ἀποκρέβῃ. Schol. rec. has καὶ μὴδὲν. m writes διαλοναῶν.

473 m has γείτονας οὖν πύλας ἑγγὺς ταύτας. The writer thought it necessary to explain παρίστανται and the construction.

476 ἐκκαυθέντα m. ἐκταθέντα schol. rec. The right word may be still to seek. (Perhaps e.g. ἐξαφθέντα.)

480 τὸ πῦρ πνέοντος m.

481 Probably the compendium for ἐστὶν has fallen out after παραδόξων.

482 (m¹extr.). I have divided and ascribed the three notes, which in the MS are meaninglessly written as one.

482 sq. The three scholl. are written in the MS as one. The jumble is remarkable (...τὰ τέλη ἔχει ἑγγεγραμμένα πρὸς τὰ τέλη. ἡ ἀσπίς κ.τ.λ.). I have distributed them according to the sense. ἑγγεγραμμένον m, corr. rec.

- a. 482 sq. (2) *περίδρομον*] πρὸς τὰ τέλη.
 a. (3) *κύτοι... κύκλου*] ἡ ἀσπίς ἡ κοίλη πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὖσα.
 δ. ὄφρων] τοὺς γηγενεῖς δρακοντόποδας ἔγραφεν.
m¹extr. 483 (1) *κοιλογάστορος κύκλου*] ὅλη γὰρ ἡ ἀσπίς περιφερὴς καὶ κοίλη.
 (2) *προσηδάφισται*] † προσνιμφάινεται.
 gl. 484 *ἐνθεος*] ἱμμανής.
m¹extr. 490 *δύσχιμον*] δυσχείμερον.
 δ. 491 Ὑπέρβιος ὄνομα κύριον.
m¹extr. 492 ἡρόθῃ] προεκρίθη.
m¹extr. 492 sq. *θέλων ἐξιστορήσαι...*] θέλων γινῶναι τὰ τῆς οἰκείας τύχης.
 a. 495 Ἑρμῆς δ... τὰ ἀπὸ τῆς τύχης Ἑρμῇ ἀναφέρουσιν.
 a. 497 sq. *πολεμίους... θεοὺς*] τοὺς θεοὺς <οὗς> ἐν ταῖς ἀσπίσι φοροῦσιν.
 a. 500 *σταδαῖσι*] ἐνιδρυμένοις.
 gl. 502 *προσφιλία*] οἰκείωσις.
 a. 503 *πρὸς τῶν κρατούντων*] τοῦ κρατοῦντος ἱσμεν Διὸς, οὐ καὶ τὸ σημείον.
m¹gl. 503 *ἀντίτυπον*] ἐναντίον.
 a. *πέποιθα κ.τ.λ.*] πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῇ σάκῃ τὸν ἔχθρὸν τοῦ Διὸς δαίμονα.
m¹gl. 512 *ἰδύμεν*] ῥίψιν.
m¹b. 513 ε' Παρθενοναῖος.
 gl. 520 *καλλίπρωρον*] καλλιπρόσωπον.
 a. *ἀνδρόπαις ἀήρ*] ὁ νιοστὶ εἰς ἄνδρας τελῶν, ἡ ὁ ἐν παιδικῇ ἡλικίᾳ ἄνδρειος. *καλλίπρωρος* δὲ ἀντὶ τοῦ εὐειδούς, ἐπεὶ ἡ πρῶρα ὡς ὄψις ἐστὶ νεώτερος.
 a. 522 (1) ὥρας] τῆς παιδικῆς.
 (2) † *ταρφύσας πεπυκνωμένη*.
 a. 523 δ δ' ὥμων κ.τ.λ.] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὥμων.
 a. 526 *δνειδοῖς*] ἐπειδὴ Οἰδίπους ἐμίγη τῇ μητρὶ λύσας τὸ αἷνγμα τῆς Σφιγγός.
 a. 534 Ἀρκάς] Ἀντίμαχος φησὶν Ἀργεῖον αὐτόν, οὐκ Ἀρκάδα.
 δ. ὁ δὲ τοῖσδ'] τοιοῦτός ἐστιν ὅλον ἐγὼ εἶπον.
 a. 535 *μέτοικος*] ἀκούσιον φόνον δράσας ὁ Παρθενοναῖος εἰς Ἄργος ἐφύγεν.
 a. 537 *εἰ γὰρ τύχοιεν*] εἴθε γὰρ παρὰ θεῶν τύχοιεν ἐπαξίως ὧν φρονοῦσιν ἀνοσίῳ καὶ ἀλαζονεῦνται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
 a. 541 *ἀκομπος κ.τ.λ.*] ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμεῖν περιφραστικῶς, πολεμικώτατός ἐστιν.
 a. 543 *δε οὐκ ἐάσει...*] δε τούτου τὸν κόμπον ἐφίξει τῶν πράξεων ἀποδίδοντα μὴ ἴσω πυλῶν γενέσθαι.
 a. 545 *θῆρὸς κ.τ.λ.*] τὸν φέροντα τὴν Σφίγγα.
 δ. 546 *μέμψεται κ.τ.λ.*] ἡ ἀσπίς, ἡ ἡ Σφίγξ, βαλλομένη τῇ ἀπὸ τῶν δοράτων κρουσμένη.
 δ. 550 *λόγος*] ὁ λόγος ὁ ἀπὸ τῶν πολεμίων ὁ ἀλαζονικός.
 δ. 551 *τριχὸς... πλόκαμοι*] κατὰ περίφρασιν ἡ θρῆξ.
 δ. 552 *μεγάλα... ἰκλύων*] μεγάλα πράγματα ἀκούων.
 δ. 554 *τούσδ'*] τοὺς πολεμίους.
m¹b. 5
 a. 556 Ἀμφιάρεω βίαν] Ἀμφιάραος Ὀϊκλίου τοῦ Μελέμποδος τοῦ Ἀμφιθέωνος τοῦ Κρηθίως τοῦ Αἰώλου τοῦ Ἑλλήνος τοῦ Διὸς, μητρὸς δὲ Ὑπερμήστρας.
 δ. 557 Ὀμολωίσιν] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νιόβης.

482 sq. (δ) sc. ὁ σηματουργός.

483 Again the two notes are written continuously. For *προσνιμφάινεται* I would suggest *προσνιφάινεται*.

497 <οὗς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ... τὸ ἔχθρὸν τοῦ Διὸς δέμας.

522 (2) Perhaps (1) *ταρφύς*: *ταρφέως* (2) *πεπυκνωμένη*.

534 (δ) i.e. making an independent clause of *ὁ δὲ τοῖσδ' ἀήρ*.

- a. 559 ἀνδροφόντην] ἐπὶ τοῖς Μίλωνος ἀπύκτανεν παῖδας Ἀλκάθου καὶ Ἀγκαυγία.
 a. 561 Ἑρινίος κλητῆρα] ἐπαυθὴ ἐπηράσατο Οὐδίκου μεθ' αἵματος διανέμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἑρινὸν † ἐπιστήνη.
 gl. κλητῆρα] ἐπαυθῆται.
 b. πρόσπολον] ἱερέα.
 b. ἐξυπτιάζω † δνομα] ἀναπτύσσων, ἐνυμολογῶν.
 gl. 564 τοῦτον ἐνδατούμενος] εἰς δύο διαιρῶν τὸ δνομα τοῦ Πολυνέκτου, τὸ πολὺ καὶ τὸ νέκτος.
 b. 567 ἢ τοῖων ἔργων] καθ' ἐπύκρυσιν.
 a. 568 (1) λέγειν μεθυτέροις] τοῖς μεθ' ἡμᾶς ὑστερον λέγειν ταῦτα καλὸν ὄντιν.
 (2) λέγειν] ὅστι περὶ σοῦ λέγεσθαι.
 a. 571 μητρὶ τε πηγῇ κ.τ.λ.] τὰ δάκρυα τῆς πατρὸς ποτὶ παῖσα τιμωρία;
 a. 574 τῆρδε πιανὴ χόδρα] κεραυνῷ γὰρ σχισθεῖσα ἔλαβεν αὐτόν.
 a. 576 οὐκ ἀτιμῶν] οὐκ ἀγνῶν. οὗτος γὰρ ἔκεί καταποθείς ἐπὶ τῆς γῆς ὑστερον μετὰ θάνατον ἐμάντευεν.
 b. 577 γρ. ἐπικύκλον νέμων.
 a. 580 βαθείαν ἄλοκα...] βαθείαν ἔχον τὴν ἄλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀπεδείχεται.
 b. 582 ἀνηρέτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
 a. 583 δεινὸς δι...] δυσκατέρχαστος γὰρ ὅστιν ὅστις τοῖς θεοῖς τιμᾷ.
 a. 584 ξιναλλέσσοντος] συνάγοντος· ἀπὸ μεταφορᾶς τῶν τὰς συναλλαγῶν καὶ τὰ συμβόλαια ποιουμένων.
 m'gl. ὀρθῶς] τῆς τέχνης ἢ τῆς μαντείας.
 a. 587 καρπὸς οὐ κομῶσις] οὐκ ἀξίος κομῆσθαι ὁ καρπὸς αὐτῆς.
 a. 588 ἔτης ἀρουρα] λόμης χωρίον· ἢ τῶν ποτηρῶν φίλια.
 a. γνῶμη.
 a. 594 ταύτου κινήσεως...] οἷον σὺν αὐτοῖς θηραθείς.
 b. 599 εἰς. βίε... τεῖνονσι] τοῖς ὀρμῶσι τῇ βίᾳ.
 a. 600 εἰς. πομπῇ τῇ μακρᾷ...] ἐπὶ τὴν εἰς Ἀἴαντα ἀποκλίναν ὀκνηθῆσθαι.
 gl. 602 σφε] αὐτόν.
 a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τίλος εἰδὼς οὐκ εἰς κίνδυνον αὐτόν καθήσκει.
 a. 605 εἰ καρπὸς ἔσται...] εἰ φέω ἀλήθειαν τὸ μάντευμα <καὶ> παρέσται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τίλος ἔτι.
 b. 605 ἢ λέγειν] παραδιαλεκτικὸς ἀντὶ τοῦ καὶ, καὶ λέγειν τὸ καίρια.
 a. 607 λασθῆναι βίαν] περιφραστικῶς τὸν λασθῆναι τὸν ἰσχυρόν.
 a. 614 τελείθ', ὡς...] ἐπιτελεῖται ὅπως ἐτύχη, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοῖς ἐπαλθόντας τρέπονται.
 a. 616 πόργων δ' ἔκτοθεν...] ἀποβαλὼν εἰς αὐτοὺς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθάρων κεραυνῷ ἐπὶ ταῖς πόλεις.
 m'gl. 618 [ὁ Πολυνέκτος.
 gl. 622 ἐπεξιαχέας] ἐκβοήσας.
 a. ἀλώσιμον παῖδ'...] ἐπινίκιον παιῖνα ἐπεγαλαῖξας μετὰ λαχῆς. οὕτως καὶ ὁ Ἰακχος λέγεται παρὰ τὰς λαχὰς τῶν μουσμένων.

559 Ἀντωνία Butler.

561 (a) ἐπιστήνη Paley.

(gl.) Though written over κλητῆρα, is better suited to πρόσπολον.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

I have written ἀδρός for ἀδρός (m). Cf. schol. 12. The passage in Plato

ἐκ παλαιῶν πόλεων πολέων ἐνκατελευσθήσεται.

- δ. 623 σοι συμφέρεισθαι] συστήναι σοι καὶ φονεῖσθαι, ἀποθανὲν ἔγγις.
 α. 626 sqq. τοιαῦτ' αὐτῶν... ταῦτ' οὖν αὐτῶν βοηθοὺς γενέσθαι τοῖς θεοῖς ἐπιτύχεται παντελῶς τῇ βίᾳ αὐτοῦ ὁ Πηλεΐδης.
 α. 629 ἐκκυλῶν] γρ. εὐθετον, ἢ ἢ εὐβάστακτον· θείναι γὰρ τὸ ἀναλαβεῖν λέγουσιν Ἀττικοί· καὶ ὅπλα ἔθιντο ἀντὶ τοῦ ἀνέλαβον.
 α. 631 τειχεστήν] ὀκλίτην.
 δ. 638 ἀνδρὶ τῷδε] ἀντὶ <τοῦ> ἑμοῦ.
 κηρυκευμάτων] ὧν ἀπήγγελλε.
 α. 639 ναυκληρεῖν] περιίπαι, πεφροντικέναι.
 α. 640 ὦ θεομανεῖς] ὦ θεοὶ ἐπιμαϊνόμενοι· ἐπιστρατεύῃ γὰρ πατρίδι καὶ πατράσι θεοῖς.
 γλ. 644 τεκνωθῇ] αὐξήθῃ.
 645 ἐπινομὴ δὲ κάρτα] πᾶν γὰρ τὸ <δνομα> ἐπώνυμον τῇ φιλονεικίᾳ.
 α. 647 χριστότεκτα γράμματα] οὐκ εἶπεν θεὸς ἢ ἄνθρωπος, ἀλλὰ τὰ χροσὰ γράμματα.
 δ. 648 φλόεστα] φλοαροῦντα.
 πλ. γλ. 649 φοίτῃ] μανία.
 δ. 651 φυνδόντα μητρώθεν σκότος] ἀντὶ τοῦ γεννηθέντα.
 α. 653 ξυλλογῇ] οὐ γὰρ ἀθρόως φέεται, ἀλλὰ συλλέγεται κατ' ἑλίγον.
 δ. 654 †προσεῖδε καὶ κ.τ.λ.] εἶδεν αὐτὸν καὶ ἐφίλησεν.
 Δίκη κ.τ.λ.] ἀντὶ <τοῦ> οὐδὲ ἐν μᾶ ἡλικία ἐπράξῃ τι δίκαιον.
 α. 655 οὐδ' ἐν πατρίδι... καὶ μὴν δὴ οὐδὲ ἐπὶ κακώσῃ τῆς πατρίδος χώρας ἔγγυς αὐτοῦ ἔσται ἡ Δίκη.
 πλ. γλ. 656 νιν] αὐτήν.
 α. 655 ὀργῇ] τὸν τρόπον.
 τῷ κακίστ' αὐδωμένῳ] τῷ ἀδελφῷ σου.
 κάκιστ' αὐδωμένῳ] βλασφημούμενος.
 δ. αὐδωμένῳ] ὑπὸ σοῦ.
 γλ. 657 ἐς χεῖρας ἔλθῃν] †πολέμους ἀνελῖν.
 α. 657 sqq. αἷμα γὰρ καθάρσιον κ.τ.λ.] καθαρὸν τὸ αἷμα τῶν ἀλληλοκτονούντων ἔστιν ἐν πολέμοις, τὸ δ' ἀδελφοκτονεῖν ἀντικρὺς φονεῖν ἔργον. ὑπερβατὸν δὲ ἔστιν, ἢ ἢ, αἷμα γὰρ καθάρσιον οὐκ ἐπιδέχεται, ὅταν ἀδελφοὶ αὐτοκτόνοι γίνωνται καὶ οὕτως αὐτῶν ὁ θάνατος γίνηται.
 γλ. 668 ἑλκυσίης.
 δ. 669 οὐκ ἔστι γῆρας... διαπαντός †αἰσθησεται τὸ μῖασμα τοῦτο.
 α. 670 εἴπω κακὸν φίλοι: αἱ δὲ τῆς ἀτυχείας καλὸν τὸ δίχα αἰσχροῦτος.
 α. 671 (1) μόνον γὰρ κέρδος: ἢ ἐκκλῆμα.
 (2) μόνον γὰρ κέρδος κ.τ.λ.] ἐν κέρδι τὸ αἰτὸν ἐκδικῆσαι δίκαιοι.
 ἐὰν δὲ ἀνακρίκτος ἀποθάνῃ, ἔνικα γὰρ τῶν εἰς αὐτὸν γενομένων κακῶν καὶ αἰσχροῦν ἔδοξε.
 πλ. δ. (1) μόνον γὰρ κέρδος] τοῦτο γὰρ μόνον τὸ ἐν κέρδι.
 (2) ἔστιν] τὸ φέρειν κακὸν δηλονότι.
 (3) τότε κακὸν καὶ αἰσχρόν.
 γλ. 672 κακῶν] βελῶν.
 626 sqq. τούτων οὖν αὐτῶν m, corr. Kirchhoff. m read βίᾳ in his text of Aeschylus.
 629 An ignorant note, and therefore small warrant for εὐθετον.
 638 Written as one note in the MS.
 645 I have added <δνομα>.
 665 (a) The three notes (which I have separated) are written as one. βλασφημούμενῳ schol. rec., but scholiasts sometimes take the nom. direct from a lexicon: cf. 679, 741.
 667 πολέμους Wecklein. Qu. πολέμῳ or πολέμουσιν; or read ἀναλαβεῖν?
 667 sqq. καθάρσιον m for καθάρσιν, and αὐτόκτονες for αὐτοκτόνοι (Dind.). The latter part of the note seems to imply that the writer strangely interpreted as αἷμα γὰρ καθάρσιον—(ἀνδροῖν δ'...αὐτοκτόνοις)—οὐκ ἔστι γῆρας κ.τ.λ.
 668 Written to 669.
 669 Qu. (ἀνα)νεασθήσεται?
 671 α (2) Qu. ἔδοξεν <ἔσται> or ἔδοξεν; (1) and (2) are written as one, but they are evidently independent in origin.
 πλ. δ (3) apparently means '(but) the course proposed is...'. Qu. τότε <ἐκ>...?

- b. 677 *ἴτω κ.τ.λ.*] οἷον ἐστὶν ὁχλὸς χαμαίλεθαι.
a. *ἴτω* κατ' οὐδὸν: ἀπίτω κατ' εὐθείαν τοῦ Κωκιντοῦ κύμα—οὕτως δὲ ποταμὸς εἰς Ἄϊδον, οὗ πορθμεὸς ὁ Χάρων—ἐπαθὴ πᾶν τὸ γένος τὸ Δαΐδου κεκλήρωται τούτῳ, ἐπὶ τοῦ Ἀπόλλωνος μισθόν· Ἀπόλλωνος δὲ εἶπεν, ἐπαθὴ αὐτὸς μὲν ἔστιν καθαρὸς καὶ ἁμείαντος καὶ μὴ κοινωσὶν τῇ γυναικὶ παρήγγελεν, οὕτω δὲ καὶ παρήκουσαν καὶ <συν> γένοντο ἀνέμω.
a. 679 ὁμοδακτὴς σ' ἄγαν: ἡ ἄλογος ἄγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν τὸν καρπὸν ἔχουσα, εἰς τὸ ἀποκτενεῖν τοὺς ἄνδρας δόικου ἀνακν αἵματος, ἢ ἡ, ἐπὶ μάλιστα οἱ ἀδελφοὶ ἀλλήλους ἀνακν.
gl. 683 ἀκαύσους] ἀσυμπαθέσιν, ἀναλγήτοις.
a. 684 λέγουσα κέρδος: κέρδος μοι ὑποτιθεμένη τὸ προτερῆσαι ἀπεκτείναντα ἢ ἀποτρίβειν.
a. 685 ἀλλὰ σὺ μὴ ποτρί(νου): καλῶς γὰρ πράξας οὐ νομισθήσῃ φαῖλος. οὐ γὰρ ἡ τὴν φοβερὰν ἔχουσα αἰγίδα Ἑρινὸς εἰς τὸν οἶκον ἐκείνου ἀσπασιν, οὐ οἱ θεοὶ θυσίας προσδέχονται, ἀντὶ τοῦ καθαρὰς τὰς χεῖρας ἔχοντας.
b. 683 εὐ κερήσας] εὐτυχήσας, εὖ πράξας.
b. 687 δόμων] κατὰ τῶν δόμων τοῦ δαΐδου ἀνδρός.
† οὐτ' ἐν] δαΐδου ἀνδρός, οὐ οἱ θεοὶ τὰς θυσίας δέχονται.
a. 690 χάρης δ' ἀφ' ἡμῶν: τὴν ἀπύκταν ἡμῶν ἐν χάριτος μέρα λαμβάνουσιν· ἢ μετὰ θάνατον ἰσως ἐκλείπειται τυφόμεθα. ἄλλως· μετὰ θάνατον, φησὶν, αἱ πράξεις τῶν ἀνθρώπων θαυμάζονται.
a. 691 τί οὐ...] τί οὐκ ὅχι γυναικὶν τι βράδυντας ἀποθανούμεθα, τὸν Πολυνείκη ὡς ἀσπασθὴ ἀνελόντες, ἀλλὰ κολακίζομεν τὸν θάνατον καὶ ὅχι χωροῦμεν πρὸς αὐτόν;
m'ext. 693 παρίσταται] ἐκείνος.
m'ext. 693 † ἀντροπαῖα] ἀνατρεπτικῶς.
gl. 696 κατεγγραμὰ] αἱ ἀραὶ.
a. 697 ἐνυπνίου κ.τ.λ.] ὡς τοῦτο ἐν τοῖς ὕπνοις φαντασθεῖς, ἐπὶ δ' αἵματος αὐτῇ ἔσται ἡ τῶν χρημάτων διαφορά.
gl. 696 δαγῆραι] μερισταῖ.
a. 700 ἐν ἀγῇ τίς: ἀντίστυμα καὶ τελευτῆσαι δυνατόμενα.
gl. 701 ἐφ' ἐβδόμῃς] ἔθθα ὁ Πολυνείκη.
b. 703 τιμῇ] τιμωρέσθαι· ἢ ἐν ἰουτήσῃ ὁ λόγος.
a. 704 οὐκ ἄνδρ' ὀπλίτῃ: ἐπὶ ὀπλίτῃν ὄντα οὐ χρὴ στήγειν τὸ ἑμπερὸν ἔπος. οὐ χρὴ γὰρ ζητεῖν περὶ ἀγαθῆς ἢ κακῆς νίκης.
a. 707 πείρουκα τὰν ἀλε(οῖων): διδοῦκα τὴν τοῖς οἴκοις ἀφανίζουσιν θεῶν Ἑρινόν, οὐδὲν ἔχουσιν θεοῖς ὅμοιον· πᾶς γὰρ θεὸς ἀγαθοποιεῖ.
b. 700 οὐ θεοῖς ὅμοιον] θεοὶ γὰρ δοτῆρες ἔδων.
m'b. 709 παραληθὴ κακώματα] ἢ γὰρ νύκτωρ παρακαλεῖσθε, καὶ γένοιτο.
a. παραληθὴ κακώματα] τὴν ἐπὶ κακοῖς ἀληθεύσαν. ἢ γὰρ εἶπεν νύκτωρ, ταῦτα ἐγένετο.
b. 710 sq. εὐκταῖαν...τελέσαι] ἢ ἐπὶ ἐξέτατο Οὐδίστους τελέσαι τὰς ἀράς.
a. 712 παιδοκλῆτω δ' ἔρις: ταῦτα παρορμῆ. δῆλον δὲ ἐπὶ ἐν ταῖς αἰχμαλωσίαις τὰ παιδία ἀναίρεται. ὑποκοριστικῶς δὲ τὴν Ἑρινὸν Ἑρινὸν εἶπεν.

677 By making a parenthesis the construction is cleared. The schol. makes αἶμα the subject.

εἰς Ἄϊδον is late Greek for ἐν Ἄϊδου.

ἐγένοντο m, <συν> ἐγένοντο *ed., ἐγαίναντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὁμοδακτὴς ἄγαν (μερὶ) ἄλογος ἄγαν ἐπιθυμία, (2) ἐξοτρίνει] παρορμῆ, (3) πικρὸν τὸν καρπὸν ἔχουσα (a calling from the lexicon without regard to the case, cf. schol. to 665, 741), (4) ἀνδροκτασίαν τελέειν] εἰς τὸ ἀποκτενεῖν. But the whole distinctly suggests that σ' was absent and that τιμωρέσθαι was read. m has εἰς ταῦτα οὐκ. I provisionally adopt Headlam's correction.

685 ἀσπασιν m.

685—704 (a) The notes are written in the MS in the wrong order, viz. to 700,

fills an object to ἐπείνεα.

- a. 714 sqq. ξένος δι κλήρους ἐπινομή: ποιητικῶς πάνυ ταῦτα ὁ Διοσχάριος· τὸν γὰρ Χαλκυβαϊκὸν καὶ Σκυθικὸν σιδηρὸν φησι ταῦτα τράττειν. σισματοποίηκεν γὰρ τὸν σιδηρὸν, ὃν φησιν οὕτως ταῦτα κινεῖν κατὰ τῶν παίδων τῶν τὰ χρήματα δάσασθαι βουλομένων καὶ διὰ ταῦτα πολιορκούντων. οὕτως οὖν, φησί, μῖζα τοῖς παῖσι τοῦτοις καὶ ὥσπερ ἀποκληροὶ οὐχὶ πιδία μεγάλα, ἀλλὰ παντὶ ὡς μικρά, δυνάμενα μόνῃ αὐτῶν τὰ σώματα χωρῆσαι πεπτακότα. ὅταν μόντοι αὐτοὺς κτάνωσι καὶ ἡ πατὴρ αὐτῶν κόνις πῆν τὸ αἷμα, τίς ἂν τὸ μύθος αὐτῶν ἀποκαθάραι; ἢ, ὅταν ὁ ἱερός ἀποκτείνῃς αὐτὸς ζήσῃ, τίς αὐτὸν καθάρῃ τοῦ μύθους;
- a. (721) εἰπειδὴν κ.τ.λ.] ἰδὲν, φησὶν, ἡ πατὴρ γῆ πῆν τὸ αὐτῶν αἷμα· ἔνθεν καὶ αὐτόχθονας φημέν.
- m¹gl. 714 ἐπινομή] μῆρ(ί)ει.
m¹gl. 718 διαπῆλας] ἐπικληρώσας.
b. διαπῆλας ὁπόσῃ κ.τ.λ.] τὰφου ποῖραν ἀπομερίσας αὐτοῖς.
m¹gl. 719 ἐπικεκληρωμένον.
b. 722 (1) αὐτοδίκτοι] αὐτοὶ ἑαυτοὺς φονεύσαντες.
(2) τῷ ἑαυτῶν σιδηρῷ ἑαυτοὺς τρώσαντες.
b. 725 τίς ἄν... τίς ἂν εὐρεθῇ; τίς αὐτοὺς ἐκλύσα τοῦ τοιοῦτου μύθου;
b. 728 παλαιγενῆ... παρβασίαν] τὴν παλαιὰν παράβασιν· παρίβῃ γὰρ τὸν χρησμένον τοῦ Ἀπόλλωνος.
m¹gl. 729 ὠκυποῖνον] τὴν ὀξίως μεταλλοῦσαν αὐτόν.
m¹b. 730 αἰῶνα] γενεάν.
b. αἰῶνα... τρίτον] Λαῖον, Οἰδίποδος, Ἑτεοκλέους.
m¹b. αἰῶνα... μένει] διὰ μέσου.
a. 731 Ἀπόλλωνος εὔτε Λαῖος: τὸ φιλάνθρωπον τοῦ θεοῦ ἐμφαίνεται διὰ τούτου. ὅταν, φησὶν, ὁ Ἀπόλλων τρίς εἴπῃ τῷ Λαῖῳ "μὴ τέκνον ἀλοκα, ἐπὶ κτενέει σὺ ὁ φύς," αὐτὸς δὲ παρωσάμενος τὰς τοῦ θεοῦ ἐντολάς, ὑπὸ τῶν ἡδονῶν αὐτοῦ κατακρατηθεὶς συνήλθεν τῇ Ἰοκάστη. τὸ δὲ ἐξῆς, εὔτε Λαῖος κρατηθεὶς ὑπὸ τῶν αὐτῶ φῶων ἡδονῶν· ἡ ἀντὶ τοῦ τῆς γυναικός. κρείσσον γὰρ τὰ πάθη τῶν λογισμῶν.
b. 732 τρίς εἰπόντος] τὸ φιλάνθρωπον τοῦ θεοῦ διὰ τοῦ τρίς ἐμφαίνει.
b. 734 σῶξεν] σωθήσεται γὰρ οὕτως ἡ πόλις.
b. 735 ἐκ φῶων] οἷς ἐκινώσατο τὸν χρησμένον.
b. 740 ῥίξαν] ὑπερβατόν, σπείρας ῥίξαν αἱματώσαν.
a. 741 (1) ἔτλα, παρ' ἀνοία: ἔτλη δὲ ἀγνοία συναγαγεῖν τοὺς γάμους. φρενώλης] ὁ τὰς φρένας βλαβεῖς.
(2) † ἀγνοία... φρενώλης] ἡ δὲ ἀγνοία, φησί, τὰς φρένας ἀπολλύουσα συνήγαγεν.

714 παιδία for πεδία m, corr. m¹. Later ἀποκαθάρ m; I replace the optative (unless ἂν is to be omitted). ζήσῃ m for ζήσῃ. In the following clause καθάρῃ had perhaps better be left as deliberative. Otherwise it is easy to suggest καθάρῃ.

719 (m¹gl.) Apparently for ἐπικεκληρωμένον ἰστί, explaining ὁπόσῃ φθιμύτῃσιν κατέχευ.

721 (a) This note is written as one with the preceding.

722 I have divided the note into its two parts. The latter suggests a reading αὐτοκτόνοι σιδαροδίκτοι (see M).

725 It is very improbable that the schol. had before him τίς ἂν καθαροὺς πόροι; He would find no place for his passive verb in this. His note means λείπει εὐρεθῇ. He appears to be wrongly supplying the verb in τίς ἂν καθαροὺς πόροι, τίς ἂν σφί κ.τ.λ. The second part of the note apparently implies λύσειεν.

729 Apparently meant for a reading ὀκυποῖνον.

731 μὴ σπείρει κ.τ.λ. = Eur. *Phoen.* 18. κρείσσον schol. rec. for κρείσσον.

741 The notes do not correspond either to our text or to that of the lemma (1) given by schol. In the MS the whole runs ἔτλη δὲ ἀγνοία συναγαγεῖν τοὺς γάμους. ὁ τὰς φρ. βλαβεῖς· ἡ δὲ ἀγνοία κ.τ.λ. I have distributed the portions. The gender of φρενώλης is ignored, the explanation being taken directly from a lexicon (cf. 96, 66s, 679). I incline to think that the text to which the scholl. were first written was ἔτλα δ' ἀρ' ἀγνοία συνάγειν.

- g^l. 742 *συμπίουσι*] γάμοντες.
 a. 743 *κακῶν δ'* ὥσπερ θά(λασσα): τὰ κακά ὥσπερ θαλάσση ἵσκειν, καὶ τὰ μὲν ἐπὶ Δαίον γίγονε, τὰ δὲ ἐπὶ Οἰδίποδοι, τὰ δὲ γέν' ἄτινα βρέμα περὶ τὸ ἄκρον τῆς πόλεως.
 b. 744 τὸ μὲν πίττον *κ.τ.λ.*] "πρὸ μὲν τ' ἄλλα, αὐτὰρ ἐπ' ἄλλα."
 a. τὸ μὲν πίττον: οὕτως λέγα, τὸ μὲν πίπτα, τὸ δὲ διεγείρεται, τὸ δὲ περὶ τὴν ναὺν προσρήγνυται.
 a. 747 μεταξὺ δ' ἄλλὰ: μεταξὺ δὲ ἡμῶν δὲ ὀλίγου ἐστὶν ἡ τῶν πολέμων δύναμις τῆς ἡμετέρας, καὶ τὸ δίδωσθαι ὁ πύργος ὁ διεργων ἐστίν.
 g^l. 748 *ἐν εὐραὶ*] ἐν πλάται, ἐν μεταίχμια.
 a. 751 *τῶλα γὰρ παλαιφ(άτων)*: τὸ τῶλα ἀντὶ τοῦ τῶλαιαι· ἐφῆκεν δὲ τὸ εἰ δὴ τὸ μέτρον.
 a. 752 (1) βαρεῖαι καταλλα(γαί): δυσχερὲς τὸ φιλιεῖσθαι αὐτοῖς διὰ τὰς κατέρας.
 a. (2) τὰ δ' ὀλοά: τὰ δὲ θανά τελοῦμενα σὲ παρίσχεται ἡμῶν.
 m^b. 753 σὲ παρίσχεται] σὲ γ' ἵσταται.
 a. 754 (1) πρόπρημα δ' ἐβαλ(όν): ὅταν δὲ παχυνθῶσιν οἱ ἄνδρες τῇ ἑλβῃ, τότε ὅλον τοῦ φόρτου ἐβαλὼν ποιοῦνται· τοῦτο δὲ πρὸς Ἑτεοκλέα.
 (2) ἐβαλὼν δὲ, τῶν ἔβριστων, οἷον δὲ ἐβαλῆς ἔβριζόντων.
 m^b. 755 *ἀλφιστῶν*] φρονίμων.
 b. 757 *τῶν ἀνδρῶν γὰρ κ.τ.λ.*] παρὰ τοῦτο οὖν <τὸ "ἦν"> Οἰδῖπους τὸ πρῶτον εὐδαίμων ἀνὴρ.
 a. 759 †πολύβωτος τ' αἰών: ὁ ἐπὶ πολλῶν ἑμβατεύμενος ἀνδρῶν. ἡ δὲ ἐπιπολὶ ἐκτανόμενος.
 a. 760 ὅσον τόν' Οἰδῖπον τίον: ὅσον θαυμασθῆναι καὶ δοξασθῆναι ἐποίησαν· καὶ Εὐριπίδης "<ἦν> Οἰδῖπους τὸ πρῶτον εὐδαίμων ἀνὴρ," ἀναρπαζάνδραν δὲ τὴν ἀναρπάξασαν πολλοὺς τῶν ἀνδρῶν.
 a. 761 *ἀναρπαζάνδραν*] μεταπλάσμεος τοῦ ἀναρπάξαντος.
 a. 762 *εἴρ'*] κακὴν μοῖραν.
 a. 763 (1) ἐπὶ δ' ἀντίφρων: ἐπὶ ἐμφρων ἰνίκετο, ἐπὶ συνῆκεν δὲ ἔκραξεν κατὰ τῆς μητρὸς· εὐδαίμων γὰρ ἦν κατὰ πάντα πρὸ τοῦ μαθεῖν τὸ μητρομῖξον.
 a. (2) *δίδωμαι κ.τ.λ.*] δίδωμαι δὲ κακὰ ἐφῆ τὸ τῶν δύο ὀφθαλμῶν στειρηθῆναι· ἐν γὰρ κακὸν τὸ ἐνὸς στειρηθῆναι, δύο δὲ τὸ ἀμφοτέρων· ἡ τοῦ περὶ Ἑτεοκλέα καὶ Πολυνείκη γυνήσας, οἱ ἦσαν τῶν ὀφθαλμῶν κρείσσωτες.
 (3) ὀμμάτων δ' ἐπὶ γὰρ ἀντὶ τοῦ ἱσπερὶ τῶν κραιπνῶν ὀμμάτων· λέγει δὲ τῶν περὶ Ἑτεοκλέα καὶ Πολυνείκη.
 g^l. 760 *πατροφόνου χειρὶ*] τῇ τὸν πατέρα φονεύσαντι χερὶ.
 g^l. 760 *ἐπὶ γὰρ*] ἐχρησθη.
 a. 771 ἐπιπύκτους τροφάς: ἐπιβλαβεῖς δὲ ἐντολαὶ περὶ τροφῶν ἐφῆκεν αὐτοῖς.

744 i.e. Hom. *Il.* 13. 799.

751 A good illustration of the scholiastic conception of possibilities in Greek.

752 a (2) τελοῦμενα represents textual τελέμεν' of m¹. If ἡμῶν is correct it depends on τὰ θανά.

754 (1) and (2) are written as one note, but they are manifestly incompatible.

757 I supply <τὸ "ἦν">. Eur. *fr.* 157. Oberdick reads παρὰ τὸ "ἦν...", but the passage was written before Euripides.

759 The first part of the schol. was evidently first written to πολέβωτος (and probably ἀγόν), and the second to αἰών. Nothing could better illustrate the unintelligent method of the later scribes, who both write a note to a lemma to which it has no reference, and also jumble two or more incompatible notes in one.

760—762 These notes are written together, in the order 760, 762, 761. By μεταπλάσμεος is meant that the nom. is not found in this fem. form.

763 a (1) μάθη m, μαθεῖν schol. rec.

(1), (2) and (3) are written continuously without distinction of lemma. In (3) the αἰώνων τῶν κραιπνῶν ὀμμάτων = 'those better than eyes.' It is clear that the

μαφῶν proves the causal gen. (with rec.).

- a. 773 καὶ σφε σιδαρονόμεν: καὶ τεῦτε ἐπηράσατο, διὰ σιδήρον αὐτοῖς τὴν οὐσίαν κτήσασθαι.
- δ. 776 καμψίνοι] ἢ κάμπτουσα τῶν καλαζομένων τοὺς πόδας· οἰονά ἢ συμποδίζουσα καὶ μὴ ἔωσα φυγεῖν.
- a. 777 θαρσείτε, παῖδες: ἄγγελος ὁ καὶ πρότερον ἀπαγγέλλας περὶ τῆς τῶν Ἀργείων ἐφόδου, οὗτος καὶ νῦν ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
- δ. παῖδες μητέρων] συγγενεῖς, ἢ διὰ τὴν ἐκ μητέρων ἀπλῶς τραφείσιν.
- g^l. 779 κομπάσματα] τὰ παλαιὰ αὐτῶν κομπάσματα.
- a. 780 πόλις δ' ἐν εὐδαίᾳ τε: ἀλληγορεῖ πάλιν, καὶ λέγει ὅτι πολλῶν προσβαλόντων τῇ πόλει οὐδεὶς εἰς αὐτὴν εἰσέπεισεν.
- δ. 781 ἀντλον] τοῦ κύματος τὸ ὕδωρ.
- a. 785 sq. (1) τὰς δ' ἰβδόμας: ἀξιοπίστως καὶ τὸν ἀριθμὸν τῶν πυλῶν εἰρηκεν· ἡ γὰρ ἰβδόμη, φησί, πύλη. ἰβδόμη γὰρ ἰγαντήθη Ἀπόλλων· πέποιθεν οὖν οὐχὶ αὐτῇ ἡ πύλη ἢ ἰβδόμη, ἀλλ' ὁ φυλάττων αὐτὴν Ἑτεοκλῆς.
- (2) κραίνων παλαιὰς κ.τ.λ.] ἵνα τὰ μαντεύματα τοῦ Ἀπόλλωνος τὰ Λαῖφ δοθέντα τέλος λάβῃ.
- δ. ἰβδομαγέτης] ἐν ἰβδόμῃ γεννηθείς.
- δ. 786 εἰλετ'] ἴσωσεν.
- δ. 788 νεόκοτος] νεωστὶ κατεσκευασμένος.
- δ. 793 μάντις εἰμι] προείπον γὰρ αὐτά.
- g^l. 794 ἀμφιλόκως] ἀμφιβόλως.
- a. 795 ἐκείδῃ κῆλθον: εἰς τοσοῦτον ἦλθον ὥστε καὶ φανευθῆναι τὸν βασιλέα;
- a. 798 αὐτὸς δ' ἀναλοῖ: ὁ Ἀπόλλων ἀναλόσκει τὸ τοῦ Οἰδίποδος γένος.
- m^lg^l. 802 παμπησία] τὴν περιουσίαν.
- δ. 803 ἔνταφῃ] ὅσον ἐνταφῆναι.
- δ. 807 Ζεὺ καὶ...δαίμονες] ὁ τρόπος ἐξοχῇ· "Ζεὺ ἄλλοι τε θεοί."
- a. 810 πότερον χαίρω: φρονίμως ὁ ποιητὴς μέσσην ὅδον ἱδραμίν' καὶ σωθεῖσθαι τῆς πόλεως ἄτοπον τὸ θρηνεῖν, καὶ "οὐχ ὅστις κταμένοισιν ἐπ' ἀνδράσιν εὐχετάσθαι."
- m^lδ. ἐπολολύξω] μετὰ χαρὰς παιανίσω.
- δ. 813 ἀτέκνους] ἐπὶ κακῷ τεχνήντας.
- m^lδ. ἢ τοὺς μὴ τεκνοποιήσαντας.
- a. 814 οἱ δῆτ' ὁρθῶς: ὁρθῶς οὖν καὶ ἐπωνύμως Ἑτεοκλῆς καὶ Πολυνέικης ἐκλήθησαν.
- a. 817 καὶ τέλεια γένος: καὶ τελομένη ἐπὶ τῇ γένει τοῦ Οἰδίποδος ἀρά.
- g^l. 819 περιπίπτει κρύος] περιπίπτει φόβος κακοῦ.
- a. 820 ἔταψα τόμβῳ μέλος: τὸ ἔξῃς, κλύουσα αὐτοῦς δυσμέρους θανόντας ἐπὶ δόρῳ ἀλλήλων ἐπιταμβέδιον θρήνον ἔταψα, ὡς Θυάδε.
- m^lδ. τόμβῳ] ἐπιτάφιος.
- a. 823 ἢ δύσορκος δέει: δυσορκίστος γίγνεται αὐτοῖς ἢ συμφορὰ τῆς μάχης· ἐπὶ κακῷ συνῆλθον εἰς μάχην.

777 δ ἀπλῶς Victorius, but 'entirely' has its point.

785 I have punctuated after ἱδραμίν. Not perceiving that καὶ...καὶ... = 'on the one hand...on the other...', Robortello adds <ἢ γένοιτο> after ἄτοπον. The Homeric passage is *Od.* 22. 412.

788 This might suggest νεόκοπον.

795 Though τῷ βασίλει might be suggested, the Chor. is primarily thinking of Eteocles.

803 ὅσον in place of ὅσην shows that the note refers to the supposed single word ἐνταφῆ.

807 i.e. *Hom. II.* 6. 476.

810 I have punctuated after ἱδραμίν. Not perceiving that καὶ...καὶ... = 'on the one hand...on the other...', Robortello adds <ἢ γένοιτο> after ἄτοπον. The Homeric passage is *Od.* 22. 412.

814 Ἑτεοκλῆς is an alteration from Ἑτεοκλῆς. Probably the word is a late insertion into the note by one who did not understand the following καὶ.

820 The schol. supports a suggestion Θυάδε g^l., ἀττοσφαγέις ('ed.). See *crit.* n.

823 δέει (*sic*).

- a. 825 οὐδ' ἀπίσταν: οὐκ ἀπηγόρευον τὸ ποιῆσαι τὰ θανά <τὰ> παρὰ Οἰδίποδου.
- b. 827 ἀπιστοι] ἐπὶ οὐκ ἐπίσθη Ἀπόλλων.
- a. 828 μέμνηται δ' ἀμφὶ πτό(λυ): ἡ δὲ φροντίς, ἣν ἔσχεν ὁ Διδίος περὶ τὴν μῆνιν καὶ τὰ θεοπύσματα <τὰ> παρὰ τοῦ θεοῦ κατὰ τῆς πόλεως οὐχ ἡσυχάσεν· οὐκ ἀμβλύνεται, φησὶν, ἀλλ' ἐκ τοῦ ἐναντίου ὀξέως τελεῖται.
- m^{gl}. 829 ἀμβλύνεται] ἀπρακτά.
- b. 831 αἰακτά: θρηνητικά.
- b. 832 οὐ λόγῳ ἀλλ' ἔργῳ.
- a. 833 τὰς αὐτόδηλα: αὐτὰ δὲ ταῦτα φανερὰ· ὁρᾷ ὁ χορὸς τὰ σώματα βασταζόμενα.
- gl. προύπτος] ὁμοιογενέμενος.
- a. 835 κἀκ' αὐτοφύνα: ἀλληλεκτόνοι γὰρ ἰγίνοντο.
- a. 836 ἡ πόνοι πόνων...] ἡ τὰ κακὰ ἀπὸ τῶν κακῶν οἰκεί ἐν τῇδε τῇ ἡσυχίᾳ καὶ τοῖς οἰκίοις τούτοις.
- m^{gl}. 841 πίτυλον] κτέπον.
- m^{gl}. 842 μελάγκροον] τὴν μέλαν λαΐφος ἔχουσαν.
- b. 843 θεωρίδα] τὴν διαγούσαν τοὺς νεκρούς.
- a. ναυστάλον θεωρίδα: οὕτως· τὴν τοῦ Χάρωντος ναὺν θεωρίδα ἀπὸ κυρίως δὲ τοῦ Ἀπόλλωνος ἡ δὲ Δῆλον ἀπαρχομένη. λέγει δὲ, ὅτι ταύτην ὁδὸν θεωρικὴν ὥσπερ οἶδεν ὁ στόνος τὴν ἐπὶ τὸν Ἀχέροντα. τὴν ἀντίλον, ἣν μὴδὲ ἥλιος ὁρᾷ, ἡ τὴν ἰάναπνοήν. ἀγνή γὰρ ἡ δὲ Δῆλον ἀπιοῦσα. πάνδοκον δὲ, ἐπὶ πάντας δέχεται τοὺς ἀποδηήσκοντας.
- m^{gl}. 845 τὰν ἀνέλιον] ἐφημερευτικόν.
- b. 847 (1) ἐπὶ πρᾶγος] ἐπὶ τὸ πρᾶγμα, τούτῳστιν ἐπὶ τὴν συμφερόν.
- (2) αἰδ' αἱ ἀδελφαὶ τῶν βασιλέων.
- a. 852 ἡμᾶς δὲ δίκῃ πρότ(ερον): δίκαιον ἡμᾶς προκατάρχεισθαι ὡς προκακυσσας, ὑπακούσαν δὲ ἐκείνας.
- b. 855 ἐχθρὸν παῖδ' ἔστι γὰρ καὶ παῖδ' ἐν' ἀγαθοῖς.
- a. 856 ἰὼ δυσσευφύτ(εται): ὁ δυσσευφύτ(εται) πασῶν παρθένων αἱ μήτρας κατὰ τὴν φορὰν ἐνδύονται. ἀντὶ δὲ τῆς μήτρας καὶ ἰώτης νὸν στρέφον ἀπὸν.
- a. 856 στήνομαι: ἀντὶ τοῦ στόνου Ἀττικῶς· καὶ γὰρ λατρεύομαι καὶ ἐλίσσεται φασίν.
- a. 859 μὴ' ἐ φρενὸς κ.τ.λ.] ὅτι οὐκ ἐκ ψυχῆς θρηνῶ.
- b. 861 κακῶν ἀτρώμοις] ἐν κακοῖς ἀκμήτες.
- a. 862 πατρώους δόμους ἰδόντ(αι): αἵτιοι τῆς ἀλώσεως γινόμενοι· πορθέσαντες· ἰρήμους ποιήσαντες τῷ ἔθρῳ.
- b. 868 ἴδη ἐφ' ἡλαχθε] τὴν ἴσην μοῖραν λαχόντες.

825 I have added <τὰ>. Kirchhoff writes ἡ ἀπὸ for παρὰ. Better perhaps <ἡ ἀπὸ ἡ> παρὰ to answer to πατρίθεν of the text.

828 I have added <τὰ>. καὶ τῆς πόλεως m, corr. Scrof.

843 (b) The explanation may refer generally to the context. Otherwise it might support νεκροτάλον (see Weckl. Appendix).

(a) A note very corruptly written. οὐ m, which I read as οὐ: otherwise ὅτι (i.e. σημειῖσαι ὅτι) Heimsoeth, vñ Kirchhoff. θεωρητικὴν m, corr. Dind. In λέγει δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γῶν κατ' οὖρον implies that the lamentation guided the way). This takes θεωρίδα of the road. ἀναπνοήν is corrupt. Perhaps ἀνέπλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρήνον depend on φρεν, and punctuated after ἰσμήνη.

856 μήτρας m (bis). I read φορὰν for φθορὰν (m) in the sense 'wear.' λέοντα m, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Gracilis* was to be labelled Ἀττικῶς (sup. 102). The scholl. to 858 and 859 are written as one.

868 (a) If this note really belongs to this line it suggests ἰδόντ', ἴση δὲ in the

- a. 868 ἤδη δι' ἄλλαχθε: ἡ διαλλαγή ὑμῶν οὐκ ἐπὶ φύλῃ γέγονεν, ἀλλ' ἐπὶ ἀναίρεσιν τῇ <διὰ> σιδήρον.
- a. 870 κάρτα δ' ἀληθῆ: τῷ ὄντι ἡ τοῦ Οἰδίποδος Ἐρινὺς ἐπὶ αἰώσιν τὰς ἐκείνου ἀράς κατὰ τῶν παίδων.
- a. 872 δι' εὐνύμων: τὸ ἐξῆς, δι' ἄλλαχθε δι' εὐνύμων. τοῦτο δὲ συμβαίνει ἐν τοῖς κατὰ τὸ ἐναντίον ἱσταμένοις.
- a. 874 (1) ὁμοσπλάγγων τε πλε(υρμάτων): οἷον διαμπὰξ ἀλλήλων τὰς πλευρὰς τρώσαντες. ἑκάτερος γὰρ τῶν μονομαχοῦντων τὸ ἀριστερόν πλευρόν τοῦ ἀντιπάλου τιτρώσκειν βούλεται.
(2) οἷον διὰ τῶν πλευρῶν αὐτῶν καθήκασιν οἱ ὁμοσπλάγγων.
- a. 878 διανταίαν λήγεις †πλα(γάν): πληγὴν λήγεις διαμπὰξ γινόμενην, καὶ ἐπὶ τῶν σωματικῶν καὶ ἐπὶ τῶν οἰκῶν. ἀμφω γὰρ ἔχον κακῶς.
- a. 880 ἀναυδάτῃ μῆνι: ἀνῆρηται ὑπ' ἀλλήλων ἰσχυρὴ μεγάλη καὶ ἀλαλήτῃ. ἀναυδάτῃ μῆνι ἀκαθόκτῃ ὄργῃ.
- gl. 882 †διχόφρονι: οὐχ ὁμοσφύοντες.
- b. 883 διέκει δέ... ὁ τούτων στεναγμός ἤφατο καὶ τῆς πόλεως.
- a. 885 μῆνι †κτίανδ' ἐπιγ(οίς): ἄλλοις ἱσταὶ τὰ χρήματα δι' εὐνύμων. ἡ οὕτως, τὰ κτίανα ταῦτα, οἷον τὰ ὀνείδη, διέξα μέχρι τῶν ἐπιγόνων. κτίανα δὲ εἶπεν ὡς ἐπὶ οὐσίας, οἷον κληρονομήσουσι τῶν πατρῶν οἱ παῖδες.
- a. 890 ὀξυκάρδιοι: ὀξυθυμοὶ ὄντες ἐμοιρήσαντο καὶ διενέμαντο τὰ κτήματα ὥστε ἴσον λαβεῖν. φησὶ δὲ τὰς ταφάς.
- a. 892 διαλλακτήρι δ' οὐκ ἀμε(μ)ία: μὴ φέρονται δὲ οἱ φίλοι αὐτῶν τὸν διαλλακτήρα σιῶρον ὡς μηδετέρῃ χαρισάμενον.
- m²b. a. 897 τὰχ' ἂν τις εἴποι: ὡς ἀνοήτως αὐτὸ εἰπούσης ἰρωτῇ τίνες αὐτοὺς μῖνουςιν.
- b. 898 λαχαί: αἱ σκαφαί. τὸ "φυτὸν ἀμφελάχαιεν."
- b. 899 †μᾶλ' ἀχάσσα: λέγει τὸ προπομπή.
†μᾶλ' ἀχά ἐς αὐτοὺς μᾶλ' ἤχῃ ἐπ' αὐτοὺς.
- m²ext. a. 901 αὐτόστονος: ἐν αὐτῷ τῶν στονῶν ἔχων. ὁ δὲ γόος, φησὶν, αὐτοπήμων ἔστιν, ἀφ' ἑαυτοῦ τὰ κακὰ ἔχων καὶ τὰ πολέμια <φρονῶν>. δαίφρων δὲ, δαΐζων τὰς φρένας: <οὐ φιλογαθῆς>, οὐκ ἐπὶ τοῖς καλοῖς χαίρων.
- gl. 903 δακρυχέων ἐκ φρονέ] ἐκ βάθους θρηγῶν.
- gl. 904 κλαιόμενας... ἀνάκτου] κλαιούσης τοὺς δύο βασιλεῖς.
- a. 906 πάρεστιν εἰπεῖν: πάρεστιν ἐπ' ἀμφοτέρων τοῦτο εἰπεῖν. ὁ μὲν βασιλικῶς ἐμβαλὼν τὸν ἀδελφόν, ὁ δὲ βασιλικῶς ἐπιστρατεύσας.
- b. 907 ὡς ἐξάτην κ.τ.λ.] ἀντίοι γινόμενοι εἰς τι Θηβαίους καὶ Ἀργεῖους.
- gl. 909 πολυφθόρου] μετὰ φθορᾶς ἀποσείας.
- b. 910 δυσδαίμων] δυσδαίμων, ὅτι ὃν ἔτεκεν ἄνδρα ἰσχυρ.

(a) I have added <διὰ>.

872 Wecklein reads ... δι' εὐνύμων <τετυμμένοι>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δι' εὐνύμων κ.τ.λ. (2) καθήκασιν Weckl. (who also corrects αὐτῶν of m).

880 (b) Qu. ἀφάγκτῃ?

897 ἀνοήτως may be scholastic for 'incomprehensibly.' Wecklein's αἰνιγματωδὴς is too remote. If emendation is required either οὐ νοητῶς or ἀνοητῶς would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (b) i.e. the word προπομπή.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμια δαίφρων δὲ, οὐκ ἐπὶ τοῖς καλοῖς χαίρων. δαΐζων τὰς φρένας. The correction of the order is by Wecklein, who also adds <οὐ φιλογαθῆς>. I have added <φρονῶν>. The note thus contains two interpretations of δαίφρων.

906 It seems as if this strange note was written to a construction παρ. (τοῦτο) εἰπεῖν ἐπ. ἀθλ., ὡς ἐξάτην, i.e. 'they may both be called ἀνακτες in virtue of what they did (viz. ὁ μὲν β. κ.τ.λ.).'

907 It is tempting to suggest αἰτίαι.

- a. 917 ὁμόσποροι δῆτα καὶ πανάλε(θροι): ἀδελφοὶ καὶ πανάλεθροι γυγνάσιν, ἀλλήλους διατηρόντες ἐν μαινομένη ἔριδι πρὸς τῷ τέλει τῆς φιλονεκίας. ἀποθανόντων γὰρ πίπνυται τὸ ἔχθος.
- a. 921 ἐν δὲ γαίᾳ [οἱ]: ἡ [αὐτῶν] κέχυται ἐν τῇ φονορρόνῃ γῇ.
- b. 923 δμαίμαι] τῇ συμφορᾷ.
- a. κάρτα δ' αὖ δμαί(μαι): ὅντως ἀδελφοὶ αἰσι ταῖς προαιρέσεσι τοιοῦτοι ὄντες.
- a. 924 (1) πυκρὸς λυτήρ νεκί(ων): πόντιος, ὅτι οἱ Χάλυβες παρὰλοιὶ αἰσιν.
(2) ἔθνος γὰρ ἐν τῷ Πόντῳ οἱ Χάλυβες, ὅθεν ὁ εὐθιγρός. πυρὸς δὲ συθείς, ὅτι διὰ πυρὸς ἡ κατασκευή.
- a. 927 (1) κακὸς δατηγᾶς: πυκρὸς μεριστῆς ὁ εὐθιγρός τῶν χρημάτων.
(2) ἀραία παρὰ] ἐπαθὴ ἐπαράσαστο διὰ ξιφῶν αὐτοῖς τὴν οὐσίαν νεμάσθαι.
- a. 932 γὰς πλοῦτος εἰςυστος ἔσται: πολλὴ τῆς γῆς ἀφθονία ἐποκείσεται αὐτοῖς. ἡ οὕτως, ἐπὶ γῆς δὲ ὁ πολλὸς πλοῦτος αὐτοῖς κέκρυπται, ἀντὶ τοῦ ἐν ἀφανείᾳ.
- m¹extr. 933 πολλοὶ: ἴεσανθῆσανται... οἱ πολλὰ κακὰ ἰδόντες.
- a. 933 τελευτῇ δ' αὖτ' ἐπηλά(λαζω): ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ ἐπηλάλαζαν.
- b. 936 θρηνητικὸς χορὸς.
- m¹b. τὸν ἔξιν νόμον] τὸν ὁρθὸν καὶ εἰς μάχην παρακλητικόν.
- a. 937 παντρώῳ φυγῇ γίνουσι: οἷον οὐκ ἐπὶ φόβῳ τὰς συμφορὰς τὸ γίνεσθαι, ἀλλὰ δίδωκεν νότα τοῖς κακοῖς, τῆς δὲ αἵτης τρόποιον ἔστανεν.
- b. γίνουσι] τοῦ ἰδίου.
- gl. 941 πασθεὶς ἐταίρας] παταχθεὶς ἐπάταξας.
- a. 942 σὺ δ' ἔθανες: ἀντηρόθησαν οὕτως. ὁ πληζας ἐπλήγγη, ὁ δὲ ἀποθανὼν ἀνελὼν τὸν ἔταρον ἀπέθανεν.
- a. 947 (1) ἔτω γόος, ἔτω δά(κρυα): ποτὶ πρὸς τοῦτον, ποτὶ πρὸς <τὸν> ἔταρον.
(2) ἔτω: κοιμήσθαι.
- a. 949 ἴεπροκείσεται κατακτάς] καὶ ὁ ἀνελὼν τὸν ἔταρον καὶ αὐτὸς προκείσεται, τούτῳ τὴν τῶν.
- gl. προκείσεται] δηλονότι νεκρὸς.
- a. 960 (1) ἀχέων τοῖων: τοῖς πάθεσιν ἀγχιωτείνουσιν.
(2) τὰ δ' ἐγγύθεν] ἀντὶ τοῦ οὐκ ἀλλότρια.
- m¹extr. ἀχέων] ἀχέω ἦγον θρηναῖ.
- a. 961 πύλας δ' αὖτ' ἀει(λφαι): ἐγγὺς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ ἔσμεν ἀν καὶ οἱ ἀδελφοί.
- b. 962 ἰὼ κ.τ.λ.] ἐφέμενον.
- a. 963 Οἰδῖ(πον σκιά: ὁ ἀσθενὴς Οἰδῖ(πους· ὅτι δοκεῖ τὸν οὐδὲν ὑπάρχειν.
- a. 965 sqq. ἡί ἡί δυσθέατα: τοῦτο ὡς πρὸς Παλυνάκην. ἐκ τῆς φυγῆς ἐπανήκοντες ἐμὸι τῇ ἐνταῦθα μανίᾳ ἐδάχαται ὀδύνας.
- a. 966 οὐδ' ἰκὸς ὡς κατέκτα(εν): ὁ Ἑπιοκλῆς· πρῶτος γὰρ κατέκτανε τὸν Παλυνάκην.
- a. 970 σωθεὶς δὲ πνεῦρ' ἀπώλ(ασεν): σωθεὶς ἀπὸ τῆς φυγῆς ἀπώλεσεν τοῦ Ἑπιοκλέους τὸ πνεῦμα. ἡ τὸ αὐτοῦ· ὁ καὶ μᾶλλον.
- gl. 974 τέλαρα παθὼν] τλητικά πεπονθὼς.

924 It is manifest that there are here two notes, the one explaining πόντιος, the other Πόντιος. (2) ἐκ πρὸς Kirchhoff.

927 (1) and (2) Again two notes are united by m.

936 θρηνητικὸς m.

947—949 The three scholia are written as one.

960 (1) This note obviously belongs to ἀδελφαὶ of the next line (see M). Read πύλας δ' αὖτ' τοῖς πάθεσιν κ.τ.λ. The note on ἀχέων τοῖων has fallen out. Wecklein imagines that the schol. of m¹ implies that he read ἀχέω; but he is simply explaining the meaning of the verb.

αἰα A curious notion of the possibilities of the 2nd pers. plural.

τὸ αὐτοῦ m.

he reading of rec.

- a. 482 sq. (2) *περίδρομον*] πρὸς τὰ τέλη.
a. (3) *κύτος...κύκλου*] ἡ ἀσπίς ἡ κοιλὴ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὖσα.
δ. *δφειν*] τοὺς γηγενεῖς δρακοντόποδας ἔγραψεν.
m¹extr. 483 (1) *κοιλογάστορος κύκλου*] ὅλη γὰρ ἡ ἀσπίς περιφερὴς καὶ κοιλὴ.
(2) *προσηδάφεται*] †*προσυνεμφαίνεται*.
gl. 484 *ἐνθεοί*] ἑμμανῆς.
m¹extr. 490 *δύσχιμον*] δυσχείμερον.
δ. 491 **Υπέρβιος* ὄνομα κύριον.
m¹extr. 492 *ἡρέθη*] προεκρίθη.
m¹extr. 492 sq. *θέλων ἐξιστορῆσαι...*] θέλων γινῶναι τὰ τῆς οἰκείας τύχης.
a. 495 *Ἑρμῆς δ'...*] τὰ ἀπὸ τῆς τύχης Ἑρμῇ ἀναφέρουσιν.
a. 497 sq. *πολεμίους...θεοὺς*] τοὺς θεοὺς <οὗς> ἐν ταῖς ἀσπίσι φοροῦσιν.
a. 500 *σταδαίος*] ἐνιδρυμένος.
gl. 502 *προσφίλεια*] οἰκείωσις.
a. 503 *πρὸς τῶν κρατούντων*] τοῦ κρατούντος ἐσμὲν Διός, οὐ καὶ τὸ σημεῖον.
m¹gl. 508 *ἀντίτυπον*] ἐναντίον.
a. *πέποιθα κ.τ.λ.*] πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῇ σάκᾳ τὸν ἔχθρὸν τοῦ Διὸς δαίμονα.
m¹gl. 512 *ιδύειν*] ῥίψαι.
m¹δ. 513 ε' *Παρθενοπαῖος*.
gl. 520 *καλλιπρωρον*] *καλλιπρόσωπον*.
a. *ἀνδρόπαις ἀνὴρ*] ὁ νεωστὶ εἰς ἄνδρας τελῶν, ἡ δ' ἐν παιδικῇ ἡλικίᾳ ἄνδρείος. *καλλιπρωρος* δὲ ἀντὶ τοῦ εὐαδῆς, ἐπεὶ ἡ πρῶτα ὡς ὄψις ἰστί νεός.
a. 522 (1) *ῶρας*] τῆς παιδικῆς.
(2) †*ταρφύσως πεπυκνωμένη*.
a. 523 δ' *ῶμόν κ.τ.λ.*] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὥμόν.
a. 526 *δρεῖδος*] ἐπειδὴ Οἰδίπους ἐμίγη τῇ μητρὶ λύσας τὸ αἰνίγμα τῆς Σφίγγος.
a. 534 **Ἀρκάς*] *Ἀντίμαχος* φησὶν Ἀργεῖον αὐτόν, οὐκ Ἀρκάδα.
δ. ὁ δὲ τοῖσδ'] τοιοῦτός ἐστιν ὅλον ἐγὼ εἶπον.
a. 535 *μέτοιχοι*] ἀκούσιον φόνον δράσας ὁ Παρθενοπαῖος εἰς Ἄργος ἔφυγεν.
a. 537 *εἰ γὰρ τύχοιεν*] εἴθε γὰρ παρὰ θεῶν τύχοιεν ἐπαξίως ὧν φρονοῦσιν ἀνσίων καὶ ἀλαστούνονται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
a. 541 *ἀκομτοί κ.τ.λ.*] Ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολέμων· *περίφραστικῶς*, *πολεμικωτάτος* ἐστιν.
a. 543 *δε οὐκ ἔδσει...*] δε τούτου τὸν κόμπον ἐφέξα τῶν πράξεων ἀποδίδοντα μὴ ἴσθαι πωλὺν γινίσθαι.
a. 545 *θῆρος κ.τ.λ.*] τὸν φέροντα τὴν Σφίγγα.
δ. 546 *μέμψεται κ.τ.λ.*] ἡ ἀσπίς, ἢ ἡ Σφίγξ, *βαλλομένη* τῇ ἀπὸ τῶν δοράτων *κρουσμή*.
δ. 550 *λόγοι*] ὁ λόγος ὁ ἀπὸ τῶν *πολεμίων* ὁ *ἀλαστονικός*.
δ. 551 *τριχὺς...πλόκαμος*] κατὰ *περίφρασιν* ἢ *θρῆξ*.
δ. 552 *μεγάλα...τκλύων*] *μεγάλα* *πράγματα* ἀκούων.
δ. 554 *τούσδ'*] τοὺς *πολεμίους*.
m¹δ. 5.
a. 556 **Ἀμφιάρειω βίαν*] Ἀμφιάρως Οἰκλῆους τοῦ Μελάμπεδος τοῦ Ἀμφιθέου τοῦ Κρηθίως τοῦ Αἰόλου τοῦ Ἑλληνος τοῦ Διὸς, μητρὸς δὲ Ὑπερμήστρας.
δ. 557 **Ὀμολωῖσιν*] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νῶβης.

482 sq. (δ) sc. ὁ *σηματουργός*.

483 Again the two notes are written continuously. For *προσυνεμφαίνεται* I would suggest *προσενύφανται*.

497 <οὗς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ *ἐχθρὸν τοῦ Διὸς δέμας*.

522 (2) Perhaps (1) *ταρφύς*: *ταρφέως*· (2) *πεπυκνωμένη*.

534 (δ) i.e. making an independent clause of ὁ δὲ τοῖσδ' ἀνὴρ.

- a. 559 ἀνδροφόντην] ἐπὶ τοὺς Μίλανος ἀπίκτανεν παῖδας Ἀλκάθου καὶ Δυναυρία.
- a. 561 Ἐρινίοι κλητήρα] ἐπαδὴ ἐπηράσατο Οἰζίκου μεθ' αἵματος διανέμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἐρινὶν ἔπιστῆνα.
- gl. κλητήρα] ἐπηρέτην.
- b. πρόσπολον] ἱερέα.
- b. πρόσπολον φόνου] τὸν ἀξιοθάναν· ἢ τὸν συμπράκτορα αὐτοῦ.
- gl. 564 ἐξυπτιάζων ἔδνομα] ἀναπτύσσων, ἐτυμολογῶν.
- a. 565 τοῖσιν ἐνδατούμενοι] εἰς δύο διαιρῶν τὸ ἔδνομα τοῦ Πολυνείκου, τὸ πολὺ καὶ τὸ νεικος.
- b. 567 ἢ τοῖσιν ἔργον] καθ' ὑπόκρισιν.
- a. 568 (1) λέγειν μεθυτέροις] τοῖς μεθ' ἡμᾶς ὥστερον λέγειν ταῦτα καλὸν ἔστιν.
- (2) λέγειν] ὥστε περὶ σοῦ λέγεσθαι.
- a. 571 κηρὸς τε πηγὴν κ.τ.λ.] τὰ δάκρυα τῆς πατρίδος ποταμὸς πάντα τιμωρία;
- a. 574 τήρδε πινώ χόνα] κερανὴ γὰρ σχισθεῖσα ἔλαβεν αὐτόν.
- a. 576 οὐκ ἀτιμῶν] οὐκ ἀγεννή. οὗτος γὰρ ἐκεῖ καταποθείς ἐπὶ τῆς γῆς ὥστερον μετὰ θάνατον ἐμάντευεν.
- b. 577 γρ. ἐκυκλον νέμων.
- a. 580 βαθείαν ἔλοκα...] βαθείαν ἔχων τὴν ἔλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέταται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀποδείκνυται.
- b. 582 ἀντήρτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
- a. 583 δεινὸς δε...] δυσκατέρπαστος γὰρ ἔστιν ὅστις τοὺς θεοὺς τιμᾷ.
- a. 584 ξυαλλάσσουσι] συνάγοντες· ἀπὸ μεταφορᾶς τῶν τὰς συλλαγαῶν καὶ τὰ συμβόλαια ποιουμένων.
- m¹gl. ὀρεῖται] τῆς τύχης ἢ τῆς ματαιότητος.
- a. 587 καρπὸς οὐ κομιστής] οὐκ ἄξιος κομίζεσθαι ὁ καρπὸς αὐτῆς.
- a. 588 ἄγρ. ἀρουρα] λόμης χωρίον· ἢ τῶν ποτηρῶν φίλια.
- a. γνόμα.
- a. 594 ταῦτο κρήσας...] οἷον σὺν αὐτοῖς θηραταῖς.
- b. 599 sq. βία...τείνουσι] τοῖς ὀρμῶσι τῇ βίᾳ.
- a. 600 sq. πομπὴν τὴν μακράν...] ἐπὶ τὴν εἰς Αἶδην ἀποικίαν ἀκυσθήσεται μελεῖν τὴν ἐναντίαν τῇ εἰς Ἄργος.
- gl. 602 σφε] αὐτόν.
- a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον θαντόν καθήσκει.
- a. 605 εἰ καρπὸς ἔσται...] εἰ φέτα ἀλήθειαν τὸ μάντιμα <καὶ> παρέπεται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τέλος ἐστὶν.
- b. 600 ἢ λέγειν] παραδιασκευτικὸς ἀπὸ τοῦ καὶ καὶ λέγειν τὰ καίρια.
- a. 607 λασθένους βίαν] περιφραστικῶς τὸν λασθῆναι τὸν λαχρόν.
- a. 614 τελειῶν, ὡς...] ἐπιτελείεται ὅπως ἐτύχη, τὰ ἀπὸ τοῦ πολλῶν κακῶν ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐπὶθόντας τρέποντας.
- a. 616 πόργων δ' ἔκτοθεν...] ἀποβαλὼν εἰς αὐτοὺς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθείραεν κερανὴ ἐπὶ ταῖς πόλαις.
- m¹b. 618 [ὁ Πολυνείκης.
- gl. 622 ἐπεξιαχέσας] ἐκβόησας.
- a. ἀλώσιμον παιδῶν...] ἐπινίκιον παιδῶν ἐπὶ φαλαδέας μετὰ λαχῆς. οὕτως καὶ ὁ Ἰακχος λέγεται παρὰ τὰς λαχὰς τῶν μυσμένων.

559 Δυναυρία Butler.

561 (a) ἐπιστάλα Paley.

(gl.) Though written over κλητήρα, is better suited to πρόσπολον.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

580 I have written ἀδρός for ἀνδρός (m). Cf. schol. 12. The passage in Plato is 362 A.

600 sq. Construing τὴν μακράν πάλιν μελεῖν ἐν/καθελκυθήσεται.

605 I have added <καὶ>.

616 διαφθείρει ἐν m.

622 (a) τὰς is added by m¹.

- b. 677 *ἴτω κ.τ.λ.*] οἷον ἐνστέχως χαμαίεσθαι.
a. *ἴτω* κατ' οὖρον: ἀπίτω κατ' εὐθείαν τοῦ Κωκιντοῦ κύμα—οὗτος δὲ ποταμὸς ἐς Ἄϊδον, οὗ πορθαῖος ὁ Χάρων—ἐπαδὴ πᾶν τὸ γένος τὸ Δαίον κακλήρωται τούτῳ, ὑπὸ τοῦ Ἀπόλλωνος μισθρῆν· Ἀπόλλωνος δὲ εἶπεν, ἐπαδὴ αὐτὸς μὲν ἔστιν καθαρὸς καὶ ἀμίαντος καὶ μὴ κοινωσὶν τῇ γυναίκι παρήγγελεν, οὗτοι δὲ καὶ παρήκουσαν καὶ <συν>εγένοντο ἀνέμω.
a. 679 ὁμοδακτὴς σ' ἄγαν: ἡ ἄλογος ἄγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν τὸν καρπὸν ἔχουσα, ἐς τὸ αὐτοκτονεῖν τοὺς ἄνδρας εὐκίως ἀνέκων αἵματος, ἵν' ἡ, ὅτι μύλλουσιν οἱ ἀδελφοὶ ἀλλήλους ἀναίρῃν.
gl. 683 ἀκλαύστου] ἀσυμπαθέσιν, ἀναλγήτοις.
a. 684 λέγουσα κέρδος: κέρδος μοι ὑποτιθεμένη τὸ προτιμῆσαι ἀπεκτείναντα ἢ ἐσθρῆσαι.
a. 685 ἀλλὰ σὺ μὴ ποτρί(νου): καλῶς γὰρ πρῆξας σὺ νομισθήσῃ φαῖλος. σὺ γὰρ ἡ τὴν φοβερὰν ἔχουσα αἰγίδα Ἑρινὸς ἐς τὸν οἶκον ἐκείνου ἀσπασιν, οὗ οἱ θεοὶ θυσίας προσδίδονται, ἀντὶ τοῦ καθαρὰς τὰς χεῖρας ἔχοντος.
b. 686 εὐ κურήσας] ἐντυχήσας, σὺ πρῆξας.
b. 687 δόμων] κατὰ τῶν δόμων τοῦ δαίον ἀνδρός.
† οὗτ' ἐν] δαίον ἀνδρός, οὗ οἱ θεοὶ τὰς θυσίας δίδονται.
a. 690 χάρει δ' ἀφ' ἡμῶν: τὴν ἀπαλειαν ἡμῶν ἐν χάριτος μέρα λαμβάνουσιν· ἡ μετὰ θάνατον ἰσως ἐκλείας τεύφομεθα. ἄλλως· μετὰ θάνατον, φησὶν, αἱ πράξεις τῶν ἀνθρώπων θανατίζονται.
a. 691 τί οὐν... τί οὐν σὺ γυναικὶν τι δρᾶσαντες ἀποθανούμεθα, τὸν Πολυνείκη ὡς ἀσεβῇ ἀνελόντες, ἀλλὰ κολακεύομεν τὸν θάνατον καὶ σὺ χυροῦραν πρὸς αὐτόν;
m' ext. 692 παρίσταται] ἐκείνους.
m' ext. 693 ἄντροπαῖα] ἀνατρεπτικῶς.
gl. 694 κατεύγματα] αἱ ἀραὶ.
a. 697 ἐνυπνίου κ.τ.λ.] ὡς τοῦτο ἐν τοῖς ὕπνοις φαντασθεῖς, ὅτι δ' αἵματος αὐτῷ ἔσται ἡ τῶν χρημάτων διανομή.
gl. 698 δατήρια] μαρισταί.
a. 700 ὦν ἀνὴ τις: ἀντίσμα καὶ τελεσθῆναι δυνάμενα.
gl. 701 ἐφ' ἐβδόμῃ] ἐθα ὁ Πολυνείκη.
b. 702 τιμῇ τιμαρᾶται· ἡ ἐν ἐρωτῇ οἱ λόγος.
a. 704 οὐκ ἀνδρ' ἀπλ(ι)τ(η): ἐπὶ ἀπλ(ι)την εἶτα σὺ χρὴ στέργειν τὸ ἑπείτερον ἔπος. σὺ χρὴ γὰρ ζητεῖν περὶ ἀγαθῆς ἢ κακῆς νίκης.
a. 707 πέρφουκα τὸν ἀλλ(ε)οικον: διδουκα τὴν τοῦ οἴκου ἀφαιρῶσαν θεὸν Ἑρινύν, οὗδεν ἔχουσιν θεοὶ ἑμοιον· πᾶς γὰρ θεὸς ἀγαθοποιός.
b. 708 οὐ θεοὶ ὁμοίαν] θεοὶ γὰρ δοτῆρες ἔδων.
m' b. 709 παραληθῇ κακίαντι] ἡ γὰρ νύκτωρ παρακλείσται, καὶ γένοιτο.
a. παραληθῇ κακίαν(τιν): τὴν ἐπὶ κακοῖς ἀληθεύσαν. ἡ γὰρ εἶπεν νύκτωρ, ταῦτα ἐγένετο.
b. 710 sq. εὐκταίαν...τελέσαι] ἣν ἐπηξάτο Οἰδῖπους τελέσαι τὰς ἀράς.
a. 712 παιδολέτωρ δ' ἔρις: ταῦτα παρορμῆ. δῆλον δὲ ὅτι ἐν ταῖς ἀρχαῖαις τὰ παιδία ἀναίρῃται. ὑποκοριστικῶς δὲ τὴν Ἑρινὸν Ἑριν εἶπεν.

677 By making a parenthesis the construction is cleared. The schol. makes κύμα the subject.

ἐς Ἄϊδον is late Greek for ἐν Ἄϊδον.

ἐγένοντο m., <συν>εγένοντο *ed., ἐγίναντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὁμοδακτὴς ἄγαν ἡμεις] ἄλογος ἄγαν ἐπιθυμία, (2) ἐσθρῆναι] παρορμῆ, (3) πικρὸν τὸν καρπὸν ἔχουσα (a culling from the lexicon without regard to the case, cf. schol. to 665, 741), (4) ἀνδροκτασίαν τελεῖν] ἐς τὸ αὐτοκτονεῖν. But the whole distinctly suggests that σ' was absent and that πικρὸς was read. m has ἐς ταῦτα οὖν. I provisionally adopt Headlam's correction.

685 ἀσπασιν m.

697—704 (a) The notes are written in the MS in the wrong order, viz. to 700, 704, 697.

713 ταῦτα παρορμῆ: i.e. the schol. supplies an object to ἐπείτερον.

- a. 346 πικρὸν δ' ὄμμα θαλα(μηπόλων): πικρά θέα τῶν παρόντων ἀποσπασμένων ἐκ τῶν θαλάμων.
- gl. 347 ἀκριτόφυρτος] ἀναμειγμένη.
- gl. 348 γὰρ δόσις] ὁ καρπός.
- m^b. οὐτιδανοῖς] ἀνευφράντοις· τὸ γὰρ γάνος δάνος οἱ Δωριεῖς.
- gl. 349 ἐν βοθείαις] ὡς ἐπὶ ναυαγίοις.
- a. (1) ἐν βοθείαις φο(ρεῖται): ἐπειδὴ τὰ κύματα ἐσθ' ὅτι ἀφίλειαν παρέχεται ταῖς πόλεσιν, διὰ γὰρ αὐτῶν τὰ ἐπιτήδεια ἀγεται—τροπικῶς δὲ ῥόθια εἶπεν τὰ συνεχῆ κινήματα τῶν πολεμίων—προσέθηκεν ἐπιτήδες τὸ οὐτιδανοῖς, ὅλον ἀχρεῖοις.
- a. (2) ῥοθίοισιν: ταῖς ὕβριστικαῖς κινήσεσι τῶν πολεμίων· τούτους γὰρ ῥόθια φησίν, ἐπειδὴ πολεμοῦσιν. τὰ γὰρ κύματα ἐπωφελῆ εἰσιν· δι' αὐτῶν γὰρ ὁ πλοῦς τὰ πρὸς τὸ [ἦν κομίζων ταῖς πόλεσιν].
- b. 351 sq. δηώιδες δὲ κ.τ.λ.] μεταστᾶσαι εἰς δουλείαν οἴσουσι τὴν τῶν πολεμίων εὐνήν.
- m^b. εὐνῶν] ἔξουσιν.
- b. 352 sq. ὡς... ὑπερτέρου] ὡς τοῦ πολέμου κρατήσαντος.
- m^b. 354 ἑλπίς] φόβος.
- gl. νύκτερον τέλος] ἀντὶ τοῦ νύκτα, περιφραστικῶς.
- m^b. 355 ἐπίρροτον] αἰζητικόν.
- m^b. 357 πευθῶ] ἀγγελίαν.
- a. 358 χνόας ποδ(ῶν): μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἄλλως· τὸ συνεχὲς κίνημα τῶν ποδῶν παραβόλως χνόας εἶπεν· τοῦ μέντοι ἄξονος τὸ ἄκρον τὸ ἐντιθέμενον τῇ χοινικίδι χνόη καλεῖται.
- a. 359 καὶ μὴν ἀναξ: καὶ μὴν αὐτὸς ὁ Ἑσπεκλῆς ἐπιτίγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα.
- a. 360 εἰς ἀρτίκωλον] ὡς ταῦτα ἀρτίως ἀκουσόμενος, <ἦ> ὥστε κολλῆσαι τῇ διανοίᾳ τοῖς ὡσὶν ἀκούσαντα.
- b. ἀρτίκωλον] ἐν συναφῇ ἀρμόδιον· ἢ τὸν ἀρτίως κολλώμενον.
- m^b. ἀρτ. ἀγγέλου] ὡς τὰ κατὰ μέρος ὁμοῦ ἀγγέλλοντες νῦν.
- a. 361 σπουδῇ δὲ καὶ τοῦδ': ἢ τοῦτου δι' σπουδῇ οὕτω τέλος ἔχει ἀλλ' ἐπιτίγεται· τὸ γὰρ ἀπηρητισμένον καὶ τέλος ἔχει, μεθ' ὃ οὐκ ἄλλο πρακτικόν.
- b. 362 λέγοιμ' ἄν...] εἰδὼς εὖ λέγοιμ' σοι ἄν.
- a. 364 Τυδεὺς μὲν ἦδ(η): αἰδεσθεῖς τὰ Ὀμηρικὰ ἱγκέμα· πρῶτον αὐτὸν καταλῆτα ὁ Διοχάριος.
- m^b. α'.
- b. Πρωτίσιν] Πρωτίς δξεντόνως.
- b. 367 λελημμένοι] ἐπιθυμῶν, παρὰ τὸ λίσσω.
- b. 368 μεσημβριναῖς] τότε γὰρ μάλιστα μέμνηται.
- m^b. 369 θείει] τέπτα.
- m^{gl}. Οἰκλειδην] τὸν Ἀμφιάρεον.
- gl. 370 σάινειω] ἐκκλίναν.
- b. 371 τρεῖς...λόφους] νεωτερικὸν τοῦτο, τοῦ κράτους ἢ τριλογία.
- a. 372 κράνους χαίτωμα: ὅλον τῆς περικεφαλῆας τὸ χαίτωμα.
- gl. 374 ὑπέρροτον] ὑπερήφανον.
- b. 376 ἐν μέσῳ σάκει] ἐν τῇ μέσῳ τοῦ σάκου.
- b. 377 πρόσβιστον ἄστρον] καὶ Πίνδαρος ἄστρον τὸν ἡλιὸν φησι.
- m^{gl}. 378 ἀλύων] χαίρων.
- m^{gl}. σάγαις] πανοπλίας....

349 a (1) By marking τροπικῶς...πολεμίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <ποιεῖν>?

352 Qu. τῷ πολέμῳ? (τοῦ πολέμου Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοίᾳ ἢ τοῖς...).

360 (b) τὸν... sc. λόγον.

362 Apparently meaning that εὖ is to be joined to λέγοιμ'.

364 (m^b) i.e. πρῶτος. See schol. to 410.

- a. 380 ἵππος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπείθει ὡς καὶ ἵππος πολεμιστῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου ἀργεῖται πρὸς τὸ ἐπιβάσθαι.
- a. 382 τίν' ἀντιτάξας: τίν' οὖν ἀντιτάξας τῷ Τυδεΐ; τίς ἀξίος ἐστὶν προίστασθαι τῆς ἐγγύτης ταύτης;
- b. 383 φερέγγυος] ἀξέπαιστος ἐγγυητής.
- a. 383 οὐδ' Ὀλοποιὰ γίνεται: ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ ἐπίσημα δῖα οὐδ' αὐτὰ καθ' ἑαυτὰ δόξαμιν ἔχει, ἀ μὴ ἄρα ὁ φέρων αὐτὰ γένοιτο γοναίος.
- m'g'. οὐδ' ἐλκ.] ἤγουν οὐ τιτρώσκει....
- a. 387 καὶ νόκτα ταύτην ἦν λ(γαις): ὁ νοθε, ταύτην δὲ ἦν λέγεται εἶναι νόκτα ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φοροῦντι ὅτι χωρήσει ὑπὸ νόκτα. ἐπιφέρει δὲ ἀσπερ ἐξηγούμενος "ἀ γὰρ θανόντι νύξ ἐπ' ὀμμασιν πίπτει."
- m'b. τάχ' ἐν κ.τ.λ.] "τάχ' ἐν αὐτῇ ἢ νύξ" ἀπὸν ἀφαίρει· καινῶς δὲ ἀπεν "ἢ ἀνοία."
- a. 389 ἡ ἀνοία: παροξυνόντως Ἀττικῶς ἀντὶ τοῦ ἀνοία· διὰ δὲ τὸ μέτρον ἔστειναν· ὁ δὲ νοθε· τὰ ἐξ ἀνοίας τινῶν γινόμενα τάχα τῶν κακῶν αὐτοῖς ἵσται σφάλματα.
- a. 393 καὶ τοὺς καθ' αὐτοῦ] ὅτι φέροι ἐπὶ τῆς ἀσπίδος νόκτα καὶ τὴν πανσέληνον.
- a. 396 μὲλ' εὐρηγῇ τε καὶ τὸν Διοχέ(ρη): καλῶς ἀντιτάξας τὸν μὴ τοῖς ἤθεσιν αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφάνους λόγους: ἀντὶ τοῦ ὑπερηφάνους· ὅσον ὅτι ὑπερήφανα λόγια ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισὰ τοῖς ὑπερηφάνους.
- m'b. 398 αἰσχρῶν] ἔργων.
- a. αἰσχρῶν γὰρ ἀργός: ἀργός ἐστὶ τῶν κακῶν λόγων, ἢ τῶν ἔργων· φαίνεται δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρόπῳ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ θαλός.
- m'g'. κακός] θαλός.
- m'g'. 400 μί(γ)μ] τὸ γένος.
- a. ἐγγύριος: γνήσιος πολίτης ἐκ τῶν σταυρῶν, οὐ τῶν μετὰ Κέρκευ ἐπηλύδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρειος κύβοις κρινεῖ αὐτοὺς ὁ πόλεμος.
- a. 402 Δίκη δ' ὀμαίμων: τὸ τῆς συγγενείας δίκαιον σφάλμα αὐτῶν εἰς τὴν μάχην.
- b. 400 ὡς δίκαιος...] ὅτι δίκαιος προμάχεται τῆς πόλεως.
- b. 407 (1) μέρου ὑπὲρ φύλων] οὕτως ποιοῦνται ὑπὲρ τῶν φύλων πολιτῶν αἱ Θηβαῖοι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῇ.
- g'. 409 τούτῳ] τῷ Μελαντίπῳ.
- m'b. 410 β̄.

380 Qu. ἀκουσάων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλις and ἐγγυητής.

385 ἐάν ᾧ ὁ (i.e. αὐτῷ) m, γένοιτο Wecklein. Dind. simply omits ὁ, Paley reads ἀντὶ ᾧ.

387 (a) ὀμμασιν for ὀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m'b) καινῶς *ed. The word is not legible. Either this or ἰδὼς suits the sense. Weckl. gives καλῶς.

398 (a) λόγων ἢ τῶν ἔργων m, corr. *ed. (ᾧ Weckl.).

401 i.e. he plainly reads Ἄρειος and explains ἔργον as ὁ πόλεμος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δευτέρος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 411 γίγας δδ' ἄλλος: πᾶν ῥητορικὸς ὁ Αἰσχύλος· ῥητορικὸν δὲ λέγω, ὅταν τοῖς ῥήτορσι λόγος ᾗτοι ἐπαινετικὸς ἢ ψεκτικὸς περὶ τινῶν δύο τοῦ μὲν α εἴπη ἱππαιὸν ἢ ψόγον, † παραλείπεται τοῦ ἱππαιῶν. πανηγυρικὸν δὲ καὶ δριμύν περὶ τοῦ Τυδείως λέγων, οὐκ εἰπὼν ὅτι γίγας ἵστιν (ἦ) γίγασιν ὅμοιος, Καπανεία δὲ ἰγκυμᾶζων καὶ τὸ μέγεθος αὐτοῦ, φησὶ "γίγας δδ' ἄλλος." φαίνεται οὖν ὅτι ἐνλείπειν ἐν τοῖς περὶ Τυδείως εἰπεῖν ὅτι γίγας ἵστιν ἢ γίγασιν ὅμοιος.
- gl. τοῦ πάρος] τοῦ Τυδείως.
- δ. 412 μείζων] "Τυδεὺς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητὴς."
- a. 415 οὐδὲ τῇν Διὸς: οὐδὲ τὸν τοῦ Διὸς σκηπτὸν εἰς γῆν κατενεχθέντα— ἢ αὐτοῦ τοῦ Διὸς φιλονεικῆσαντος—ἰμποδῶν γενέσθαι αὐτῷ λέγει.
- a. 419 ἔχει δὲ σῆμα: ἢ δι' ἀσπίς αὐτοῦ σημεῖον ἔχει ἀνδρὰ γυμνὸν λαμπάδα βαστάζοντα διὰ χειρῶν.
- a. 424 καὶ τῷδε κέρδει κέρδ(ος): πρὸς τῷ μέναι τοῦ νικῆσαι· τοῦτο γὰρ ἵστι κέρδει κέρδος.
- a. 434 ἀνὴρ δ' ἐπ' αὐτῷ: ἀντὶ τοῦ ἀντιτίθεται· καὶ εἰ ἄγαν ἵστι μανιώδης τὸν λόγον ὁ Καπανεύς, ἀλλ' ὅμως ἀκίνητος τῷ παραστήματι ἢ δύναμις τοῦ Πολυφόντου ἀνθέστηκεν μηδὲν δεδιουκίᾳ.
- gl. στόμαργος] ταχὺς εἰς τὸ λαλεῖν.
- a. 436 φερέγγυον φρούρη(μα): ἱκανὸς φρουρεῖν τὴν πατρίδα.
- gl. φερ. φρούρ.] ἀξιόμαχον πρὸς φυλακὴν.
- a. 437 Ἀρτέμιδος εὐνοίαισι: ὡς τοῦ Πολυφόντου ἱερώς ὄντος τῆς Ἀρτέμιδος. ἀφίρωται δὲ τῇ Ἀρτέμιδι ἢ τῶν Θηβαίων· διὰ τοῦτο οὖν οὕτως λέγει. εὐνοίαις οὖν τῆς Ἀρτέμιδος καὶ τῶν ἄλλων πολιοῦχων θεῶν.
- δ. 440 κεραινοῦ κ.τ.λ.] τὸ ἐκ τοῦ κεραινοῦ βέλος.
- m¹extr. 441 πωλικῶν ἐδωλίων] παρθενικῶν καθεδρῶν.
- m¹gl. 443 ἐκλαπάσαι] ἐκβαλεῖν.
- a. 444 καὶ μὴν τὸν ἐντεῦθεν λα(χόντα): τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτῃ γὰρ τῷ Ἐτεόκλῳ <ἐξῆλθεν> ὁ κληρὸς ἀπὸ τοῦ κράνους, ἐν ᾧ περιστρέψαντες ἐκλήρουν.
- m¹δ. 445 ἦ.
- δ. 447 Ἰηστρῶν] οὕτω καλονόμεναι.
- gl. 448 ἀμυκτῆρων] τοῖς χαλινοῖς.
- a. ἐν ἀμυκτῆρων: <ἀμυκτῆρες> οἱ κορυφιστῆρες, τὰ προματωπίδια κυρίως. νῦν δὲ λέγει τοῖς χαλινοῖς, ἐν' ᾧ τοὺς ἵππους θυμὸς πλήρως περὶ τοὺς χαλινούς ἀνακάμπτειν καὶ περιάγειν, ἥδη βουλευμένους εἶναι πρὸς ταῖς πύλας.
- δ. 450 βάρβαρον τρόπον] ἀπηγῇ ἤχον. † ἢ ἐπεὶ ἡ σφριγὲς βοᾷ†.
- m¹extr. 452 σεσημάτισται] . . . ἔχει σημεῖα.

411 παρά τινῶν δύο m, corr. Dind. Later m has πᾶς ἵστιν γίγασιν ὅμοιος, corr. Heimsoeth. The portion still corrupt evidently contained παραλείπει δὲ, and ἱππαιῶν (without ἢ ψόγου) can hardly be correct. Either παραλείπει δὲ τι τῷ ἑτέρῳ (or ἑπομένῳ) or παραλείπει δὲ τι αὐτοῦ ἕως ἐπὶ τοῦ β would give the sense.

412 //, s. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὕτως = 'in the way above.' The second οὖν is like that in schol. to 102. The second part (as printed above) is probably an independent note. The writer evidently read σύν τ' ἄλλων θεῶν (of rec.).

444 ἐξῆλθεν add schol. rec. *ἐξῆλαθ' would be nearer to ἐπὶ ἤρην.

448 (a) I have added <ἀμυκτῆρες>, which was easily lost (although see 665, 679, 741). Later m has πλῆρης, corr. schol. rec.

450 The text is corrupt. Schol. rec. has ὡσεὶ for ἐπεὶ, and this might suggest εἰωθε, but the error may be deeper. Perhaps the schol. considered the σφριγὲς a rude or barbarous instrument, and the true reading may be ἀπηγῇ ἤχον, ἢ εἰωθεν ἡ σφριγὲς βοᾷν. I had once thought of ἡ Περσικὴ σφριγὲς βοᾷ.

452 Probably an adj. has been obliterated answering to οὐ μικρὸν τρόπον (c.g. μεγαλοπρεπῇ).

- a. 482 sq. (2) περιδρομον] πρὸς τὰ τέλη.
 a. (3) κύτοι...κύκλου] ἡ ἀσπίς ἡ κοιλὴ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὖσα.
 b. ὀφειν] τοὺς γηγενεῖς δρακοντόποδας ἔγραψεν.
 m¹extr. 483 (1) κοιλογάστορος κύκλου] ὅλη γὰρ ἡ ἀσπίς περιφερὴς καὶ κοιλῇ.
 (2) προσηδόφισται] † προσυμφαίνεται.
 g¹. 484 ἐνθεος] ἑμμανής.
 m¹extr. 490 δυσχίμων] δυσχείμαρον.
 b. 491 Ὑπέρβιος ὄνομα κύριον.
 m¹extr. 492 ἡρέθη] προεκρίθη.
 m¹extr. 492 sq. θέλων ἐξιστορῆσαι...] θέλων γινῶναι τὰ τῆς οἰκείας τύχης.
 a. 495 Ἑρμῆς δ'...] τὰ ἀπὸ τῆς τύχης Ἑρμῆ ἀναφέρουσιν.
 a. 497 sq. πολεμίους...θεοὺς] τοὺς θεοὺς <οὗς> ἐν ταῖς ἀσπίσι φοροῦσιν.
 a. 500 σταδαῖος] ἐνδρυσμένος.
 g¹. 502 προσφιλία] οἰκείωσις.
 a. 503 πρὸς τῶν κρατούντων] τοῦ κρατούντος ἑσμὴν Διός, οὗ καὶ τὸ σημεῖον.
 m¹g¹. 503 ἀντίτυπος] ἐναντίον.
 a. πέποιθα κ.τ.λ.] πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῇ σάκᾳ τὸν ἔχθρὸν τοῦ Διὸς δαίμονα.
 m¹g¹. 512 ἰάψεν] ῥίψεν.
 m¹b. 513 ε' Παρθενοπαῖος.
 g¹. 520 καλλιπρωρον] καλλιπρόσωπον.
 a. ἀνδρόπαις ἀνὴρ] ὁ νεωστὶ εἰς ἄνδρας τελῶν, ἡ δ' ἐν παιδικῇ ἡλικίᾳ ἀνδρείος. καλλιπρωρος δὲ ἀντὶ τοῦ εὐαδής, ἐπεὶ ἡ πρόρα ὡς ὄψις ἐστὶ νεώς.
 a. 522 (1) ὥρας] τῆς παιδικῆς.
 (2) † ταρφύσειε πεπυκνωμένη.
 a. 523 δ' δ' ὥμων κ.τ.λ.] οὐ σύμφωνον τῇ κλήσει τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὥμων.
 a. 526 δριδός] ἐπιιδὴ Οἰδίπους ἐμίγη τῇ μητρὶ λύσας τὸ αἶνιγμα τῆς Σφιγγός.
 a. 534 Ἀρκάς] Ἀντίμαχος φησὶν Ἀργεῖον αὐτόν, οὐκ Ἀρκάδα.
 b. ὁ δὲ τοιούτῳ] τοιοῦτός ἐστιν ὅλον ἐγὼ εἶπον.
 a. 535 μέτοικος] ἀκούσιον φόνον δράσας ὁ Παρθενοπαῖος εἰς Ἄργος ἔφυγεν.
 a. 537 εἰ γὰρ τύχοιεν] εἴθε γὰρ παρὰ θεῶν τύχοιεν ἐπαξίως ὧν φρονούσιν ἀνθρώπων καὶ ἀλαζονεύονται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
 a. 541 ἀκομπος κ.τ.λ.] ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμῶν· περιφραστικῶς, πολεμικώτατος ἐστίν.
 a. 543 δις οὐκ ἔασει...] δις τούτου τὸν κόμπον ἐφέξει τῶν πράξεων ἀποδέοντα μὴ ἴσω πυλῶν γενέσθαι.
 a. 545 θηρὸς κ.τ.λ.] τὸν φέροντα τὴν Σφίγγα.
 b. 546 μέμψεται κ.τ.λ.] ἡ ἀσπίς, ἡ ἢ Σφίγξ, βαλλομένη τῇ ἀπὸ τῶν δοράτων κρουσμή.
 b. 550 λόγος] ὁ λόγος ὁ ἀπὸ τῶν πολέμων ὁ ἀλαζονικός.
 b. 551 τριχὸς...πλόκαμος] κατὰ περίφρασιν ἡ θριξ.
 b. 552 μεγάλα...τέκλυν] μεγάλα πράγματα ἀκούει.
 b. 554 τοῦσδ'] τοὺς πολέμους.
 m¹b. 555.
 a. 556 Ἀμφιάρεω βίαν] Ἀμφιάραος Ὀϊκλῆος τοῦ Μελάμποδος τοῦ Ἀμφιθέωνος τοῦ Κρηθίως τοῦ Αἰόλου τοῦ Ἑλληνος τοῦ Διὸς, μητρὸς δὲ Ὑπερμήστρας.
 b. 557 Ὀμολωίσιν] ἀπὸ Ὀμολωίδος τῆς θυγατρὸς Νωβῆς.

482 sq. (b) sc. ὁ σηματουργός.

483 Again the two notes are written continuously. For προσυμφαίνεται I would suggest προσενύφανται.

497 <οὗς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχθρὸν τοῦ Διὸς δέμας.

522 (2) Perhaps (1) ταρφύς: ταρφύως· (2) πεπυκνωμένη.

534 (b) i.e. making an independent clause of ὁ δὲ τοιούτῳ ἀνήρ.

- a. 559 ἀνδροφόντην] ἐπὶ τοῦ Μέλαντος ἀπίκτανεν παῖδας Ἀλκίδου καὶ Ἀνκαυγία.
- a. 561 Ἐραῖος κλητήρα] ἐπαδὴ ἐπηράσατο Οἰδίκους μὲθ' αἵματος διανοήμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν τὴν Ἐρινὸν †ἐπιστήνα.
- gl. κλητήρα] ὑπερέτην.
- b. πρόσπολον] ἱερέα.
- b. πρόσπολον φόνου] τὸν ἐξιοθάναντον· ἢ τὸν συμπράκτορα αὐτοῦ.
- gl. 564 ἐξυπτιάζω †δνομα] ἀναπτύσσων, ἐτυμολογῶν.
- a. 565 τοῦτον ἐνδατούμενος] εἰς δύο διαιρῶν τὸ δνομα τοῦ Πολυνέκτου, τὸ πολλὸ καὶ τὸ νέκος.
- b. 567 ἢ τοῖον ἔργον] καθ' ὑπόκρισιν.
- a. 568 (1) λέγειν μεθυτέροις] τοῖς μὲθ' ἡμᾶς ὑστερον λέγειν ταῦτα καλὸν ἔστιν.
- (2) λέγειν] ὥστε περὶ σοῦ λέγεσθαι.
- a. 571 μητρὸς τε πηγῇ κ.τ.λ.] τὰ δάκρυα τῆς πατρὸς ποῖα παῖσα τιμωρία;
- a. 574 τῆδε πτανὴ χόρνα] κεραννῆ γὰρ σχισθεῖσα ἔλαβεν αὐτόν.
- a. 576 οὐκ ἀτιμῶν] οὐκ ἀγεννή. οὗτος γὰρ ἐκεῖ καταποθεῖς ἐπὶ τῆς γῆς ὑστερον μετὰ θάνατον ἐμάντευεν.
- b. 577 γρ. εὐκυκλον νέμων.
- a. 580 βαθεῖαν ἄλοκα...] βαθεῖαν ἔχων τὴν ἄλοκα τῆς φρονέας, ἐξ ἧς ἀδρός φέεται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀποδείκνυται.
- b. 582 ἀντηρέτας] τροπικῶς ὡς ἐπὶ ναυμαχίας.
- a. 583 θεῶν δέ...] δυσκατέρχαστος γὰρ ἔστιν ὅστις τοῖς θεοῖς τιμᾷ.
- a. 584 ξυναλλάσσοντες] συνάγοντες· ἀπὸ μεταφορᾶς τῶν τὰς συναλλαγῶν καὶ τὰ συμβόλαια ποιουμένων.
- m¹gl. ὀρεῖσι] τῆς τέχης ἢ τῆς μαντείας.
- a. 587 καρπὸς οὐ κομισθείς] οὐκ ἄξιος κομῆσθαι ὁ καρπὸς αὐτῆς.
- a. 588 ἀτης ἀρουρα] λόμης χωρίον· ἢ τῶν ποτηρῶν φύλλα.
- a. γνῶμη.
- a. 584 ταῦτου κυρήσας...] οἷον σὺν αὐτοῖς θηραθείς.
- b. 599 sq. βίε...τείνουσι] τοῖς ὀρμῶσι τῇ βίᾳ.
- a. 600 sq. πομπὴν τὴν μακρὰν...] ἐπὶ τὴν εἰς Ἀἴδην ἀποκίαν ἐκυσθήσεται μολεῖν τὴν ἐναντίαν τῇ εἰς Ἄργος.
- gl. 602 σφε] αὐτόν.
- a. 604 μὴδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τίλος εἶδος οὐκ εἰς κίνδυνον αὐτόν καθήσκει.
- a. 605 εἰ καρπὸς ἔσται...] εἰ φέει ἀλήθειαν τὸ μάντευμα <καὶ> παρῆται καρπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τίλος ἔτι.
- b. 600 ἢ λέγειν] παραδιασκευτικὸς ἀντὶ τοῦ καί, καὶ λέγειν τὰ καίρια.
- a. 607 Λασθένοις βίαν] περιφραστικῶς τὸν Λασθένη τὸν ἰσχυρόν.
- a. 614 τελείθ', ὡς...] ἐπιτελεῖται ὅπως αὐτοῦ, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοῖς ἐπαλθόντας τρέπονται.
- a. 616 πύργων δ' ἐκτοθεν...] ἀποβαλὼν δι' αὐτοῖς ὁ Ζεὺς ἔξω τῶν ταχῶν διαφθείρειν κεραννῆ ἐπὶ ταῖς πύλαις.
- m¹b. 618 [ὁ Πολυνέκτης.
- gl. 622 ἐπεξιαχέσας] ἐκβοήσας.
- a. ἀλώσιμον παιᾶν...] ἐπινίκιον παιᾶνα ἐπεφαλαλῆας μετὰ ἰαχῆς. οὕτως καὶ ὁ Ἰαχὼς λέγεται παρὰ τὰς ἰαχὰς τῶν μνησμένων.

559 Ἀνκωπία Butler.

561 (a) ἐπιστάλλα Paley.

(gl.) Though written over κλητήρα, is better suited to πρόσπολον.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

580 I have written ἀδρός for ἀνδρός (m). Cf. schol. 12. The passage in Plato is 362 A.

600 sq. Construing τὴν μακρὰν πόλιν μολεῖν συ/καθελευθήσεται.

605 I have added <καὶ>.

616 διαφθείρεται ἐν m.

622 (a) τὰς is added by m¹.

- ἰβδος, ἀντιστάτας τοῖς πολεμίοις ποιήσονται ταῖς ἑπτά πόλαις.
σπεύσω ἐγὼ τάξαι λοχαγοὺς πρὶν ἢ τὰ πράγματα κατεπίξῃ, ὥστε
δι' ἀγγέλων συχνῶν ἐξάγειν τὸ στράτευμα.
- δ. 272 σπερχοῦς τε καὶ...] τοὺς συνεχεῖς <καὶ> κατεπείγοντας τὴν ἀφ'
ἡμῶν ἔξοδον.
- m¹gl. 273 φλέγειν] ἀνάπτεισθαι.
- δ. 274 μέλει κ.τ.λ.] ὁ νοῦς· μέλει μοι, φησὶν, ὃν εἶπεν ὁ Ἐπιοκλῆς, ἀλλ' ὃ
ἐν ἡμοῖ φόβος οὐκ ἡρεμεῖν με ποιεῖ καὶ ἡσυχάζειν.
- α. 275 γείτονες δὲ καρδίας: αἱ ἐν τῇ καρδίᾳ μέριμναι ἀνάπτουσι τὸν ἐν ἡμοῖ
φόβον. ἡ καρδία μου, φησί, δίδουκε τὸν πολιορκοῦντα στρατὸν ὡς
δράκοντα ὑπὲρ τῶν νεοσσῶν πελειᾶς.
- α. 279 (1) ἡλεχίων: τουτίστι, νεομύμων ἐπὶ τῆς καλιᾶς. ταύτην γὰρ
λέχος εἶπεν. οἷον τῶν ἐν ὠρισμένῳ τόπῳ μενόντων καὶ μήτῳ
δυναμίνων ἵστασθαι.
δυσεννήτορας δὲ δυσεννήτους. πάντροφον δὲ τὴν πελειᾶδα φησὶν,
ὅτι πάντα τὰ θρῦα ἀπαξ τοῦ ἔτους τίκτει, ἢ δὲ περιστέρῳ ἀφ' οὗ
ἀνάκειται τῇ Ἀφροδίτῃ. περισσότερῳ δὲ εἰρηται ἢ περισσῷ ἰρῶσα,
πλεονάζοντος τοῦ τ κατὰ τὸ μέσον.
(2) πάντρομος] διὰ τὸν φόβον τοῦ δράκοντος.
- m¹gl. 282 τοὶ μὲν] οἱ πολῖται.
- gl. 285 ἀμφιβόλοισιν] τῆς τύχης δηλονότι.
- α. ἀμφιβόλοισιν: πάντοθεν βαλλομένοις· ἢ ἀμφοτέρωθεν.
- α. 286 ἰάππουσιν: μετὰ βλάβης βάλλουσιν ἐπιτίμποντες τοῖς πολῖταις μου
τὴν ἐκρίεσσαν χειρᾶδα.
- δ. 290 Καδμογενῇ] ἀπὸ Κάδμου γὰρ οἱ Θηβαῖοι.
- α. 291 ποῖον δ' ἀμείψασθε γαῖας πίδον: ἀντὶ τοῦ ποῖον οἰκήσετε δάπιδον
ἐντεῦθεν μεταστάντες; εἰρηται δὲ καὶ ἐν Ἰοανηφόροις Σοφοκλέους
ὡς οἱ θεοὶ ἀπὸ τῆς Ἰλίου φέρουσιν ἐπὶ τῶν ὤμων τὰ ἑαυτῶν ἔσθια,
εἰδότες ὅτι ἀλίσκεται. ἰδὼν ταύτην, φησί, τὴν γῆν προδῶτε τοῖς
πολεμίοις, πόλιν βελτίονα αὐτῆς εὐρήσετε;
- δ. 292 ἴδριον πίδιον προεῖρηται.
- α. 293 τὰν βαθύθυον(ν): οἷον τὴν εὐγειον ταύτην καταλείψαντες εἰς τίνα
χωρήσετε;
- α. 296 Ποσειδῶν ὁ γαιήοχ(ος): ἢ ὅτι τῆς ὑγρᾶς οὐσίας δεσπότης Ποσειδῶν,
ἢ ὅτι ἐκ τῆς θαλάσσης οἱ ὄμβροι, ἀφ' ὧν οἱ χεῖμαρροι.
- m¹b. 298 Τηθύος τε παῖδες] ποταμοί, ὡς ἀπὸ τοῦ Ὀκεανοῦ καὶ Τηθύος ἀδελφεῖς
αὐτοῦ.
- α. 299 πρὸς τὰδ', ὃ πολιοῦχ(α): ἀντὶ τοῦ διὰ ταῦτα. πρὸς ταῦτα γὰρ, ὃ
πολῖται θεοί, τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοὶ ἄτην ἐμποιήσατε,
ὥστε αὐτοὺς τὰ ἔπλα ῥίψαι. τοῦτον δὲ γενομένου πρὸς ὑμῶν πάνιν
ἐν ὁμολοίᾳ παρὰ τῶν πολιτῶν.
- m¹b. 305 πόλει μύτορες] φύλακες τῆς πόλεως.
- α. 306 εὐδρόοι τε: εὐδρόοι στάθῃται συναπτόν τῷ ποῖον ἀμείψασθε γαῖας
πίδον.
- α. 307 ὀξυγόους λιτ(αῖσω): διὰ τὰς ἐξυθρηνητοὺς λιτὰς ἡμῶν.
- m¹gl. 308 πόλιν] τὴνδ'.
- m¹extr. ὠγυγίαν] ἀπ' Ὀγύγου βασιλείοντος ἐκεῖ.
- gl. 309 δαρὸς ἀγραν] διὰ δόρατος ἀγρευθείσαν.
- gl. 310 ψαφαρῇ] ἀσθενεῖ, ἐλαφρῇ.
- δ. 314 εἰ δὲ] δέχομεν τὸν λόγον τῷ θρήνῳ.

272 I have added <καὶ>.

279 οἷον τὸν ἐν... m. In the MS (1) and (2) are utterly confounded by the compiler, who writes *δυσεννήτορας δὲ δυσεννήτους*, διὰ τὸν φόβον τοῦ δράκοντος· *πάντροφον δὲ κ.τ.λ.* I have made the rearrangement above.

285 (gl.) Written in the MS to *τὶ γένωμαι*; (284).

291 ἀμείψασθε m, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading *ἄρεον πίδιον: προαιρετόν* (i.e. *προαιρετὸν*). Even *ἄρεον: πλὴν προαιρετόν* would be tolerable in a scholion.

306 τὸ m, τῷ Wecklein.

- a. 315 *ἰππηδὸν πλοκάμων*: *ἰππηδὸν ἀγοσθαι*, †ἐπὶ *ἰππίων* στέρεσθαι τῶν πλοκάμων.
ἰππηδὸν] μετὰ ἀνάγκης· καὶ γὰρ οἱ *ἰπποι* ἀνάγκη τιλῇ ἔχονται.
ἰππηδὸν] δίκην *ἰππων*.
μ'ε'. 318 *λαῖδοι*] *λαῖας*.
μ'ε'. *δ.* *ἀλλυμένας*] *πορθομένας*.
μ'ε'. *μυζοσρόου*] ἐκ πάσης συμμιγῆος ἡλικίας.
- a. 320 (1) *κλαυτὸν δ' ἄρτιτρόπος*(αι): εἰ μὴν διὰ τοῦ τ' ἄρτιτρόποις, ταῖς νωστὶ τραπέσαις τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις· εἰ δὲ διὰ τοῦ δ' ἄρτιδρόποις, ταῖς ἄρτι δρεπομένας.
a. (2) ταῖς δὲ παρὰ τὴν ἀκμήν, φησί, διακορευομένας ἔσται κλαυθμός· ἢ ταῖς δὲ διαμαρβόσαις τὴν τῆς αἰχμαλωσίας ὁδὸν ἔσται δάκρυα.
a. (3) *ὠμοδρόπων*: ἐπὶ τῶν ὠμῶς αὐτῶν δρεπομένων τὴν ἡβην πρὸ τῶν νομίμων γάμων.
δ. 321 *διαμεῖναι κ.τ.λ.*] *διαδέξασθαι* τὴν στήρσιν τῶν οἰκημάτων.
a. 323 (1) τί τὸν *φθίμενον*: τί γὰρ δεῖ πολλὰ λέγειν; ὁ προτεθνηκώς εὐτυχῶς πρᾶσσα πλέον τοῦ ζῶντος.
a. (2) οἱ τελευτήσαντες, φησί, καὶ μὴ τοιαύτης πειραθέντες συμφορᾶς ἀμεινον ἦμον πρᾶττουσιν.
μ'ε'. *προ-*] *περισσέτα*.
μ'ε'. 323 *πυρφορεῖ*] *καλεῖται*.
δ. 329 *καπνῷ χραίνεται*] *χαλεπώτερος* γὰρ ὁ *καπνός* ἐν ταῖς *πορθήσεσιν*.
a. 330 *λαοδάμας*: κυρίως τὸ ἐπίθετον *Ἀρωῆς* εἰρηται.
δ. 333 *κεκορυγαί*] *ταραχαί*. *κεκομῆθηται* δὲ ἡ *λέξις*.
ε'. 333 *ἀράδα*] *φυλακὴ*.
a. *ἀράδα*ν τὸ θηρευτικὸν δίκτυον, δ καὶ *σαργάνη* καλεῖται.
δ. 334 *πρὸς ἀνδρὸς δ...*] παρὰ τὸ Ὀμηρικὸν "ἀνὴρ δ' ἀνδρ' ἰδοπαλίζω."
a. 335 *βλαχαὶ δ' αἱματ(έουσαι)*: ἐπὶ τῶν *δοσημα* φθεγγόμενον νῆον τὴν βλαχὴν ἰδοκον. †*δοσημα*, φησί, τὸ νεογνὸ οὐδέποτε τὴν φωνὴν ἑναρθρὸν ἔχοντα ἀπαγόμμενα πρὸς τῶν τολεμίων αἰμάσσονται, ὥστε αὐτὰ ἑναρθρὸν φωνὴν καὶ *δοσημα* προβατάδῃ προέσθαι· τὸ δ' ἔξῃς *βλαχαὶ* βρέμονται.
a. 333 (1) *ὀμαίμονες*: *συγγενεῖς*. "Ἕλληνες γὰρ πάντες.
a. (2) *ὀμαίμονες*] ὅλον μετὰ αἵματος γινόμενα. ἢ τῶν ὀμαίμων καὶ *συγγενῶν* καὶ ἐξ ἐνὸς γένους.
μ'extr. 339 *ξυμβολαί*] *συναντῶ*.
ε'. 341 *ξύννομον*] *κοινωνόν*.
ε'. 341 sq. *ἔχειν...†λελυμένον*] *λαβεῖν βουλόμενον*.
a. 342 *οὔτε μείον οὔτ' ἴσον λ'*] διὰ τούτου τοὺς *πλεονέκτας* ἐμφαίνει. ὁ γὰρ μῆτις *ἰλασσον* αἰρούμενος μῆτις τὸ ἴσον φαίνεται *πλεονέκτος* ἐρεγόμενος.
a. 343 τί ἐκ τῶνδ' ἐκά(σαι): τί δεῖ ὑπονοῆσαι ἐκ τούτων ἢ πένθη καὶ *συμφορὰς*;
δ. 345 *ἀλγύνει*] τὸν *τυγχάνοντα*.
μ'ε'. *αἰσφ.*

315 I follow Paley in dividing the scholion into two parts. ἐπὶ *ἰππίων* should probably be either <δοσημα> ἐπὶ *ἰππίων* or else *τρόπον ἰππων*. See *μ'ε'.*

320 a (2), i.e. *κλαυτὸν* may belong to the former notion, or may look to *διαμεῖναι*. In a (3) the addition of ἐπὶ is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write *φασί*. The subject is ὁ *χρόσις*. In *μ'ε'.* I read *περισσέτα* for *περισσέ*.

333 c.g. *Ar. Lys.* 491.

334 viz. *Il.* 4. 472.

335 I should suggest *δοσημα φησί* ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <ε> ὅλον, but this leaves a repetition of the first part of the note by the third.

345 (*μ'ε'.*) The abbreviation, written over *κυρήσας*, is taken by Vitelli as *αἰσθη- τῶς*. It might be the barbarous passive *αἰσθανθείς* (or *αἰσθηθείς*), explaining *κυρήσας* ('meeting the eye').

- a. 346 πικρόν δ' ὄμμα θαλα(μηπόλων): πικρά θία τῶν παρβένων ἀποσπώ-
μένων ἐκ τῶν θαλάμων.
gl. 347 ἀκριτόφυρτος] ἀναμμιγμένη.
gl. 348 γὰρ δόσις] ὁ καρπός.
m¹b. οὔτιδανόις] ἀνευφράντοις: τὸ γὰρ γάνος δάνος οἱ Δωριεῖς.
gl. 349 ἐν βοθίοις] ὡς ἐπὶ ναυαγίοις.
a. (1) ἐν βοθίοισι φο(ρεῖται): ἐπειδὴ τὰ κύματα ἰσθ' ὅτι ὠφέλιαν
παρέχεται ταῖς πόλεσιν, διὰ γὰρ αὐτῶν τὰ ἐπιτήδεια ἀγεται—
τροπικῶς δὲ βόθια εἶπεν τὰ συνεχῇ κινήματα τῶν πολέμων—
προσέθηκεν ἐπιτήδεις τὸ οὔτιδανόις, ὅλον ἀχρεῖος.
a. (2) βοθίοισιν: ταῖς ὑβριστικαῖς κινήσεισι τῶν πολέμων· τούτους γὰρ
βόθια φησίν†, ἐπειδὴ πολεμοῦσιν. τὰ γὰρ κύματα ἐπωφελῆ εἰσιν·
δι' αὐτῶν γὰρ ὁ πλοῦς τὰ πρὸς τὸ [ἦν κομίζων ταῖς πόλεσιν].
b. 351 sq. δημῖδες δὲ κ.τ.λ.] μεταστᾶσαι εἰς δουλείαν οἰσουσι τὴν τῶν
πολέμων εὐνήν.
m¹b. εὐνάν] ἐξουσίαν.
b. 352 sq. ὡς...ὑπερέτρου] ὡς τοῦ πολέμου κρατήσαντος.
m¹b. 354 ἐλπίς] φόβος.
gl. νύκτερον τέλος] ἀντὶ τοῦ νύκτα, περιφραστικῶς.
m¹b. 355 ἐπίρροθον] αὐξητικόν.
m¹b. 357 τευθῶ] ἀγγέλιαν.
a. 358 χνόας ποδιῶν]: μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἄλλως· τὸ
συνεχὲς κίνημα τῶν ποδῶν παραβόλως χνόας εἶπεν· τοῦ μέντοι
ἄξονος τὸ ἄκρον τὸ ἐντιθέμενον τῇ χοινικίδι χνόη καλεῖται.
a. 359 καὶ μὴν ἀνάξ: καὶ μὴν αὐτὸς ὁ Ἐπιοκλῆς ἐπείγεται, ἀκουσόμενος τὰ
παρὰ τοῦ ἀγγέλου λεγόμενα.
a. 360 εἰς ἀρτίκολλον] ὡς ταῦτα ἀρτίως ἀκουσόμενος, <ἦ> ὥστε κολληῖσθαι
τῇ διανοίᾳ τοῖς ὡσὶν ἀκούσαντα.
b. ἀρτίκολλον] ἐν συναφῇ ἀρμόδιον· ἢ τὸν ἀρτίως κολλῶμενον.
m¹b. ἀρτ. ἀγγέλου] ὡς τὰ κατὰ μέρος ὁμοῦ ἀγγέλλοντος νῦν.
a. 361 σπουδῇ δὲ καὶ τοῦδ': ἢ τούτου δι' σπουδῇ οὐπὼ τέλος ἔχει ἀλλ'
ἐπείγεται· τὸ γὰρ ἀπρητισμένον καὶ τέλος ἔχει, μεθ' ὃ οὐκ ἄλλο
πρακτικόν.
b. 362 λέγοιμ' ἄν...] εἰδὼς εὐ λέγομαι σοι ἄν.
a. 364 Τυδεὺς μὲν ἦδ(η): αἰδεσθεῖς τὰ Ὀμηρικὰ ἐγκώμια πρῶτον αὐτόν
καταλέγει ὁ Διοχάλες.
m¹b. α'.
b. Προτίσι] Προτίς ἐξυπνόντες.
b. 367 λελημμένοι] ἐπιθυμῶν, παρὰ τὸ λῆπτε.
b. 368 μεσημβριναῖς] τότε γὰρ μάλιστα μέμνην.
m¹b. 369 θείναι] τέτυτα.
m¹gl. Οἰαλείδην] τὸν Ἀμφιάρεον.
gl. 370 σάινει] ἐκκλίναν.
b. 371 τρεῖς...λόφους] νωτορικόν τοῦτο, τοῦ κράνους ἢ τριλοφία.
a. 372 κράνους χαίτωμα: ὅλον τῆς περικεφαλῆας τὸ χαίτωμα.
gl. 374 ὑπέρφρον] ὑπερήφανον.
b. 376 ἐν μέσῳ σάκει] ἐν τῷ μέσῳ τοῦ σάκου.
b. 377 πρέσβιστον ἄστρον] καὶ Πίνδαρος ἄστρον τὸν ἡλιόν φησι.
m¹gl. 378 ἀλύων] χαίρων.
m¹gl. σάγαι] πανοπλίας....

349 a (1) By marking τροπικῶς...πολέμων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <ποιεῖν>?

352 Qu. τῷ πολέμῳ? (τοῦ πολέμου Heimsöeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολληῖσθαι τῇ διανοίᾳ ἢ τοῖς...).

360 (b) τὸν... sc. λόγον.

362 Apparently meaning that εὐ is to be joined to λέγοιμ.

364 (m¹b) i.e. πρῶτος. See schol. to 410.

- a. 380 ἵππος χαλινῶν: οὕτως ἀσθμαίνει καὶ σπείδω ὡς καὶ ἵππος πολεμιστῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου ἀργεῖται πρὸς τοῦ ἐπιβάτου.
- a. 382 τίν' ἀντιτάξας: τίν' οὖν ἀντιτάξις τῷ Τυδεΐ; τίς ἀξίως ἐστὶν προιστασθαι τῆς ἐγγύτητος ταύτης;
- b. 383 φερέγγυος] ἀξιόπιστος ἐγγυητής.
- a. 385 οὐδ' Ἀλκονοῖά γίνε(ται): ταῦτα παρὰ Ἀλκαίου· οὐ τιτρώσκει τὰ ἐπίσημα δῖα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύνανται ἔχειν, εἰ μὴ ἄρα ὁ φέρων αὐτὰ γένοιτο γενναῖος.
- m¹g¹. οὐδ' ἐλκ.] ἤγουν οὐ τιτρώσκει....
- a. 387 καὶ νύκτα ταύτην ἦν λῆ(γεις): ὁ νοθε, ταύτην δὲ ἦν λέγειν εἶναι νύκτα ἐπὶ τῆς ἀσπίδος, τάχα προμαντεύεται τῷ φοροῦντι ὅτι χωρήσει ὑπὸ νύκτα. ἐπιφέρει δὲ ἀσπερ ἐξηγουμένου "εἰ γὰρ θανόντι νύξ ἐπ' ὀμμασιν πίσει."
- m¹b. τάχ' ἂν κ.τ.λ.] "τάχ' ἂν αὐτῇ ἡ νύξ" αἰεὶν ἀφαίρων· καινὴς δὲ αἰεὶν "ἡ ἀνοία."
- a. 389 ἡ ἀνοία: παροξυνόντως Ἀττικῶς ἀντὶ τοῦ ἀνοία· διὰ δὲ τὸ μέτρον ἔχτηνεν· ὁ δὲ νοθε· τὰ ἐξ ἀνοίας τινῶν γινόμενα τάχα τῶν κακῶν αὐτοῖς ἵσται σύμβολα.
- a. 393 καὶ τοὺς καθ' αὐτοῦ] ὅτι φέρει ἐπὶ τῆς ἀσπίδος νύκτα καὶ τὴν πανσέληνον.
- a. 396 μάλ' ἐγγυητὴ τε καὶ τὸν Διοχάρ(η)ς: καλῶς ἀντιτάξας τὸν μὴ τοῖς ἡθεσιν αὐτοῦ συμφωνοῦντα, ἀλλ' ἀλλότριον.
- a. 397 ὑπερφάνους λόγους: ἀντὶ τοῦ ὑπερηφάνους· οἷον ὅτι ὑπερήφανα λόγια ὡς ὁ Τυδεΐς, ἀλλὰ καὶ μισαὶ τοὺς ὑπερηφάνους.
- m¹b. 398 αἰσχρῶν] ἔργων.
- a. αἰσχρῶν γὰρ ἀργός: ἀργός ἐστὶ τῶν κακῶν λόγων, ἢ τῶν ἔργων· φαλεῖ δὲ τὸ μὴ εἶναι κακός, ἢ τῷ τρόπῳ ἢ, ὡς Ὀμηρος, ἀντὶ τοῦ θαλέε.
- m¹g¹. κακός] θαλέε.
- m¹g¹. 400 μί[ωμ'] τὸ γένος.
- a. ἔγγυριος: γήσιος πολιτῆς ἐκ τῶν σταυρῶν, οὐ τῶν μετὰ Κέδμου ἐπηλύδων.
- a. 401 ἔργον δ' ἐν κύ(βοις): ἐν τοῖς τοῦ Ἄρειος κύβοις κρινεῖ αὐτοὺς ὁ πόλεμος.
- a. 402 Δίκη δ' ὀμαίμων: τὸ τῆς συγγενείας δίκαιον σπύλαι αὐτὸν εἰς τὴν μάχην.
- b. 400 ὡς δίκαιος...] ὅτι δίκαιως προμάχεται τῆς πόλεως.
- b. 407 (1) μέρου ὑπὲρ φίλων] οὕς ποιοῦνται ὑπὲρ τῶν φίλων πολιτῶν αἱ Θηβαῖοι.
- (2) ὑπὲρ] ἢ ὑπὲρ δὲ περισσῇ.
- g¹. 409 τούτῳ] τῷ Μελαντίπῳ.
- m¹b. 410 β̄.

380 Qu. ἀκουσάων?

382 ἐγγύτης may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πόλεως and ἐγγυητής.

385 ἔλκ' ὃ (i.e. εὐνοῖα) m, γένοιτο Wecklein. Dind. simply omits εἰ, Paley reads ἀντὶ β̄.

387 (a) ὀμμασιν for ὀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m¹b) καινὴς *ed. The word is not legible. Either this or ἰδὼς suits the sense. Weckl. gives καλῶς.

398 (a) λόγων ἢ τῶν ἔργων m, corr. *ed. (β̄ Weckl.).

401 i.e. he plainly reads Ἄρειος and explains ἔργον as ὁ πόλεμος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δεύτερος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 773 καὶ σφε σιδαρονόμεν: καὶ τοῦτο ἐπηράσατο, διὰ σιδήρου αὐτοῖς τὴν οὐσίαν κτησασθαι.
- b. 776 καμψίπους] ἡ κάμπτουσα τῶν κολαζομένων τοὺς πόδας· οἷον ἡ συμποδίζουσα καὶ μὴ ἔωσα φυγεῖν.
- a. 777 θαρσείτε, παῖδες: ἄγγελος ὁ καὶ πρότερον ἀπαγγέλλας περὶ τῆς τῶν Ἀργείων ἐφόδου, οὗτος καὶ νῦν ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
- b. παῖδες μητέρων] συγγενεῖς, ἢ δαλαί, ὑπὸ μητέρων ἀπλῶς τραφείσαι.
- gl. 779 κομπάσματα] τὰ παλαιὰ αὐτῶν κομπάσματα.
- a. 780 πόλις δ' ἐν εὐδ(α) τε: ἀλληγορεῖ πάλιν, καὶ λέγει ἐπὶ πολλῶν προσβαλόντων τῇ πόλει οὐδεὶς εἰς αὐτὴν εἰσέπεισεν.
- b. 781 ἀντλον] τοῦ κύματος τὸ ὕδωρ.
- a. 785 sq. (1) τὰς δ' ἐβδόμας: ἀξιοπίστως καὶ τὸν ἀριθμὸν τῶν πυλῶν εἴρηκεν· ἡ γὰρ ἐβδόμη, φησί, πύλη. ἐβδόμη γὰρ ἐγεννήθη Ἀπόλλων· πέπονθεν οὖν οὐχὶ αὐτῇ ἡ πύλῃ ἡ ἐβδόμη, ἀλλ' ὁ φυλάττων αὐτὴν Ἑτεοκλῆς.
- (2) κραίνων παλαιὰς κ.τ.λ.] ἵνα τὰ μαντεύματα τοῦ Ἀπόλλωνος τὰ Λαίῳ δοθέντα τέλος λάβῃ.
- b. ἐβδομαγέτης] ἐν ἐβδόμῃ γεννηθείς.
- b. 786 εἴλετ] ἔσωσεν.
- b. 788 νεόκοτον] νεωστὶ κατεσκευασμένον.
- b. 793 μάντις εἰμι] προείπον γὰρ αὐτά.
- gl. 794 ἀμφιλέκτος] ἀμφιβόλως.
- a. 795 ἐκείθι κηλθον: εἰς τοσοῦτον ἦλθον ὥστε καὶ φονευθῆναι τὸν βασιλῆα;
- a. 798 αὐτὸς δ' ἀναλοῖ: ὁ Ἀπόλλων ἀναλίσκατο τὸ τοῦ Οἰδίποδος γένος.
- pi. gl. 802 παμπηστ(αν) τὴν περιουσίαν.
- b. 803 ἔνταφῃ] ὅσον ἐνταφῆναι.
- b. 807 Ζεῦ καὶ...δαίμονες] ὁ τρόπος ἐξοχῇ· "Ζεῦ ἄλλοι τε θεοί."
- a. 810 πρότερον χαίρω: φρονίμως ὁ ποιητὴς μέσσην ὁδὸν ἔδραμεν· καὶ σωθείσης τῆς πόλεως ἀποπον τὸ θρηγνέειν, καὶ "οὐχ ὅστις καταμένουσιν ἐπ' ἀνδράσιν εὐχετάσθαι."
- mi. b. ἐπολολύξω] μετὰ χαρᾶς παιανίσω.
- b. 813 ἀτέκνους] ἐπὶ κακῷ τεχνθέντας.
- mi. b. ἢ τοὺς μὴ τεκνοποιήσαντας.
- a. 814 οἱ δὴτ' ὀρθῶς: ὀρθῶς οὖν καὶ ἐπωνύμως Ἑτεοκλῆς καὶ Πολυνείκευς ἐκλήθησαν.
- a. 817 καὶ τέλεια γένεος: καὶ τελουμένη ἐπὶ τῷ γίνεαι τοῦ Οἰδίποδος ἀρά.
- gl. 819 περιπίπτει κρύος] περιπίπτει φόβος κακοῦ.
- a. 820 ἔτευξα τύμβω μέλος: τὸ ἐξῆς, κλύουσα αὐτοὺς δυσμῶρως θανόντας ὑπὸ δорὸς ἀλλήλων ἐπιτυμβίδιον θρῆνον ἔτευξα, ὡς Θυιάς.
- mi. b. τύμβω] ἐπιτάφιον.
- a. 823 ἡ δύσσορνος ἔδει: δυσσοιώνιστος γέγονεν αὐτοῖς ἡ συμφορὰ τῆς μάχης· ἐπὶ κακῷ συνήλθον εἰς μάχην.

777 b ἀπαλῶς Victorius, but 'entirely' has its point.

785 In the MS note (2) is interpolated in (1) after πύλῃ and before ἐβδόμῃ γὰρ. I have divided the two scholl. as above. The gl. does not prove that the writer read ἐβδομαγενής. He quite as probably connected -γέτης with γίγνομαι.

788 This might suggest νεόκοπον.

795 Though τῷ βασιλεῖ might be suggested, the Chor. is primarily thinking of Eteocles.

803 ὅσον in place of ὅσων shows that the note refers to the supposed single word ἐνταφῆ.

807 i.e. Hom. II. 6. 476.

810 I have punctuated after ἔδραμεν. Not perceiving that καὶ...καὶ...= 'on the one hand...on the other...', Robertello adds <ἡγείται> after ἀποπον. The Homeric passage is Od. 22. 412.

814 Ἑτεοκλῆς is an alteration from Ἑτεοκλῆς. Probably the word is a late insertion into the note by one who did not understand the following καὶ.

820 The schol. supports a suggestion Θυιάς ἔτ', αὐτοσφαγείς ('ed.). See crit. n.

823 ἔδει (sic).

- α. 825 οὐδ' ἀπαύειν: οὐκ ἀπηγόρευεν τὸ ποιῆσαι τὰ θανά <τὰ> παρὰ Οἰδίποδου.
- β. 827 ἐπιστοι] ἐπὶ οὐκ ἐπείσθη Ἀπόλλων.
- α. 828 μέμνηται δ' ἀμφὶ πτό(λι): ἡ δὲ φροντίς, ἣν ἔσχεν ὁ Δάϊος περὶ τὴν μίαν καὶ τὰ θεσπίσματα <τὰ> παρὰ τοῦ θεοῦ κατὰ τῆς πόλεως οὐχ ἡσυχάσεν· οὐκ ἀμβλύνεται, φησὶν, ἀλλ' ἐκ τοῦ ἐναντίου ὀξέως τελεῖται.
- μ' gl. 829 ἀμβλύνεται] ἀπρακτὰ.
- δ. 831 αἰακτά: θρηνητικά.
- δ. 832 οὐ λόγῳ ἀλλ' ἔργῳ.
- α. 833 τὰδ' αὐτόδηλα: αὐτὰ δὲ ταῦτα φανερά· ὁρᾷ ὁ χορὸς τὰ σάματα βασταζόμενα.
- gl. 834 προύτετοι] ὁμολογούμενοι.
- α. 835 κἀκ' αὐτοφύνα: ἀλληλεκτόνοι γὰρ γίνοντο.
- α. 836 ἡ πόνοι πόνων...] ἡ τὰ κακὰ ἀπὸ τῶν κακῶν οἰκτεῖ ἐν τῇδε τῇ ἡσυχίᾳ καὶ τοῖς οἰκτοῖς τοῖσιν.
- μ' gl. 841 τίτλων] κτέπων.
- μ' gl. 842 μελάγκροτον] τὴν μίαν λαΐφος ἔχουσαν.
- δ. 843 θεωρεῖα] τὴν διὰγουσαν τοὺς νεκροὺς.
- α. 844 ναυτοῖον θεωρεῖα: οὕτως· τὴν τοῦ Χάρωντος ναὺν θεωρεῖα ἀπεν· κυρίως δὲ τοῦ Ἀπόλλωνος ἢ αἰς Ἀἴδον ἀπερχομένη. λέγει δὲ, ὅτι ταύτην ὁδὸν θεωρικὴν ὥσπερ οἶδεν ὁ στόνος τὴν ἐπὶ τὸν Ἀχέροντα· τὴν ἀντίλινον, ἣν μηδὲ ἥλιος ὁρᾷ, ἡ τὴν ἰάναπνοήν. ἀγνὴ γὰρ ἡ αἰς Ἀἴδον ἀπιοῦσα· πάντοτε δὲ, ἐπὶ πάντας δέχεται τοὺς ἀποθνήσκοντας.
- μ' gl. 845 τὰν ἀνέλιον] ἐφημερευτικόν.
- δ. 847 (1) ἐπὶ πράγῳ] ἐπὶ τῷ πράγματι, τούτῳ ἐπὶ τὴν συμφερόν.
- (2) αἰδ' αἱ ἀδελφαὶ τῶν βασιλέων.
- α. 852 ἡμᾶς δὲ δίκη πρότ(ερον): δίκαιον ἡμᾶς προκατέρχεσθαι ὡς προκακουσάσας, ὑπακούειν δὲ ἐκάναι.
- β. 855 ἐχθρὸν παῖδ' ἔστι γὰρ καὶ παῖδ' ἐν ἀγαθοῖς.
- α. 856 ἰὼ δυσσευφύλατ(αται): ὁ δυσσευφύλατται πασῶν παρθένων αἱ μήτρες κατὰ τὴν φορὰν ἐνδύονται· ἀντὶ δὲ τῆς μήτρες καὶ ἰώτης νὺν στρόφιον ἀπεν.
- α. 858 στήνομαι: ἀντὶ τοῦ στήναι Ἀττικῶς· καὶ γὰρ λατρεύομαι καὶ ἐλίσσομαι φασίν.
- α. 859 μὴ ἔφρενός κ.τ.λ.] ὅτι οὐκ ἐκ ψυχῆς θρηνῶ.
- β. 861 κακῶν ἀτρώμονες] ἐν κακοῖς ἀκμήτες.
- α. 862 πατρώους δόμους ἰδόντ(ες): αἵτιοι τῆς ἀλώσεως γυνομένοι· πορθέσαντες· ἰρήμονες ποιήσαντες τῷ ἔξῃ.
- β. 863 ἡδὲ ἀφλαχθεὶ τὴν ἰσθμὸν μοῖραν λαχόντες.

825 I have added <τὰ>. Kirchhoff writes ἡ ἀπὸ for παρὰ. Better perhaps <ἡ ἀπὸ ἡ> παρὰ to answer to πατρώων of the text.

828 I have added <τὰ>. καὶ τῆς πόλεως m, corr. Scrof.

843 (δ) The explanation may refer generally to the context. Otherwise it might support νεκροτόλον (see Weckl. Appendix).

(α) A note very corruptly written. οὐ m, which I read as οὐ: otherwise ὅτι (i.e. σημειῶσαι ὅτι) Heimsoeth, νὺν Kirchhoff. θεωρητικὴν m, corr. Dind. In λέγει δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γῶν κατ' οὖρον implies that the lamentation guided the way). This takes θεωρεῖα of the road. ἀναπνοήν is corrupt. Perhaps ἀνέπλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρήνον depend on ᾄδω, and punctuated after ἰσθμῶν.

856 μήτρες m (bis). I read φορὰν for φθορὰν (m) in the sense 'wear.' λέοντα m, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Gracitas* was to be labelled Ἀττικῶς (sup. 102). The scholl. to 858 and 859 are written as one.

868 (δ) If this note really belongs to this line it suggests ἰδόντ', ἰσθμῶν in the text (see crit. n.).

- a. 868 ἤδη διέλλαχθε: ἡ διαλλαγή ὑμῶν οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπὶ ἀναίρεσει τῇ <διὰ> σιδήρου.
- a. 870 κάρτα δ' ἀληθής: τῷ ὄντι ἡ τοῦ Οἰδίποδος Ἑρινὺς ἐτελεύσει τὰς ἐκείνου ἀράς κατὰ τῶν παίδων.
- a. 872 δι' εὐνύμων: τὸ ἐξῆς, διέλλαχθε δι' εὐνύμων. τοῦτο δὲ συμβαίνει ἐν τοῖς κατὰ τὸ ἑναντίον ἱσταμένοις.
- a. 874 (1) ὁμοσπλάγχθων τε πλε(υρωμάτων): οἷον διαμπάξ ἀλλήλων τὰς πλευράς τρώσαντες. ἑκάτερος γὰρ τῶν μονομαχοῦντων τὸ ἀριστερόν πλευρόν τοῦ ἀντιπάλου τιτρώσκειν βούλεται.
(2) οἷον διὰ τῶν πλευρῶν αὐτῶν καθήκασιν οἱ ὁμόσπλαγχοι.
- a. 878 διαντάλαν λέγεις †πλα(γάν): πληγὴν λέγεις διαμπάξ γινομμένην, καὶ ἐπὶ τῶν σωματῶν καὶ ἐπὶ τῶν οἰκῶν. ἀμφω γὰρ ἔχει κακῶς.
- a. 880 ἀναυδάτω μὲν: ἀνηρῶνται ὑπ' ἀλλήλων ἰσχυρὴ μεγάλη καὶ ἀλαλήτω.
- δ. ἀναυδάτω μὲν: ἀκαθέκτω ὄργῃ.
- g^l. 882 †διχόφρονι: οὐχ ὁμοσύντες.
- δ. 883 δέχεται δέ...: ὁ τούτων στεναγμὸς ἤψατο καὶ τῆς πόλεως.
- a. 885 μὲναι †κτίανει τ' ἐπιγύ(νοισ): ἄλλοις ἵσται τὰ χρήματα δι' εἰ ἀπώ-
λοντο. ἡ οὕτως, τὰ κτίαναι ταῦτα, οἷον τὰ ὀνειδῆ, διήξει μέχρι τῶν ἐπιγύνων. κτίαναι δὲ εἶπεν ὡς ἐπὶ οὐσίας, οἷον κληρονομήσουσι τῶν παθῶν οἱ παῖδες.
- a. 890 ὀκυκάρδιοι: ὀξύθυμοι ὄντες ἰμοιρήσαντο καὶ διενέμαντο τὰ κτήματα ὥστε ἴσον λαβεῖν. φησὶ δὲ τὰς ταφάς.
- a. 892 διαλλακτήρι δ' οὐκ ἀμε(μφία): μέμφονται δὲ οἱ φίλοι αὐτῶν τὸν διαλλακτήρα σιδήρον ὡς μηδετέρῳ χαρισάμενον.
- m¹δ. οὐκ ἀμεμφία] ἀλλὰ μέμψις.
- a. 897 τάχ' ἂν τις εἴποι: ὡς ἀνοήτως αὐτὸ εἰπούσης ἐρωτᾷ τίνας αὐτοὺς μένουσιν.
- δ. 898 λαχαί] αἱ σκαφαί. τὸ "φυτὸν ἀμφελάχαιεν."
- δ. 899 †μάλ' ἀχάεσσα] λείπει τὸ προπομπή.
- m¹ext^r. †μάλ' ἀχά ἐς αὐτοὺς] μάλ' ἤχ' ἐπ' αὐτοὺς.
- a. 901 αὐτόστονος: ἐν αὐτῷ τὸν στονόν ἔχων. ὁ δὲ γόος, φησὶν, αὐτοπῆμων ἵσται, εἰς τὸν αὐτοῦ τὰ κακά ἔχων καὶ τὰ πολέμια <φρονῶν>.
δαίφρων δέ, δαίφρων τὰς φρένας. <οὐ φιλογαθής>, οὐκ ἐπὶ τοῖς καλοῖς χαίρων.
- g^l. 903 δακρυχέων ἐκ φρενός] ἐκ βάθους θρηγῶν.
- g^l. 904 κλαιόμενας...ἀνάκτοι] κλαιούσης τοὺς δύο βασιλεῖς.
- a. 906 πάρεστιν εἰπεῖν: πάρεστιν ἐπ' ἀμφοτέρων τοῦτο εἰπεῖν. ὁ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφόν, ὁ δὲ βασιλικῶς ἐπιστρατεύσας.
- δ. 907 ὡς ἐξάτην κ.τ.λ.] ἀντίοι γινόμενοι εἰς τι Θηβαίους καὶ Ἀργεῖους.
- g^l. 909 πολυφρόνους] μετὰ φθορᾶς ἀβούτας.
- δ. 910 δυσδαίμων] δυσδαίμων, ὅτι ὃν ἔτεκεν ἀνδρα ἰσχυρῶν.

(a) I have added <διὰ>.

872 Wecklein reads ...δι' εὐνύμων <τετυμμένοι>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δι' εὐνύμων κ.τ.λ. (2) καθήκασιν Weckl. (who also corrects αὐτῶν of m).

880 (δ) Qu. ἀφθέκτω?

897 ἀνοήτως may be scholastic for 'incomprehensibly.' Wecklein's ἀνιγματοδῶς is too remote. If emendation is required either οὐ νοητῶς or δειννοητῶς would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (δ) i.e. the word προπομπή.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμια· δαίφρων δέ, οὐκ ἐπὶ τοῖς καλοῖς χαίρων. δαίφρων τὰς φρένας. The correction of the order is by Wecklein, who also adds <οὐ φιλογαθής>. I have added <φρονῶν>. The note thus contains two interpretations of δαίφρων.

906 It seems as if this strange note was written to a construction παρ. (τοῦτο) εἰπεῖν ἐπ. δθλ., ὡς ἐξάτην, i.e. 'they may both be called ἀνάκτες in virtue of what they did (viz. ὁ μὲν β. κ.τ.λ.).'

907 It is tempting to suggest αἰτίαι.

- a. 917 ἀμόσποροι δῆτα καὶ πανάλε(θροι): ἀδελφοὶ καὶ πανάλεθροι γυγνάσιν, ἀλλήλους διαταμώντες ἐν μαινομένη ἱρίδι πρὸς τῇ τύλῃ τῆς φιλο-
νείκας. ἀποθανόντων γὰρ πίπτανται τὸ ἔχθος.
- a. 921 ἐν δὲ γαίᾳ [οἰ: ἡ] αὐτῶν κέχυνται ἐν τῇ φονορρήνῃ γῇ.
- b. 923 δμαιοὶ] τῇ συμφορῇ.
- a. 924 κάρτα δ' αὖ δμαιο(μαι): ὅντως ἀδελφοὶ αἰσι ταῖς προαιρέσεσι τοιοῦτοι
ὄντες.
- a. 924 (1) πικρὸς λυτήρ νεκί(ων): πόντιος, ὅτι οἱ Χάλυβες παραλίοι εἰσιν.
(2) ἔθνος γὰρ ἐν τῇ Πόντῃ οἱ Χάλυβες, ὅθεν ὁ σίδηρος. πικρὸς δὲ
συθείς, ὅτι διὰ πικρὸς ἡ κατασκευή.
- a. 927 (1) κακὸς δατηγός: πικρὸς μεριστής ὁ σίδηρος τῶν χρημάτων.
(2) ἀραία πατρός] ἐπαθὴ ἐπηράσατο διὰ ξίφους αὐτοῦ τὴν οὐσίαν
νέμασθαι.
- a. 932 γὰρ πλοῦτος εὖρυςτος ἔσται: πολλὴ τῆς γῆς ἀφθονία ἐποικίσσεται
αὐτοῖς. ἡ οὕτως, ἐπὶ γῆς δὲ ὁ πλοῦς πλοῦτος αὐτοῖς κίκρυνται,
ἐντὶ τοῦ ἐν ἀφανείᾳ.
- m¹extr. 933 πολλοὶς ἴετανθήσαντες... οἱ πολλὰ κακὰ ἰδόντες.
- a. 935 τελευτῇ δ' αἰδ' ἐπηλά(λαξαν): ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ ἐπηλά-
λαξαν.
- b. 936 θρηνητικὸς χορὸς.
- m¹b. 937 τὸν δέξιν νόμον] τὸν δρθιον καὶ εἰς μάχην παρακλητικόν.
- a. 937 παντρώου φύγῃ γίνουσι: οἷον οὐκ ἐπὶ φέρῃ τὰς συμφορὰς τὸ γένος,
ἀλλὰ δέδωκεν νῦν τοῖς κακοῖς, τῆς δὲ αἵτης τρόπαιον ἔστηκεν.
- b. 941 γένουσι] τοῦ ἰδίου.
- gl. 941 παισθεῖς ἴσταις] παταχθεῖς ἐπάταξας.
- a. 942 σὺ δ' ἔθανες: ἀντηρῆσαν οὕτως. ὁ πλῆξας ἐπλήγη, ὁ δὲ ἀποθανὼν
ἀνελὼν τὸν ἔτερον ἀπέθανεν.
- a. 947 (1) ἴτω γόος, ἴτω δά(κρυα): ποτὶ πρὸς τοῦτον, ποτὶ πρὸς <τὸν>
ἔτερον.
- (2) ἴτω: κοιμάσθαι.
- a. 949 ἴπροκίεσται κατακτάς] καὶ ὁ ἀνελὼν τὸν ἔτερον καὶ αὐτὸς προκίε-
σεται, τουτίστι τίθησκαι.
- gl. 949 προκίεσται] δηλονότι νεκρὸς.
- a. 960 (1) ἀχέων τοῖων: τοῖς πᾶσι δαγχιωτέουσιν.
- a. 960 (2) τὰ δ' ἐγγύθεν] ἐντὶ τοῦ οὐκ ἀλλότρια.
- m¹extr. 961 πῆλας δ' αἰδ' ἀει(λφαί): ἔγγος δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ
ἐσμεν ὧν καὶ οἱ ἀδελφοί.
- b. 962 ἰω κ.τ.λ.] ἰφθύνιον.
- a. 963 Οἰδῖπου σκιά: ὁ δσθενὴς Οἰδῖπος: ὅτι δοκᾷ τὸν οἶδιν ἐπάρχειν.
- a. 963 sq. ἡ ἡ δσθενάτα: τοῦτο ὡς πρὸς Παλυνάκη. ἐκ τῆς φύγῃς ἐκινή-
κοντες ἡμεῖς τῇ ἐνταῦθα μανίᾳ ἐδείξαμε ὀδύνας.
- a. 969 οὐδ' ἰκὸς ὡς κατέκτα(νεν): ὁ Ἑρσουλῆς: πρῶτος γὰρ κατέκτανεν τὸν
Παλυνάκη.
- a. 970 συθείς δὲ πνεύρ' ἀπαλ(σεν): συθείς ἀπὸ τῆς φύγῃς ἀπαλσεν τοῦ
Ἑρσουλῆος τὸ πνεῦμα. ἡ τὸ αὐτοῦ δ' καὶ μέλλον.
- gl. 974 τάλαρα παθόν] τλητικά πεπονθός.

924 It is manifest that there are here two notes, the one explaining πόντιος, the other Πόντιος. (2) ἐκ πρὸς Kirchhoff.

927 (1) and (3) Again two notes are united by m.

936 θρηνητικὸς m.

947—949 The three scholia are written as one.

960 (1) This note obviously belongs to ἀδελφαί of the next line (see M). Read πῆλας δ' αἰδ' τοῖς πᾶσι δαγχιωτέουσιν κ.τ.λ. The note on ἀχέων τοῖων has fallen out. Wecklein imagines that the schol. of m¹ implies that he read ἀχέω; but he is simply explaining the meaning of the verb.

965 A curious notion of the possibilities of the 2nd pers. plural.

970 τὸ αὐτοῦ m.

974 i.e. with the reading of rec.

- a. 976 δίνυρα: ζῶντα πῆματα.
 δ. 977 ἰὼ κ.τ.λ.) τὸ ἐφύμνιον. ταῦτα δὲ λέγει ὡς βαρίως φέρων.
 a. 980 σὺ τοίνυν οἶσθα: σὺ οἶδας, ᾧ Ἐτιοκλείς, τὴν Μοῖραν ὅσον δύναται διαβάς αὐτήν.
 a. 981 σὺ δ' οὐδὲν ὑστερος: σὺ δὲ οὐ μετὰ πολὺ οὐδὲ ὑστερον ἔμαθες ἀντικρυς τὸν ἀδελφόν σου πολέμησας.
 a. 983 ἀντηρέτας] ἀντηρέτης· ὁρθή ἐστιν. ἀντηρέτης τῇ Ἐτιοκλεί.
 a. 984 ὁλοά λέγαν: οὐ μόνον ταῦτα λέγειν ὁλοά, ἀλλὰ καὶ ἐράσθαι. κείται γὰρ τὰ σώματα.
 δ. 986 πόνος] ὁ ἐφ' ἡμῖν ἐξημμένος.
 gl. 987 ἰὼ κακά] ἃ δι' ἡμᾶς ἔχομεν.
 δ. 990 Ἐτιοκλείς ἀρχηγέτα.
 gl. 991 πολυπονάτατοι] ἐπιπονάτατοι. λείπει τὸ ἀδελφοί πολυπονάτατοι] πολλοὺς πόνους πονήσαντες.
 a. 992 δαιμονῶντες] λυσσῆσαντες.
 a. 993 ποῦ...χθονός] εἰς ποῖον τῆς γῆς τόπον.
 δ. 994 ὅπου τιμώτατον] ὅπου τιμώτατον μέρος.
 δ. 995 πατρὶ κέρειον] παρὰ τὴν εὐνὴν τοῦ πατρὸς.
 δ. 996 δόξαντ' κ.τ.λ.] τὰ δόξαντα τοῖς προβούλοις ἀπαγγεῖλαι με χρή.
 a. 998 sq. ἐπ' ἐταίρῳ] εὐφύμῳ τὸν τάφον εὐνὴν ἔπειν. ἰδοῦν οὖν τοῖς προβούλοις τῶν Θηβαίων τὸν Ἐτιοκλείαν ἐν τῇ τόφῃ τοῦ τάφου καταθάπτεσθαι.
 διὰ μέντοι τοῦ θάπτειν Ἐτιοκλείαν ἀπαγορεύει καὶ μὴ θάπτεσθαι Πολυνείκην. γῆς δὲ κατασκαφᾶς εἶπεν ὅλον τὰς κάτω σκαφᾶς.
 ἱερῶν πατρῶν] ὑπὲρ ἱερῶν πατρῶν δόξας μαχόμενος ἀπέθανεν ἀμέμπτως.
 δ. 999 γῆς φίλῳ κατασκαφᾷ] σκάπτοντας καὶ τάφον ποιοῦντας αὐτῷ φίλῳ.
 gl. 1000 ἐχθροῦ] ἐργῶν δηλονότι.
 δ. 1001 ἱερῶν] λείπει ἢ ὑπὲρ· ὑπὲρ ἱερῶν.
 δ. 1002 οὐτὲρ τοῖς νέοις...] παρὰ τὸ "εἰς οἰωνὸς ἀριστος ἀμύνεσθαι...."
 a. 1007 ἐμποδῶν] τῷ Πολυνείκῃ, ὥστε μὴ εἰλύν αὐτὸν τὴν πόλιν.
 a. 1008 ἄγος] θνείδος.
 δ. 1014 μῆτ' ὀξυμόλοις...] μῆτε μὴν ὀξυτάτοις θρήνοις τιμᾶν αὐτόν.
 a. 1016 τέλει] τῷ τάγματι.
 δ. 1017 τέλει] πλήθει.
 δ. 1024 ἀκοντι...†κακῷ] ἀδελφῷ δι' ἀνάγκην γεγονότι κακῷ.
 δ. 1028 κολογαστορες] μεγαλογαστορες.

976 Two explanations are again combined. The first looks as if *ε.γ. χλωρά* was the real reading explained, though the lemma *δίνυρα* is taken from M.

977 λέγει sc. ὁ χορός. Weckl. proposes *ταύτα*.

981 οὐ μετουνολό m.

983 i.e. ἀντηρέτας is not accus. plur.

996 Apparently to prevent some schoolboy from joining *ἀπαγγέλλαν προβούλους*.

998 sq. Several scholia are evidently confused in one. The last is easily separable. The sentence *διὰ μέντοι τοῦ κ.τ.λ.* is unintelligible as it stands. Heimsoeth's *δύχα* hardly mends matters. I suspect that a note on the true text ran *ἐπ' εὐνοίᾳ χθονός* διὰ μέντοι τοῦτο (or ταύτ) θάπτειν Ἐτιοκλείαν προαγορεύει, καὶ μὴ θ. Π.

999 Qu. φίλῳς?

1000 Since *δηλονότι* either = *λείπει* or (perhaps more rarely) explains (= 'i.e.'), it is not clear what the note implies. Most probably *στυγῶν* was read in place of *στυγῶν*, and the schol. is supplying a governing participle.

1002 i.e. Hom. II. 12. 243 and context. The scholiast is rather displaying his learning than explaining the text. The common element of thought is simply that 'his duty was clear whatever the result.' It is, however, just conceivable that he read *ὁμότης* in his MS (for *μομφή*).

1007 and 1008 m writes *θνείδος* τῷ Π. κ.τ.λ.: I have rearranged.

1014 Qu. ὀξυτόνους?

- gl. 1027 [†]τάσσονται] γένονται.
 δ. ^{μη δοκῶντων]}μη τοῦτο ἀρεσάτω.
 a. 1030 κόλπῳ φέρουσα... τῷ τοῦ βυσσίνου πέπλῳ κόλπῳ τὴν γῆν παρακομίζουσα, ὡς ἐπιβάλλαν μύλλουσα, διὰ τὸ ὁρῆσθαι μὴ δένεσθαι.
 δ. 1032 πάρεσται μηχανή... παρίσται μηχανή δι' ἧς αὐτὸν θέψαι.
 δ. 1035 τραχὺς γε... τραχὺς ἔσται ὁ δῆμος ἐν ἑλευθερίᾳ τοῦ πολέμου γενόμενος.
 a. 1036 τράχιν'] λέγει πολλάκις "τραχὺς ἔσται ὁ δῆμος," ἀλλ' ὅμως οὐκ ἀναστρεφείας με θέψαι.
 δ. 1035 τὰ τοῦδ'... τὰ περὶ τῆς τιμῆς τοῦτου ὑπὸ θεῶν κίεκριται.
 a. 1941 εἰς ἀπαντας... ὑπὸ μόνου τοῦ Ἑπιοκλέους ἀδικηθεὶς πάντας ἐπολέμησε τοὺς Θηβαίους.
 δ. 1044 αὐτόβουλοι [εἰδ'] σὴ γνώμῃ ὁ βούλει πράττει.
 a. 1045 φεῖ φεῖ: διαίρεται ὁ χορός, τῶν μὲν ὑπὲρ Πολωνάκου τῶν δὲ ὑπὲρ Ἑπιοκλέους οὐσῶν. ὥσπερ δὲ μαίριται ὁ χορός, οὕτως καὶ αἱ ἀδελφαί· καὶ ἡ μὲν Ἰσμήνῃ τῷ Ἑπιοκλείᾳ ἀκολουθεῖ καὶ τῇ πόλει, ἡ δὲ Ἀντιγόῃ τῷ Πολωνάκῳ.
 δ. 1046 φθορογενεῖς] αἱ ἐπὶ τὸ φθάραι γεγενῆσθαι.
 gl. 1057 τίς ἂν οὖν... τίς ἡμῶν ἐστὶ ταύτης τῆς γνώμης;
 a. 1058 δρᾶτω πόλις: ὁ βούλεται ποιεῖτω εἰς τοὺς κλειόντας Πολωνάκῃ.
 gl. 1062 πόλις ἄλλω... οὗ διόλου τὰ αὐτὰ δοκεῖ τῷ δήμῳ.
 a. 1044 ἡμεῖς δ' ἄμα: ἄμα τῷ Ἑπιοκλείᾳ ἐκκομίζομένῃ ἐπόμεθα.
 a. 1046 μετὰ γὰρ μάκρας: μετὰ γὰρ τοὺς θεοὺς καὶ τὴν ἑαυτοῦ παρῆθῃσαν ἰσχὺν ὑπὲρ τῆς πόλεως· καὶ γὰρ ἐνίκησαν οἱ ἡμέτεροι πολῖται καὶ οὐκ ἔλασεν τὴν πόλιν ἡμῶν οὕτως ὑπὸ χειμερινοῦ κύματος κατακλυσθῆναι πρὸς τῶν Ἀργείων· ἀκολουθεῖς μόντοι τῷ κύματι καὶ τὸ κατακλυσθῆναι ἐπήνεγκαν.
 δ. ἴσως μάκρας θεῶν.

1036 ἀναστρέλῃς m. Qu. οὐ μὴ ἀναστρέλῃς?

1044 σὴ βουλῇ καὶ γνώμῃ was first written, but corrected by the same hand.

1066 (a) It appears that the writer had before him a corrupt and unmetrical καὶ ἰδῆαν (or ἰδῆως) in place of καὶ Διὶς (see schol. to v. 10). He may also have had ἀρεξί for ἡρεξί. The following note (δ) shows also that something was wrong after μάκρας, and its ἴσως conveys a suggestion. Διὶς was evidently obscurely written. It is possible that the original reading was Δῖαν τ' ἰσχύν, which was corrupted to ἰδῆαν in one text and explained by καὶ Διὶς in ours.

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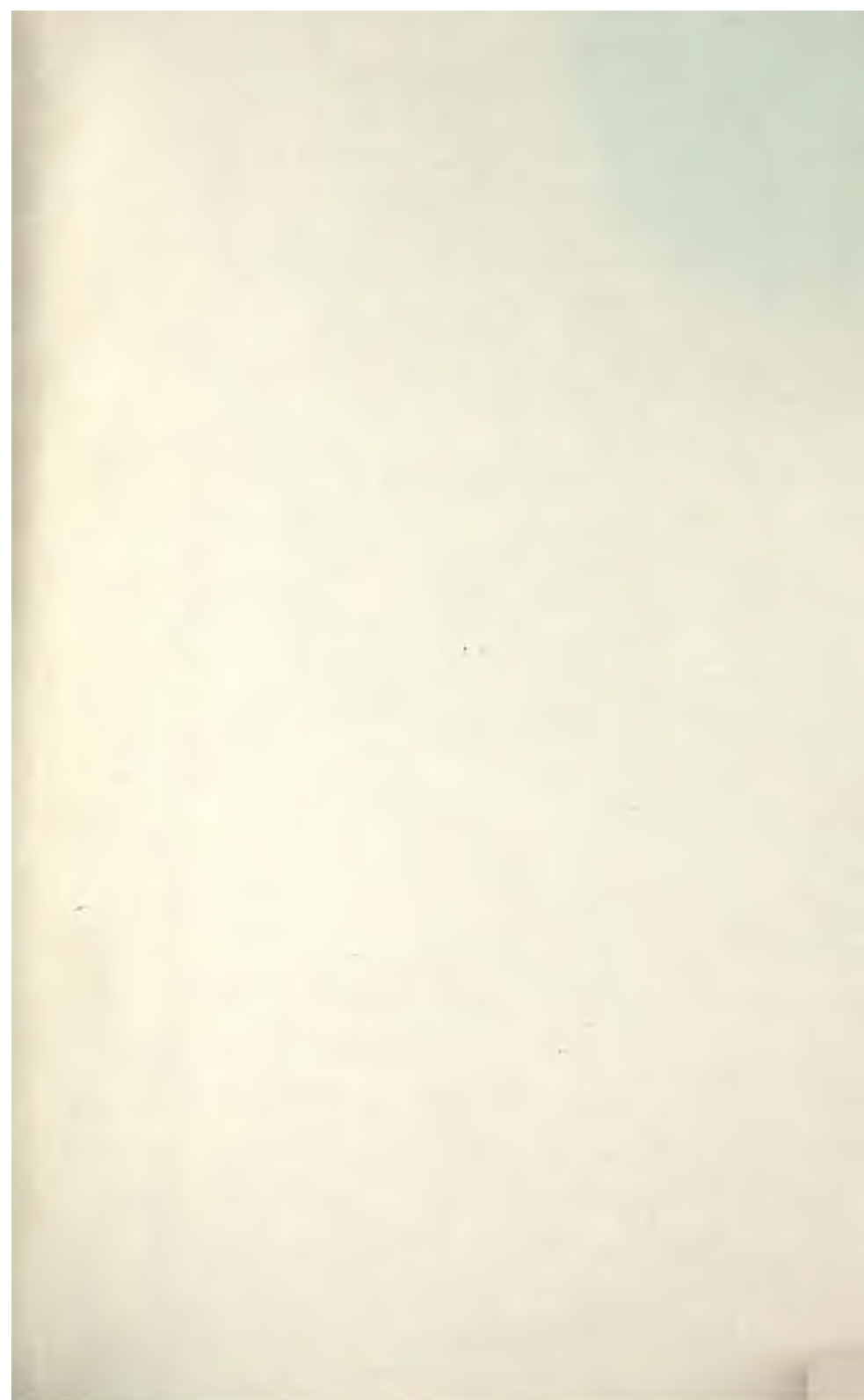
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